The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-caritāmṛta

ANTYA-LīLĀ Volume 1

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda
It would not be inaccurate to say that Śrī Caitanya-caritāmṛta is one of the most important works of historical and philosophical literature ever written, in any language. It is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya, a divine incarnation of the Supreme Personality of Godhead. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

At a time when, in the West, man was directing his explorative spirit toward circumnavigating the world in search of new oceans and continents and toward studying the structure of the physical universe, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man’s spiritual nature.

Within his lifetime, Śrī Caitanya transformed the face of India in four respects: philosophically, by encountering, defeating and converting the greatest philosophers and thinkers of his day; religiously, by organizing the largest, most widespread theistic movement in India’s history; socially, by his strong challenges against the religious inequities of the caste system; politically, by his organization of a massive civil disobedience movement in Bengal, 450 years before Gandhi.

The text is divided into three sections called “līlā.” Ādi-līlā (the early period) traces his life from birth through his acceptance of the renounced order, sannyāsa, at the age of twenty-four. This part includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of the widespread sankirtana movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)
Śrī Caitanya-caritāmṛta
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ŚRĪ CAITANYA-CARITĀMṚTA
of Kṛṣṇadāsa Kavirāja Gosvāmī

Antya-lilā
Volume One

“‘The Lord’s Pastimes with Śrīla Rūpa Gosvāmī,
Junior Haridāsa and Śrīla Haridāsa Thākura’”

with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

Śrī Caitanya-caritāmṛta is the principal work on the life and teachings of Śrī Kṛṣṇa Caitanya. Śrī Caitanya is the pioneer of a great social and religious movement which began in India a little less than five hundred years ago and which has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but in the recent West as well.

Caitanya Mahāprabhu is regarded as a figure of great historical significance. However, our conventional method of historical analysis—that of seeing a man as a product of his times—fails here. Śrī Caitanya is a personality who transcends the limited scope of historical settings.

At a time when, in the West, man was directing his explorative spirit toward studying the structure of the physical universe and circumnavigating the world in search of new oceans and continents, Śrī Kṛṣṇa Caitanya, in the East, was inaugurating and masterminding a revolution directed inward, toward a scientific understanding of the highest knowledge of man's spiritual nature.

The chief historical sources for the life of Śrī Kṛṣṇa Caitanya are the kaḍacās (diaries) kept by Murāri Gupta and Svarūpa Dāmodara Gosvāmī. Murāri Gupta, a physician and close associate of Śrī Caitanya's, recorded extensive notes on the first twenty-four years of Śrī Caitanya's life, culminating in his initiation into the renounced order, sannyāsa. The events of the rest of Caitanya Mahāprabhu's forty-eight years are recorded in the diary of Svarūpa Dāmodara Gosvāmī, another of Caitanya Mahāprabhu's intimate associates.

Śrī Caitanya-caritāmṛta is divided into three sections called lilās, which literally means “pastimes”—Ādi-lilā (the early period), Madhya-lilā (the middle period) and Antya-lilā (the final period). The notes of Murāri Gupta form the basis of the Ādi-lilā, and Svarūpa Dāmodara's diary provides the details for the Madhya- and Antya-lilās.

The first twelve of the seventeen chapters of Ādi-lilā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the avatāra (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating saṅkīrtana—literally, "congregational glorification of God"—especially by organizing massive public chanting of the mahā-mantra (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-avatāras and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-lilā, chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread saṅkīrtana movement and his civil disobedience against the repression of the Mohammedan government.
The subject of Madhya-lila, the longest of the three divisions, is a detailed narration of Lord Caitanya’s extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu’s miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

Antya-lila concerns the last eighteen years of Śrī Caitanya’s manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Purī in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya’s perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarūpa Dāmodara Gosvāmī, his constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Kṛṣṇadāsa Kavi-rāja Gosvāmī, born in the year 1507, was a disciple of Raghunātha dāsa Gosvāmī, a confidential follower of Caitanya Mahāprabhu. Raghunātha dāsa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahāprabhu told to him by Svarūpa Dāmodara. After the passing away of Śrī Caitanya and Svarūpa Dāmodara, Raghunātha dāsa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vṛndāvana, intending to commit suicide by jumping from Govardhana Hill. In Vṛndāvana, however, he encountered Rūpa Gosvāmī and Sanātana Gosvāmī, the most confidential disciples of Caitanya Mahāprabhu. They convinced him to give up his plan of suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya’s later life. Kṛṣṇadāsa Kavi-rāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included Śrī Caitanya-carita by Murāri Gupta, Caitanya-maṅgala by Locana dāsa Ṭhākura and Caitanya-bhāgavata. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya’s life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya’s life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavi-rāja Gosvāmī, whom they respected as a great saint, to compose a book to narrate these
episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vrindavana, he began compiling Śrī Caitanya-caritāmṛta, which, due to its biographical excellence and thorough exposition of Lord Caitanya’s profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, “The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta,” and the other by Śrīla Bhaktisiddhānta’s father, Bhaktivinoda Tḥākura.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is himself a disciplic descendant of Śrī Caitanya Mahāprabhu, and he is the first scholar to execute systematic English translations of the major works of Śrī Caitanya’s followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Śrī Kṛṣṇa Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA

the spiritual master of

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

and foremost scholar and devotee in the recent age.
The historic site where Śrī Caitanya-caritāmṛta was completed in the year 1616 by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.
PLATE SEVEN

“Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone. Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Trivenī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life. Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible. In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.” (pp. 194-195)
"After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting 'Hari, Hari.' Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master. The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night. She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person." (pp. 279-281)
The place of worship and chanting beads of Śrīla Rūpa Gosvāmī, the recipient of the special mercy of Lord Caitanya. Being empowered by the Lord, he wrote many transcendental literatures on the science of devotional service.
The Deities and temple of Śrī Śrī Rādhā-Govindaji, established by Śrīla Rūpa Gosvāmī on the order of Caitanya Mahāprabhu.
Distribution of prasāda (food offered to Kṛṣṇa) at the Māyāpur-candrodaya-mandira near the birthplace of Śrī Caitanya Mahāprabhu.
The Deities of Lord Caitanya and His associates at the house of Śrīvāsa Ṭhākura, one of the four sites where Caitanya Mahāprabhu would always visit when kirtana was performed.
PLATE ONE

Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa). These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His saṅkīrtana movement with great pleasure.
PLATE TWO

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love for Kṛṣṇa. The more they tasted it, the more their thirst for it grew. Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectar from the love of Godhead.
PLATE THREE

“When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord. Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, ‘Chant the holy names Rāma, Kṛṣṇa and Hari.’ Seeing the dog eating the green coconut pulp and chanting ‘Kṛṣṇa, Kṛṣṇa’ again and again, all the devotees present were very much surprised. When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it. The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom.” (pp. 15-17)
"O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there." (p. 93)
PLATE FIVE

"O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes." (p. 94)
PLATE SIX

"Beginning early in the morning, Nṛsiṁhānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations. After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu. He also separately offered dishes to Nṛsiṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord. In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants." (pp. 153-154)
CHAPTER 1

Śrīla Rūpa Gosvāmī’s Second Meeting with the Lord

A summary of the First Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, all His devotees from other parts of India, upon receiving the auspicious news, came to Puruṣottama-ksetra, or Jagannātha Purī. Śivānanda Sena took a dog with him and even paid fees for it to cross the river. One night, however, the dog could not get any food and therefore went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī. The next day, when Śivānanda and his party reached Jagannātha Purī, Śivānanda saw the dog eating some coconut pulp offered to it by Śrī Caitanya Mahāprabhu. After this incident, the dog was liberated and went back home, back to Godhead.

Meanwhile, Śrīla Rūpa Gosvāmī reached Bengal, after returning from Vṛndāvana. Although he could not follow the Bengali devotees, after some time he then came to Jagannātha Purī, where he stayed with Haridāsa Ṭhākura. Śrīla Rūpa Gosvāmī composed an important verse, beginning with the words priyah so ‘yam, and Śrī Caitanya Mahāprabhu relished it very much. One day when Śrī Caitanya Mahāprabhu, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya went to see Haridāsa Ṭhākura, the Lord saw the verse Rūpa Gosvāmī had composed as an introduction to his books Lalita-madhava and Vidagdha-madhava. After examining the manuscripts of these two books, Rāmānanda Rāya approved and appreciated them very much. After the period of Cāturmāsya, all the devotees who had come from Bengal returned to their homes. Śrīla Rūpa Gosvāmī, however, remained at Jagannātha Purī for some time.

TEXT 1

पर्युं लघ्यायते नैलं मुक्माबर्त्तयेन्त्र भिम ।
यं कुपेष तमहं बन्धे क्रृष्णचे तत्तमाखरम ॥ १ ॥

paṅgūṁ laṅghayate śailarīn
mūkam āvartayec chrutim
yat-kṛpā tam aharīn vande
kṛṣṇa-caitanyam īśvaram
SYNONYMS
paṅgum—one who is lame
laṅghayate—causes to cross over
śailam—a mountain
mūkam—one who is dumb
āvartayet—can cause to recite
śrutim—Vedic literature
yat-kṛpā—the mercy of whom
tam—unto Him
aham—I
vande—offer obeisances
kṛṣṇa-caitanyam—Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself
iśvaram—the Lord

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

TEXT 2

duṛgāme pathi me 'ndhasya
skhalat-pāda-gater muhuḥ
sva-kṛpā-yaṣṭi-dānena
santah santv avalambanam

SYNONYMS
duṛgāme—very difficult
pathi—on the path
me—of me
andhasya—one who is blind
skhalat—slipping
pāda—on feet
gateḥ—whose manner of moving
muhuḥ—again and again
sva-kṛpā—of their own mercy
yaṣṭi—the stick
dānena—by giving
santah—those saintly persons
santu—let that become
avalambanam—my support

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

TEXT 3-4
Rūpa Gosvāmī's Meeting with the Lord

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

ei chaya gurura karōṇ carana vandana
yāhā haite vighna-nāśa, abhiṣṭa-pūrṇa

SYNONYMS
śrī-rūpa—of the name Śrī Rūpa; sanātana—of the name Sanātana; bhaṭṭa-raghunātha—of the name Bhaṭṭa Raghunātha; śrī-jīva—of the name Śrī Jīva; gopāla-bhaṭṭa—of the name Gopāla Bhaṭṭa; dāsa-raghunātha—of the name Dāsa Raghunātha; ei chaya—these six; gurura—of spiritual masters; karōṇ—I offer; carana vandana—prayers to the lotus feet; yāhā haite—from which; vighna-nāśa—destruction of all impediments; abhiṣṭa-pūrṇa—fulfillment of desires.

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

PURPORT
If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful Gosvāmīs will certainly give the Lord's servitor all protection. It is not astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

TEXT 5

jayatāṁ suratau paṅgor
mama manda-mater gati
mat-sarvasva-padāṃbhojau
rādhā-madana-mohano

SYNONYMS
jayatāṁ—all glory to; su-ratau—most merciful, or attached in conjugal love; paṅgor—of one who is lame; mama—of me; manda-mateḥ—foolish; gati—
refuge; mat—my; sarva-sva—everything; pada-ambhojau—whose lotus feet; rādhā-madana-mohanau—Rādhārāṇī and Madana-mohana.

**TRANSLATION**

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

**TEXT 6**

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

**SYNONYMS**

divyat—shining; vṛndā-āranya—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhāh—beneath; śrimat—most beautiful; ratna-āgāra—in a temple of jewels; simha-āsana-sthau—sitting on a throne; śrimat—very beautiful; rādhā—Śrimatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govindadeva; preṣṭhā-ālībhīḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

**TRANSLATION**

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

**TEXT 7**

śrīmān-rāsa-rasārmbha
variśīvaṭa-taṭa-sthitah
kaśāṇa venu-śvanair gopī
gopī-nāthāḥ śriye 'stu naḥ
SYNONYMS

śrīman—most beautiful; rāsa—of the rāsa dance; rasa—of the mellow; ārambhi—the initiator; vaṁśi-vāta—of the name Vaṁśīvaṭa; tata—on the shore; sthitah—standing; kṛṣaṇ—attracting; vēnu—of the flute; svaṁaiḥ—by the sounds; gopīḥ—the cowherd girls; gopi-nāthaḥ—Śrī Gopīnātha; śriye—benediction; astu—let there be; nah—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

TEXT 8

jaya jaya śri-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śri caitanya—all glories to Śrī Caitanya Mahāprabhu; jaya nityānan-da—all glories to Śrī Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! All glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 9

madhya-līlā saṅkṣepete kariluṅ vāṟṇana
antya-līlā-vāṟṇana kichu śuna, bhakta-gaṇa

SYNONYMS

madhya-līlā—pastimes known as Madhya-līlā; saṅkṣepete—in brief; kariluṅ vāṟṇana—I have described; antya-līlā—the last pastimes; vāṟṇana—description; kichu—something; śuna—hear; bhakta-gaṇa—O devotees.
TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu in the Madhya-lilā. Now I shall attempt to describe something about His last pastimes, which are known as the Antya-lilā.

TEXT 10

madhya-lilā-madhye antya-lilā-sūtra-gaṇa
pūrva-granthe saṅkṣepete kariyācī varṇana

SYNONYMS

madhya-lilā-madhye—within the Madhya-lilā chapters; antya-lilā-sūtra-gaṇa—the codes of the Antya-lilā; pūrva-granthe—in the previous chapter; saṅkṣepete—in brief; kariyācī varṇana—I have described.

TRANSLATION

I have briefly described the Antya-lilā in codes within the Madhya-lilā.

TEXT 11

āmi jarā-grasta, nikaṭe jāniyā maraṇa
antya kono kono lilā kariyācī varṇana

SYNONYMS

āmi jarā-grasta—I am invalid because of old age; nikaṭe—very near; jāniyā—knowing; maraṇa—death; antya—final; kono kono—some; lilā—pastimes; kariyācī varṇana—I have described.

TRANSLATION

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

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

TEXT 12

पूर्वलिखित ग्रन्थसूत्र-अनुसारे।
येइ नाही लिखी, ताहा लिखिये विस्तारे॥ १२॥

In accordance with the codes previously written, I shall describe in detail whatever I have not mentioned.

TEXT 13

व्रंदावन हैते ग्रंथु नीलाचले आइला। ।
स्वरूप-गोसाञिं गौड़े बार्ता पाठाइला॥ १३॥

In accordance with the codes previously written, I shall describe in detail whatever I have not mentioned.
When Śrī Caitanya Mahāprabhu returned to Jagannātha Puri from Vṛndāvana, Svarūpa Dāmodara Gosānī immediately sent news of the Lord’s arrival to the devotees in Bengal.

Upon hearing this news, mother Śacī and all the other devotees of Navadvipa were very joyful, and they all departed together for Nilacala [Jagannātha Puri].

Thus all the devotees of Kulina-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.
TEXT 16

शिवान्दा करे सबार घाट समाधान।
सबारे पालन करे, देय बासा-स्थान॥ १६॥

śivānanda kare sabāra ghāṭi samādhnā
sabāre pālana kare, deya vāsā-sthāna

SYNONYMS
śivānanda—of the name Śivānanda; kare—does; sabāra—of everyone; ghāṭi—the camp; samādhnā—arrangement; sabāre—of everyone; pālana—maintenance; kare—performs; deya—gives; vāsā-sthāna—residential quarters.

TRANSLATION
Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

TEXT 17

एक कुक्कुर चले शिवान्दा-सने।
भक्ष्य दिया लागे चले करिया पालने॥ १७॥

eka kukkura cale śivānanda-sane
bhakṣya diyā laṅa cale kariyā pālane

SYNONYMS
eka—one; kukkura—dog; cale—goes; śivānanda-sane—with Śivānanda Sena; bhakṣya—food; diyā—giving; laṅa—taking; cale—goes; kariyā pālane—maintaining the dog.

TRANSLATION
While going to Jagannātha Puri, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

TEXT 18

एक कुक्कुर नदी पार हैते।
उद्भियानाबिक कुक्कुर ना चढ़ नौकाते॥ १८॥

eka-dīna eka-sthāne nadi pāra haite
udhiyā nāvika kukkura nā caḍāya naukāte
SYNONYMS

eka-dina—one day; eka-sthāne—in one place; nadi—a river; pāra—crossing; haite—to do; uḍiyā navika—a boatman who was an Oriyā (Orissan); kukkura—the dog; nā caḍāya—does not allow to mount; naukāte—on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

TEXT 19

कुक्कुर रहिला,—शिबानन्द दुःखी हैला।
दश पनाकड़ि खिया कुक्कुरे पार कैला॥ १९ ॥

kukkura rahilā,—śivānanda duhkhi hailā
daśa paṇa kaḍī diyā kukkure pāra kailā

SYNONYMS

kukkura rahilā—the dog remained; śivānanda duhkhi hailā—Śivānanda became very unhappy; daśa paṇa—ten paṇa; kaḍī—small conchshells; diyā—paying; kukkure—the dog; pāra kailā—crossed to the other side of the river.

TRANSLATION

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

PURPORT

One paṇa is eighty kaḍīs, or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of kaḍī made one gaṇḍā, and twenty such gaṇḍās equaled one paṇa. This kaḍī was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with daśa paṇa, or eighty times ten pieces of kaḍī. In those days one paisa was also subdivided into small conchshells, but at the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.
TEXT 20

eka-dina śivanande ghātiāle rākhilā
kukkurake bhāta dite sevaka pāsarilā

SYNONYMS
eka-dina—one day; śivanande—Śivānanda Sena; ghātiāle—tollman; rākhilā—detained; kukkurake—unto the dog; bhāta dite—to supply rice; sevaka—the servant; pāsarilā—forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give the dog its cooked rice.

TEXT 21

rātre āsi’ śivananda bhojanera kāle
‘kukkura pāñāche bhāta?’—sevake puchile

SYNONYMS
rātre āsi’—returning at night; śivananda—Śivānanda Sena; bhojanera kāle—at the time of eating; kukkura—the dog; pāñāche—has gotten; bhāta—rice; sevake—from the servant; puchile—he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

TEXT 22

kukkura nāhi pāya bhāta śuni’ duḥkhī hailā
kukkura cāhite daśa-manuṣya pāṭhāilā
SYNONYMS

kukkura—the dog; nahi—did not; paya—get; bhata—rice; suni’—hearing; duhkhi haila—Śivananda Sena became very unhappy; kukkura cahite—to look for the dog; dasa-manusya—ten men; pathaila—sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

TEXT 23

चाहिया ना पाइल कुकुर, लोक सब आइल।

When the men returned without success, Sivananda Sena became very unhappy and fasted for the night.

SYNONYMS

cahiyā—looking; nā—not; pāila—found; kukkura—the dog; loka saba āilā—all the men returned; duhkhi hanā—being unhappy; śivānanda—Śivānanda Sena; upavāsa—fast; kaila—observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

TEXT 24

प्रभाते कुकुर चाहि’ काँह। ना पाइल।

prabhāte kukkura cahi’ kānhā nā pāila

prabhāte—in the morning; kukkura—the dog; cahi’—looking for; kānhā—anywhere; nā pāila—not found; sakala vaiṣṇavera—of all the Vaiṣṇavas present; mane—in the minds; camatkāra haila—there was great astonishment.
TRANSLATION

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

PURPORT

Śivānanda Sena’s attachment to the dog was a great boon for that animal. The
dog appears to have been a street dog. Since it naturally began to follow Śivānanda
Sena while he was going to Jagannātha Puri with his party, he accepted it into
his party and maintained it the same way he was maintaining the other devotees.
It appears that although on one occasion the dog was not allowed aboard a boat,
Śivānanda did not leave the dog behind but paid more money just to induce the
boatman to take the dog across the river. Then when the servant forgot to feed
the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to
find it. When they could not find it, Śivānanda observed a fast. Thus it appears
that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī
Caitanya Mahāprabhu and was immediately promoted to Vaikuṇṭha to become
an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, tumi ta’
ṭhākura, tomāra kukkura, baliyā jānaha more (Śaranāgati 19). He thus offers to be­
come the dog of a Vaiṣṇava. There are many other instances in which the pet
animal of a Vaiṣṇava was delivered back home to Vaikuṇṭhaloka, back to God­
head. Such is the benefit of somehow or other becoming the favorite of a
Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, kīta-janma ha-u yathā tuyā
dāsa (Śaranāgati 11). There is no harm in taking birth again and again. Our only
desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had
the opportunity to be born of a Vaiṣṇava father who took care of us very nicely.
He prayed to Śrīmati Rādhārāṇī that in the future we would become a servant of
the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in
that service. We may conclude that even as dogs we must take shelter of a
Vaiṣṇava. The benefit will be the same as that which accrues to an advanced
devotee under a Vaiṣṇava’s care.

TEXT 25

उत्कष्ठयाय चलि’ सवेय आईला नीलाचले ॥
पूर्ववं महाप्रबु मिलिला सकले ॥ २५ ॥

utkṣṭha-yā chali’ sabe āilā nilācāle
pūrvavat mahāprabhu mililā sakale
SYNONYMS

utkāntāya—in great anxiety; ca/li’—walking; sabe—all the devotees; āilā nilācale—came to Jagannātha Puri, Nilācala; pūrvavat—as usual; mahāprabhu—Śrī Caitanya Mahāprabhu; mililā sakale—met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Puri, where Śrī Caitanya Mahāprabhu met them as usual.

TEXT 26

śabā lāṇā kailā jagannātha daraśana
śabā lāṇā mahāprabhu karena bhojana

SYNONYMS

śabā lāṇā—taking all of them; kailā—did; jagannātha daraśana—visiting the Jagannātha temple; śabā lāṇā—with all of them; mahāprabhu—Śrī Caitanya Mahāprabhu; karena bhojana—took prasāda.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

TEXT 27

pūrvavat sabāre prabhu pāṭhāilā vāsā-sthāne
prabhu-ṭhānī prātaḥ-kāle āilā āra dine

SYNONYMS

pūrvavat—as it was previously; sabāre—everyone; prabhu—Lord Śrī Caitanya Mahāprabhu; pāṭhāilā—sent; vāsā-sthāne—to their respective residential quarters; prabhu-ṭhānī—to the place of Śrī Caitanya Mahāprabhu; prātaḥ-kāle—in the morning; āilā—they came; āra dine—on the next day.
TRANSLATION
As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

TEXT 28
অস্যায়া দেখিতে সবে সেই দুই কুক্কুরে।
প্রার্থী-পাশে বসিয়াছে কিছু অন্ধুপে। ॥ ২৮ ॥

asiyā dekhila sabe sei ta kukkan
prabhu-pāśe vasiyāche kichu alpa-dūre

SYNONYMS
asiyā—coming; dekhila—they saw; sabe—everyone; sei ta kukkan—that very same dog; prabhu-pāśe—near Lord Śrī Caitanya Mahāprabhu; vasiyāche—sat; kichu alpa-dūre—a little bit away from the Lord.

TRANSLATION
When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw that the same dog was sitting a little apart from the Lord.

TEXT 29
প্রসাদ নারিকেল-শস্য দেন ফেলাএ।
‘রাম’ ‘কৃষ্ণ’ ‘হরি’ কহ’—বলেন হাসিয়া। ॥ ২৯ ॥

prasāda nārikela-śasya dena phelānā
‘rāma’ ‘kṛṣṇa’ ‘hari’ kaha’—balena hāsiyā

SYNONYMS
prasāda—food; nārikela-śasya—the pulp of green coconut; dena—gives; phelānā—throwing; rāma—Lord Rāmacandra; kṛṣṇa—Śrī Kṛṣṇa; hari—the holy name of Hari; kaha—say; balena—Śrī Caitanya Mahāprabhu says; hāsiyā—smiling.

TRANSLATION
Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, “Chant the holy names Rāma, Kṛṣṇa, and Hari.”
TEXT 30

śasya khāya kukkura, ‘krṣṇa’ kahe bāra bāra
dekhiyā lokera mane haila camatkāra

SYNONYMS
śasya khāya—eats the pulp of green coconut; kukkura—the dog; krṣṇa—the holy name of Kṛṣṇa; kahe—chants; bāra bāra—again and again; dekhiyā—seeing this; lokera—of all the people; mane—in the minds; haila—there was; camatkāra—astonishment.

TRANSLATION
Seeing the dog eating the green coconut pulp and chanting “Kṛṣṇa, Kṛṣṇa” again and again, all the devotees present were very much surprised.

TEXT 31

śivananda kukkura dekhi’ dāṇḍavat kailā
dainya kari’ nija aparādha kṣamāilā

SYNONYMS
śivananda—Śivānanda Sena; kukkura—the dog; dekhi’—seeing there; dāṇḍavat kailā—offered obeisances; dainya kari’—exhibiting humbleness; nija—personal; aparādha—offenses; kṣamāilā—was forgiven.

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

TEXT 32

āra din keh tāra dekha na paīilā

śivaṇaṇa pāṇḍa kukur bākṣṭētei gēla
Rūpa Gosvāmī’s Meeting with the Lord

Text 33

arı dīna keha tāra dekhā nā pāilā
siddha-deha pāṇā kukkura vaikuṇṭhete gela

SYNONYMS

arı dīna—the next day; keha—all of them; tāra—of the dog; dekhā nā pāilā—did not get sight; siddha-deha pāṇā—obtaining a spiritual body; kukkura—the dog; vaikuṇṭhete gela—went to the spiritual kingdom, Vaikuṇṭha.

TRANSLATION

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

PURPORT

This is the result of sādhu-saṅga, consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating prasāda, not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take prasāda and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

TEXT 33

ঐচ্ছে দিব্যলিলা করে শচীর নন্দন।
কুকুরকে কৃষ্ণ কহাঞা করিলা। যোচন ৩৩ ॥

aiche divya-lilā kare śacīra nandana
kukkurake kṛṣṇa kahānā karilā mocana

SYNONYMS

aiche—in that way; divya-lilā—transcendental activities; kare—performs; śacīra nandana—the son of mother Śacī; kukkurake—even a dog; kṛṣṇa kahānā—inducing to chant the holy name “Kṛṣṇa”; karilā mocana—delivered.
TRANSLATION

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

TEXT 34

एथा प्रभु-आज्ञाय় রূপ আইলা বৃন্দাবন।
কৃষ্ণলীলা-নাটক করিতে হৈল মন। ॥ ৩৪ ॥

ethā prabhu-ājñāya rūpa āilā vṛndāvana
kṛṣṇa-līlā-nāṭaka karite haila mana

SYNONYMS

ethā—on the other side; prabhu-ājñāya—upon the order of Śrī Caitanya Mahāprabhu; rūpa—Rūpa Gosvāmi; āilā—went; vṛndāvana—to Vṛndāvana; kṛṣṇa-līlā-nāṭaka—a drama on Lord Kṛṣṇa's pastimes; karite—to compose; haila—it was; mana—the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmi returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

TEXT 35

বৃন্দাবনে নাটকের আরম্ভ করিল।
মঙ্গলাচরণ 'নাম্পী-গ্লোক' তথাই লিখিল। ॥ ৩৫ ॥

vṛndāvana nāṭakera ārambha karilā
maṅgalācaraṇa 'nāndi-śloka' tathāi likhilā

SYNONYMS

vṛndāvana—at Vṛndāvana; nāṭakera—of the drama; ārambha—the beginning; karilā—wrote; maṅgalācaraṇa—invoking auspiciousness; nāndi-śloka—introduc­tory verse; tathāi—there; likhilā—he wrote.

TRANSLATION

In Vṛndāvana, Rūpa Gosvāmi began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the Nāṭakacandrikā, wherein he has written:
prastāvanāyās tu mukhe
nāndi kāryāsubhāvahā
āśīr-namaskriyā-vasstu-
nirdeśānyatamānvitā
asṭābhīr daśabhīr yuktā
kimvā dvadaśabhīh padaih
 candranāmānkītā prāyo
 maṅgalārtha-padojīvalā
 maṅgalaṁ cakra-kamala-
cakora-kumudādikam

Similarly, in the Sixth Chapter of the Sāhitya-darpaṇa, text 282, he has said:

āśīr-vacana-saṁyuktā
 stutir yasmāt prayujyate
deva-dvija-ṛ-pādīnāṁ
tasmāṁ nāndīti samijñītā

The introductory portion of a drama, which is written to invoke good fortune, is called nāndī-śloka.

TEXT 36

पथेचालिए आइसेनाटकेकरे घटनाभविते।
कड़च करिया किंचु लागिला लिखिते॥ ३६॥

pathe cali’ āise nāṭakera ghaṭanā bhāvite
kaḍacā kariyā kichu lāgilā likhite

SYNONYMS

pathe cali’—walking on the road; āise—goes; nāṭakera—of the drama; ghaṭanā—events; bhāvite—thinking of; kaḍacā kariyā—making notes; kichu—something; lāgilā likhite—he began to write.

TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmi had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

TEXT 37

এইমতে দুই ভাই গৌড়দেশে আইল।
গৌড়ে আসি’ অমুপমের গলা-প্রাপ্তি হেল।॥ ৩৭॥
ei-mate dui bhāi gauḍa-deśe āilā
gauḍe āsi’ anupamera gaṅgā-prāpti hailā

SYNONYMS

ei-mate—in this way; dui bhāi—Rūpa Gosvāmī and his younger brother, Anupama; gauḍa-deśe āilā—reached Bengal, which is known as Gauḍa-deśa; gauḍe āsi’—coming to Gauḍa; anupamera—of Anupama; gaṅgā- prāpti hailā—there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

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

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

TEXT 38

rupa-gosāṇi prabhu-pāše karilā gamana
prabhure dekhite tāṅra utkaṇṭhita mana

SYNONYMS

rupa-gosāṇi—of the name Rūpa Gosvāmī; prabhu-pāše—the place of Śrī Caitanya Mahāprabhu; karilā gamana—departed for; prabhure dekhite—to see Lord Śrī Caitanya Mahāprabhu; tāṅra—his; utkaṇṭhita—full of anxiety; mana—mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

TEXT 39

anupamera laṁhi' tāṅra kīchhī bīlāna hain

SYNONYMS

anupamera—of Anupama; tāṅra—his; bīlāna—full of anxiety.

TRANSLATION

Anupama's heart is full of anxiety.
Rūpa Gosvāmī’s Meeting with the Lord

anupamera lāgi’ tānra kichu vilamba ha-ila
bhakta-gaṇa-pāṣa āilā, lāg nā pāila

SYNONYMS
anupamera lāgi’—on account of the passing away of Anupama; tānra—of Rūpa Gosvāmī; kichu—some; vilamba—delay; ha-ila—there was; bhakta-gaṇa-pāṣa—
to the devotees in Bengal; āilā—came; lāg nā pāila—he could not contact them.

TRANSLATION
There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

TEXT 40

उड्डिया-देशे ‘सत्याभाम-पुर’-नामे ग्राम ।
एक रात्रि सेि ग्रामे करिल। बिश्राम || ४० ||

uḍiyā-deše ‘satyabhāma-pura’-nāme grāma
eka rātri sei grāme karilā viśrama

SYNONYMS
uḍiyā-deše—in the state of Orissa; satyabhāma-pura—Satyabhāma-pura;
nāme—named; grāma—a village; eka rātri—one night; sei grāme—in that village;
karilā viśrama—he rested.

TRANSLATION
In the province of Orissa there is a place known as Satyabhāma-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Puri.

PURPORT
There is a place known as Satyabhāma-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādei-pura.

TEXT 41

रात्रे स्वप्ने देखे,—एक दिव्यरूपा नारी ।
सम्मुखे आसिया आजा दिला बछु कुपा कारि’ || ४१ ||
rātre svapne dekhe,—eka divya-rūpa nāri
sammukhe āsiyā ājā dīlā bchu kūpa kārī
SYNONYMS
rātre—at night; svapne dekhe—he dreamed; eka—one; divya-rūpa rān—celestially beautiful woman; sammukhe āsiyā—coming before him; ājñā dilā—ordered; bahu kṛpā kari’—showing him much mercy.

TRANSLATION
While resting in Satyabhāmā-pura, he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order.

TEXT 42
“আমার নাটক পৃথক করহ রচন।
আমার কৃপাতে নাটক হৈবে বিলক্ষণ।”

“‘āmāra nāṭaka prthak karaha racana
āmāra kṛpāte nāṭaka haibe vilakṣaṇa’”

SYNONYMS
“āmāra nāṭaka—my drama; prthak karaha racana—write separately; āmāra kṛpāte—by my mercy; nāṭaka—the drama; haibe—will be; vilakṣaṇa—extraordinarily beautiful.

TRANSLATION
“Write a separate drama about me,” she said. “By my mercy, it will be extraordinarily beautiful.”

TEXT 43
স্বপ্ন দেখি রূপ-গোসাঞি করিলা বিচার।
সত্যভামার আজ্ঞা—পৃথক নাটক করিবার।

svapna dekhi’ rūpa-gosāñi karilā vicāra
satya-bhāmāra ājñā—prthak nāṭaka karibāra

SYNONYMS
svapna dekhi’—after dreaming; rūpa-gosāñi—Rūpa Gosvāmī; karilā vicāra—considered; satya-bhāmāra ājñā—the order of Śrīmatī Satyabhāmā; prthak nāṭaka karibāra—to write a separate drama.
TRANSLATION

After having that dream, Śrīla Rupa Gosvāmī considered, “It is the order of Satyabhāmā that I write a separate drama for her.

TEXT 44

\[\text{vraja-pura-līlā ekatra kariyāchi āhaṭana dui bhāga kari'} ebe karimu racana} \]

SYNONYMS

- **vraja-pura-līlā**: Lord Kṛṣṇa’s pastimes in Vraja and Dvāraka;
- **ekatra**: in one place;
- **kariyāchi**: I have collected;
- **āhaṭana**: all the events;
- **dui bhāga kari’**: dividing into two different parts;
- **ebe**: now;
- **karimu racana**: I shall write.

TRANSLATION

“I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas.”

TEXT 45

\[\text{bhāvite bhāvite sīghra āilā nilācale āsi'} uttarilā haridāsa-vāsā-sthale} \]

SYNONYMS

- **bhāvite bhāvite**: thinking and thinking;
- **sīghra**: very soon;
- **āilā nilācale**: reached Nilācala (Jagannātha Puri);
- **āsi’**: coming;
- **uttarilā**: approached;
- **haridāsa-vāsā-sthale**: the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Puri. When he arrived, he approached the hut of Haridāsa Ṭhākura.
TEXT 46

हरिदास-ठाकुर के तौरे बच्चुका बैला।
‘तुम्ही आदेश, मोरे प्रभु ये कहिला’ II 46 II

haridāsa-ṭhākura tānre bahu-krpa kailā
tumi āsibe, more prabhu ye kahilā

SYNONYMS

hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; tānre—unto him; bahu-krpa kailā—showed much affection because of love and mercy; tumī āsibe—you will come; more—me; prabhu—Śrī Caitanya Mahāprabhu; ye—that; kahilā—informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrila Rūpa Gosvāmi, ‘Śrī Caitanya Mahāprabhu has already informed me that you would come here.’

TEXT 47

उपाल-भोग’ देखि हरिदासेरे देखिते।
प्रतिदिन आइसेन, प्रभु आइला आचांबिते। II 47 II

‘upala-bhoga’ dekhi haridāsera dekhitē
pratidina āisena, prabhu āilā ācambite

SYNONYMS

upala-bhoga—the offering of food to Lord Jagannātha at noon; dekhi’—seeing; hari-dāsera dekhitē—to see Haridāsa Ṭhākura; pratidina—daily; āisena—comes; prabhu—Śrī Caitanya Mahāprabhu; āilā—He reached there; ācambite—all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

TEXT 48

रूप दण्डवत करे’, हरिदास कहिला।
हरिदासे मिलि’ प्रभु रूपे आलिङिल। II 48 II

‘rūpa daṇḍavat kare’, haridāsa kahilā
haridāse milī’ prabhu rūpe āliṅgilā
SYNONYMS
rupa—Rūpa Gosvāmī; dāṇḍavat kare—offers You obeisances; hari-dāsa kahilā—Haridāsa informed Śrī Caitanya Mahāprabhu; hari-dāsa mili’—after meeting Haridāsa; prabhu—Śrī Caitanya Mahāprabhu; rūpe ailiṅgilā—embraced Rūpa Gosvāmī.

TRANSLATION
When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord, “This is Rūpa Gosvāmī offering You obeisances,” and the Lord embraced him.

TEXT 49

hari-dāsa rūpe lañā prabhu vasilā eka-sthāne
kuśala-prāśna, iṣṭa-goṣṭhi kaila kata-kṣane

SYNONYMS
hari-dāsa-rūpe—both Haridāsa Thākura and Rūpa Gosvāmī; lañā—with; prabhu—Śrī Caitanya Mahāprabhu; vasilā—sat down; eka-sthāne—in one place; kuśala-prāśna—questions about auspicious news; iṣṭa-goṣṭhi—talking together; kaila kata-kṣane—continued for some time.

TRANSLATION
Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news, and then continued to talk together for some time.

TEXT 50

sanatana vārtā yabe gosāṅgi puchila
rupa kahe—‘tāra saṅge dekhā nā ha-ila

SYNONYMS
sanatana vārtā—news of Sanātana Gosvāmī; yabe—when; gosāṅgi—Śrī Caitanya Mahāprabhu; puchila—inquired; rupa kahe—Rūpa Gosvāmī says; tāra saṅge—with him; dekhā nā ha-ila—there was not meeting.
TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmi, Rūpa Gosvāmi replied, “I did not meet him.”

TEXT 51

अमि गंगापथे आिलान, तिंहो राजापथे ।
अत्तेर आमार देखा नहिल ताहा साथे ॥ ५१ ॥

āmi gaṅgā-pathe āilāna, tiṁho rāja-pathe
ataeva āmāra dekhā nahila tāṅra sāthe

SYNONYMS

āmi—I; gaṅgā-pathe—on the path on the bank of the Ganges; āilāna—I came; tiṁho—he; rāja-pathe—on the public road; ataeva—therefore; āmāra—my; dekhā—meeting; nahila—was not possible; tāṅra sāthe—with him.

TRANSLATION

“I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmi came by the public road. Therefore we did not meet.”

TEXT 52

प्रयागे सुनिलुः— तेन्हो गेला व्रंदावने ।
अनुपामेष्य गंगा-प्राप्ति कैल निबेदने ॥” ५२ ॥

prayāge śuniluḥ,—teṁho gelā vṛndāvane
anupamæ gaṅgā-prāpṛti kaila nivedane”

SYNONYMS

prayāge—in Prayāga; śuniluḥ—I heard; teṁho—he; gelā vṛndāvane—has gone to Vṛndāvana; anupamæ—of Anupama; gaṅgā-prāpṛti—getting the mercy of the Ganges (death); kaila nivedane—he informed.

TRANSLATION

“In Prayāga I heard that he had already gone to Vṛndāvana.” Rūpa Gosvāmi next informed the Lord about the death of Anupama.
TEXT 53

রুপে ভাই। বাসা দিয়া গোসাঞি চলিল।
গোসাঞির সঙ্গী ভক্ত রুপেরে মিলিল। ॥ ৫৩ ॥

রুপে তাহাত্তারি দিয়া গোসাঞি চলিলা
গোসাঞির সঙ্গী ভক্ত রুপেরে মিলিলা ॥ ৫৩ ॥

SYNONYMS

রুপে—to Rupa; তাহাত্তারি—there; দিয়া—offered a residence; গোসাঞি চলিলা—Sri Caitanya Mahaprabhu left the place; গোসাঞি সঙ্গী—the associates of Sri Caitanya Mahaprabhu; ভক্তা—all the devotees; রুপেরে মিলিলা—met Rupa Gosvami.

TRANSLATION

After allotting residential quarters there to Rupa Gosvami, Sri Caitanya Mahaprabhu left. Then all of the Lord’s personal associates met Srila Rupa Gosvami.

TEXT 54

আর দিন মহাপ্রভু সব ভক্ত লঞ্জ।
রুপে মিলিল সবায় কৃপা ত’ করিয়া। ॥ ৫৪ ॥

ারা dina mahaprabhu saba bhakta lañā
rūpe milāilā sabāya kṛpā ta’ kariyā

SYNONYMS

ারা dina—the next day; mahāprabhu—Sri Caitanya Mahaprabhu; saba—all; ভক্তা lañā—taking the devotees; rūpe milāilā—introduced Rupa Gosvami; sabāya—to all of them; kṛpā ta’ kariyā—showing His mercy.

TRANSLATION

On the next day, Caitanya Mahaprabhu again met Rupa Gosvami, and with great mercy the Lord introduced him to all the devotees.

TEXT 55

সবার চরণ রুপ করিল। শ্রদ্ধ।
কৃপা করি’ রুপে সবে কৈল। আলিঙ্গন। ॥ ৫৫ ॥

sabāra caraṇa rūpa karilā vandana
kṛpā kari’ rūpe sabe kailā alīṅgana
SYNONYMS

sābara—of all the devotees; caraṇa—to the lotus feet; rūpa—Śrīla Rūpa Gosvāmī; karilā vandana—offered prayers; kṛpa kari’—showing great mercy; rūpe—Rūpa Gosvāmī; sabe—all the devotees; kailā—did; aṅgana—embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

TEXT 56
‘অবৈতনিত্যানন্দ, তোমরা দুইজনে।
গোপাল কহৎ—রূপে রূপা কর কায়শ্চমনে।’

‘advaita nityānanda, tomarā dui-jane
prabhu kahe—rūpe kṛpā kara kāya-mane

SYNONYMS

advaita—Advaita Ācārya; nityānanda—Nityānanda Prabhu; tomarā dui-jane—both of You; prabhu kahe—Lord Caitanya Mahāprabhu says; rūpe—to Rūpa Gosvāmī; kṛpā—mercy; kara—show; kāya-mane—wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, “You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

TEXT 57
তোমাদুঃখার কৃপাতে ঈহার হউ বৈছে শক্তি।
যাতে বিবরিতে পারেন কৃঞক্ষমতাক্ষে।’

tomā-duṅhāra kṛpāte inhāra ha-u taiche śakti
yāte vivarite pārena kṛṣṇa-rasa-bhakti

SYNONYMS

tomā-duṅhāra kṛpāte—by the mercy of both of You; inhāra—of Rūpa Gosvāmī; ha-u—let there be; taiche—such; śakti—power; yāte—by which; vivarite—to describe; pārena—is able; kṛṣṇa-rasa-bhakti—the transcendental mellows of devotional service.
TRANSLATION

"May Rūpa Gosvāmī, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

TEXT 58

गौडियाः, उदियाः, यतं प्रभुर भक्तगंध ।
सबार हुइल रुपा भजनेर भाजन ॥ ५८ ॥

gaudiya, udiya, yata prabhura bhakta-gana
sabāra ha-ila rūpa snehera bhājana

SYNONYMS

gaudiya—devotees from Bengal; udiya—devotees belonging to Orissa; yata—all; prabhura bhakta-gana—devotees of Lord Śrī Caitanya Mahāprabhu; sabāra—of all of them; ha-ila—was; rūpa—Rūpa Gosvāmī; snehera bhājana—an object of love and affection.

TRANSLATION

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

TEXT 59

प्रतिदिन आसि’ रुपे करेन मिलने ।
मन्दिरे ये प्रसाद पान; देन दुई जने ॥ ५९ ॥

pratidina āsi’ rūpe karena milane
mandire ye prasāda pāna, dena dui jane

SYNONYMS

pratidina—every day; āsi’—going; rūpe—Rūpa Gosvāmī; karena milane—Caitanya Mahāprabhu meets; mandire—at the Jagannātha temple; ye—whatever; prasāda pāna—prasāda He gets; dena—gives; dui jane—to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.
TEXT 60

इष्टगोष्ठी दुःख सने करी कठोर | 
मध्याह्न करिते प्रभु करिला गामन || ६० ||

िष्टगोष्ठी दुःख सने करी कठोर | 
मध्याह्न करिते प्रभु करिला गामन || ६० ||

SYNONYMS

िष्टगोष्ठी—conversation; 
दुःख सने—with both Rūpa Gosvāmī and Haridāsa; 
करी—doing; 
कठोर—for some time; 
मध्याह्न—ahna karite—to execute daily noontime duties; 
प्रभु—Śrī Caitanya Mahāprabhu; 
करिला गामन—left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

TEXT 61

এইমতে প্রতিদিন প্রভুর ব্যবহার | 
প্রভূর কৃপাপান্ন রূপান্তরে আন্ধার অপার || ৬১ ||

ei-mata pratidina prabhura vyavahāra 
pрабhu-kṛpā pāṇā rūpera ānanda apāra

SYNONYMS

ei-mata—in this way; 
pratidina—daily; 
prabhura vyavahāra—the dealings of Śrī Caitanya Mahāprabhu; 
p.erbhur kṛpā—the mercy of Lord Caitanya; 
pāṇā—getting; 
rūpera—of Śrīla Rūpa Gosvāmī; 
ānanda apāra—unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu’s dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

TEXT 62

ভক্তগান লঞ্জা কীলা সুদৃষ্টা মার্জন | 
আইটোটা আলি’ কীলা বন্ধ-ভোজন || ৬২ ||

bhakta-gana laṅa kailā guṇḍicā mārjana 
āitoṭā āsi’ kailā vanyā-bhojana
SYNONYMS

bhakta-gaṇa—all the devotees; laṅg—taking; kaila—performed; guṇḍicā mār-jana—cleansing and washing of the Guṇḍicā temple; āiṭoṭā āsi’—coming to the nearby garden named Āiṭoṭā; kaila—had; vanya-bhojana—a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjana [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āiṭoṭā and accepted prasāda at a picnic within the garden.

TEXT 63

prasāda khāya, ‘hari’ bale sarva-bhakta-jana
dekhi’ haridāsa-rūpera haraśita mana

SYNONYMS

prasāda khāya—eat the prasāda; hari bale—chant the holy name of Hari; sarva-bhakta-jana—all the devotees; dekhi’—seeing this; hari-dāsa—of Haridāsa Ṭhākura; rūpera—and of Rūpa Gosvāmi; haraśita—jubilant; mana—the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmi saw that all the devotees were accepting prasāda and chanting the holy name of Hari, they both were greatly pleased.

TEXT 64

govinda-dvāra prabhura śeṣa-prasāda pāilā
preme matta dui-jana nācite lāgilā

SYNONYMS

govinda-dvāra—through Govinda; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa-prasāda—remnants of food; pāilā—they got; preme matta—overwhelmed by ecstasy; dui-jana—both of them; nācite lāgilā—began to dance.
TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu's prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

TEXT 65

āra dina prabhu rūpe miliyā vasilā
sarvajña-śiromaṇi prabhu kahite lāgilā

SYNONYMS

āra dina—the next day; prabhu—Śrī Caitanya Mahāprabhu; rūpe—with Śrīla Rūpa Gosvāmi; miliyā—meeting; vasilā—sat down; sarva-śiromaṇi—Śrī Caitanya Mahāprabhu, the best of the omniscient; prabhu—Śrī Caitanya Mahāprabhu; kahite lāgilā—began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmi, the omniscient Lord spoke as follows.

TEXT 66

“कृष्णेरे बाहिर नाहि करिहि ज्रेण हैते।
ब्रज हाँढि’ कृष्ण केभु ना यान काहाँते॥ ६६॥

“kṛṣṇere bāhira nāhi kariha vraja haite
vraja chāḍi’ kṛṣṇa kabhu nā yāna kāhānte

SYNONYMS

kṛṣṇere—Kṛṣṇa; bāhira—outside; nāhi—do not; kariha—take; vraja haite—from Vṛndāvana; vraja chāḍi’—leaving Vṛndāvana; kṛṣṇa—Lord Kṛṣṇa; kabhu—at any time; nā—not; yāna—goes; kāhānte—anywhere.

TRANSLATION

“Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.
TEXT 67

krṣṇo 'nya yadu-sambhūto
yah pūrṇah so 'sty atah paraḥ
vrndāvanāṁ parityajya
sa kvacīnaiva gacchati

SYNONYMS

krṣṇaḥ—Lord Kṛṣṇa; anyaḥ—another Lord Vāsudeva; yadu-sambhūtaḥ—born in the Yadu dynasty; yah—who; pūrṇaḥ—the full Supreme Personality of Godhead, Kṛṣṇa; saḥ—He; asti—is; atah—than Him (Vāsudeva); paraḥ—different; vrndāvanam—the place Vṛndavana; parityajya—giving up; saḥ—He; kvacī—at any time; na eva gacchati—does not go.

TRANSLATION

"The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndavana."

PURPORT

This verse is included in the Laghu-bhāgavatāmṛta (1.5.461), by Śrīla Rūpa Gosvāmī.

TEXT 68

eta kahi' mahāprabhu madhyāhne calilā
rupa-gosānī mane kichu vismaya ha-ilā

SYNONYMS

eta kahi'—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; madhyāhne calilā—left to execute noon duties; rūpa-gosānī—Śrīla Rūpa Gosvāmī; mane—in mind; kichu—some; vismaya ha-ilā—there was surprise.
After saying this, Caitanya Mahaprabhu went to perform His noontime duties, leaving Śrila Rūpa Gosvāmi somewhat surprised.

"Satyabhāmā ordered me to write two different dramas," Śrila Rūpa Gosvāmi thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.
TEXT 71

dui ‘nāndi’ ‘prastāvanā’, dui ‘sāṁghatana’

SYNONYMS

dui nāndi—two invocations of good fortune; prastāvanā—introductions; dui—two; sāṁghatana—chains of events; prthak kariyā—making separate; likhi—I shall write; kariyā bhāvanā—thinking about them.

TRANSLATION

“I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents.”

PURPORT

The two works are Vidagdha-mādhava and Lalita-mādhava. Vidagdha-mādhava describes pastimes in Vṛndāvana, and Lalita-mādhava describes pastimes in Dwārakā and Mathurā.

TEXT 72

ratha-yāṭrāya jagannātha darśana karilā
ratha-agre prabhura nṛtya-kirtana dekhilā

SYNONYMS

ratha-yāṭrāya—during the function of Ratha-yāṭrā; jagannātha—Lord Jagannātha; darśana karilā—he saw; ratha-agre—the front of the ratha, or chariot; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—dancing; kirtana—chanting; dekhilā—he saw.

TRANSLATION

During the Ratha-yāṭrā ceremony Rūpa Gosvāmi saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.
TEXT 73

When Rupa Gosvami heard a verse uttered by Sri Caitanya Mahaprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

SYNONYMS

prabhura—of Sri Caitanya Mahaprabhu; nṛtya-śloka—verse uttered during His dancing; śuni—hearing; śri-rūpa-gosāñi—Śrīla Rūpa Gosvāmi; sei śloka-artha—the meaning of that verse; lañā—taking; śloka karilā—composed another verse; tathāi—on the spot.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

TEXT 75

I have already described all these incidents, but I still wish to add briefly something more.
sāmānya eka śloka prabhu padena kirtane
kene śloka pađe—ihā keha nāhi jāne

SYNONYMS
sāmānya—generally; eka—one; śloka—verse; prabhu—Śrī Caitanya Mahāprabhu; padena—recites; kirtane—while chanting; kene—why; śloka—that verse; pađe—He recites; ihā—this; keha nāhi jāne—no one knows.

TRANSLATION
Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

TEXT 76

sabe eka svara pa Damodara Gosvāmi
sloka anurūpa pada prabhuke karana āsvādane

SYNONYMS
sabe—only; eka—one; svarupa—Svarupa Damodara Gosvami; slokera artha—the meaning of that verse; jāne—knows; sloka-anurūpa pada—other verses following that particular verse; prabhuke—Śrī Caitanya Mahāprabhu; karana—causes; āsvādane—tasting.

TRANSLATION
Only Svarupa Damodara Gosvami knew the purpose for which the Lord recited that verse. According to the Lord’s attitude, he used to quote other verses to enable the Lord to relish mellows.

TEXT 77

rupa-gosani prabhura jāniya abhipraya
sei arthe śloka kaila prabhure ye bhāya
SYNONYMS

rupa-gosāñi—Śrīla Rūpa Gosvāmi; prabhura—of Śrī Caitanya Mahāprabhu; jāniyā—knowing; abhiprāya—the intention; sei arthe—in that meaning; śloka—a verse; kailā—composed; prabhure—to Śrī Caitanya Mahāprabhu; ye—which; bhāya—appealed.

TRANSLATION

Rūpa Gosvāmi, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

TEXT 78

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmilita-mālāti-surabhayah prauḍhāḥ kadambānilāh
sā caivāsmi tathāpi tatra surata-vyāpāra-lilā-vidhau
revā-rodhāsi vetasi-taru-tale cetaḥ samutkaṇṭhate

SYNONYMS

yaḥ—that same person who; kaumāra-haraḥ—the thief of my heart during youth; saḥ—he; eva hi—certainly; varaḥ—lover; tāḥ—these; eva—certainly; caitra-kṣapāḥ—moonlit nights of the month of Caitra; te—those; ca—and; unmilita—fructified; mālāti—of mālāti flowers; surabhayah—fragrances; prauḍhāḥ—full; kadamba—with the fragrance of the kadamba flower; anilāḥ—the breezes; sā—that one; ca—also; eva—certainly; asmi—I am; tathāpi—still; tatra—there; surata-vyāpāra—in intimate transactions; lilā—of pastimes; vidhau—in the manner; revā—of the river named Revā; rodhāsi—on the bank; vetasi—of the name Vetasī; taru-tale—underneath the tree; cetaḥ—my mind; samutkaṇṭhate—is very eager to go.

TRANSLATION

"That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālāti flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."
This is the verse recited by Śrī Caitanya Mahāprabhu.

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

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book Padyāvāli (383).
SYNONYMS

tāla-patre—on a palm leaf; śloka—the verse; likhi’—writing; cāle—in the thatched roof; rākhilā—kept it; samudra-snāna—bath in the sea; karibāre—for taking; rūpa-gosāñī—of the name Rūpa Gosvāmī; geḻā—departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

TEXT 81

হেনাকালে প্রভু আইলা তাহারে মিলিতে ।
চালে গ্রাম দেখিয়া পাপাটী পড়িতে ॥ ৮১ ॥

hena-kāle prabhu āilā tānhaṁre milite
cāle śloka dekhi prabhu lāgilā paḍite

SYNONYMS

hena-kāle—at that time; prabhu—Śrī Caitanya Mahāprabhu; āilā—came there; tānhaṁre milite—to meet him; cāle—in the thatched roof; śloka—verse; dekhi—seeing; prabhu—Śrī Caitanya Mahāprabhu; lāgilā—began; paḍite—to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

TEXT 82

গ্রাম পড়ি প্রভু স্থানে প্রেমাভিষিক্ত হেলা ।
হেনাকালে রূপ-গোসাঞি স্নান করি’ আইলা ॥ ৮২ ॥

śloka paḍī’ prabhu sukhe premāviṣṭa hailā
hena-kāle rūpa-gosāñī snāna kari’ āilā

SYNONYMS

śloka paḍi’—reading this verse; prabhu—Śrī Caitanya Mahāprabhu; sukhe—in great happiness; prema-āviṣṭa hailā—became overwhelmed by ecstatic love;
hena-kāle—at that time; rūpa-gosānī—Śrīla Rūpa Gosvāmī; snāna kari’—after taking his bath; āilā—came back.

**TRANSLATION**

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

**TEXT 83**

prabhu dekhi’ dañḍavat prāṅgane paḍilā
prabhu tāṅre cāpaḍa mārī’ kahite lāgilā

**SYNONYMS**

prabhu dekhi’—after seeing the Lord there; dañḍavat—obeisances; prāṅgane—in the courtyard; paḍilā—fell down; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—to Rūpa Gosvāmī; cāpaḍa mārī’—giving a mild slap; kahite lāgilā—began to speak.

**TRANSLATION**

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

**TEXT 84**

‘gūḍha mora hrdaya tuṇi jānilā kemane?’
eta kahi’ rūpe kailā drṛḍha aliṅgane

**SYNONYMS**

gūḍha—very confidential; mora—My; hrdaya—heart; tuṇi—you; jānilā—knew; kemane—how; eta kahi’—saying this; rūpe—to Rūpa Gosvāmī; kailā—did; drṛḍha aliṅgane—firm embracing.

**TRANSLATION**

“My heart is very confidential. How did you know My mind in this way?” After saying this, He firmly embraced Rūpa Gosvāmī.
TEXT 85

সেই কোক লঞ্চা ভাষু স্বরূপে দেখাইল।
স্রূপের পরীক্ষা লাগিয়া উহারে পুচিল। ॥ ৮৫ ॥

sei śloka lañña prabhu svarūpe dekhāilā
svarūpera parikṣā lāgī’ tānhāre puchilā

SYNONYMS
sei śloka—that verse; lañña—taking; prabhu—Śri Caitanya Mahāprabhu;
svarūpe dekhāilā—showed to Svarūpa Dāmodara; svarūpera—of Svarūpa Dāmodara Gosānī; parikṣā lāgī’—for the examination; tānhāre puchilā—He inquired from him.

TRANSLATION

Śri Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

TEXT 86

‘মোর অন্তর-বার্তা রূপ জানিল কেমনে?’
স্রূপ কহে—‘জানি, কৃপা করিয়াছ আপনে।’ ॥ ৮৬ ॥

‘mora antara-vārtā rūpa jānila kemane?’
svarūpa kahe—‘jāni, kṛpā kariyācha āpane

SYNONYMS
mora antara-vārtā—My internal intentions; rūpa—Rūpa Gosvāmī; jānila—knew; kemane—how; svarūpa kahe—Svarūpa replied; jāni—I can understand; kṛpā kariyācha—You have bestowed Your mercy; āpane—personally.

TRANSLATION

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

TEXT 87

অস্থ্যা এ অর্থার নাহি হয় জান।
তুমি পূর্বে কৃপা কৈলা, করি অস্মান।” ॥ ৮৭ ॥
anyathā e artha kāra nāhi haya jñāna
tumi pūrve kṛpā kailā, kari anumāna”

SYNONYMS
anyathā—otherwise; e artha—this confidential meaning; kāra—of anyone; nāhi—not; haya—is; jñāna—the knowledge; tumi—You; pūrve—before this; kṛpā kailā—bestowed mercy; kari anumāna—I can conjecture.

TRANSLATION
“No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy.”

TEXT 88
prabhu kahe, —“iṅho āmāya prayāge miliila
yogya-pātra jāni iṅhāya mora kṛpā ta’ ha-ila

SYNONYMS
prabhu kahe—Sri Caitanya Mahāprabhu replies; iṅho—Rūpa Gosvāmi; āmāya—with Me; prayāge—at Prayāga; miliila—met; yogya-pātra jāni —knowing him to be a suitable person; iṅhāya—unto him; mora—My; kṛpā ta’ ha-ila—there was mercy.

TRANSLATION
Sri Caitanya Mahāprabhu replied, “Rūpa Gosvāmi met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

TEXT 89

SYNONYMS
tabe—thereupon; ūtskī sañcāri’ āmi kailuñ upadeśa
tumiha kahio ihāṇya rasera višeṣa”

tabe—thereupon; ūtskī sañcāri’—empowering him with My transcendental potency; āmi—I; kailuñ upadeśa—gave instruction; tumiha—you also; kahio—
inform; īnahāya—unto him; rasera viśeṣa—particular information about transcendental mellows.

**TRANSLATION**

“I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows.”

**TEXT 90**

भ्रुप कहे—“याते एই लोक देखिलूँ।
तुमि करियाँच रुपा, तवँहि जानिलूँ।

svārūpa kahe—“yāte ei śloka dekhilūṅ
tumi kariyācha rūpa, tavaṁhi jānilu

**SYNONYMS**

svārūpa kahe—Svārūpa Dāmodara says; yāte—since; ei śloka—this verse; dekhilūṅ—I have seen; tumi—You; kariyācha kṛpā—have bestowed Your mercy; tavaṁhi—immediately; jānilu—I could understand.

**TRANSLATION**

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

**TEXT 91**

“फलेन फलकारणमयौर्यिते ॥” ॥

phalena phala-kāraṇam anumīyate

**SYNONYMS**

phalena—by the result; phala-kāraṇam—the origin of the result; anumīyate—one can guess.

**TRANSLATION**

‘By seeing a result, one can understand the cause of that result.’

**PURPORT**

This verse is from the doctrines of nyāya, or logic.
TEXT 92

"svarga-apaga-heru-nilana-nana-mala-graha-hajama ananu-rupa-rddhi karya nidanad dhi gunan adhite"

svarga-ápaga—of the Ganges water flowing in the heavenly planets; hema—golden; nilana—of the lotus flowers; nana—various; mala-agra-bhujah—those who eat the tops of the stems; hajama—we get; anna-anurúpam—according to the food; tanu-rūpa-rddhim—an abundance of bodily beauty; karya—the effect; nidanat—from the cause; hi—certainly; gunan—qualities; adhite—one obtains.

SYNONYMS

svarga-ápaga—of the Ganges water flowing in the heavenly planets; hema—golden; nilana—the lotus flowers; nana—various; mala-agra-bhujah—those who eat the tops of the stems; hajama—we get; anna-anurúpam—according to the food; tanu-rūpa-rddhim—an abundance of bodily beauty; karya—the effect; nidanat—from the cause; hi—certainly; gunan—qualities; adhite—one obtains.

TRANSLATION

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

PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in Bhagavad-gitā (13.22), karaña guna-saṅga 'syasya sad-asad-yoni-janmasu: one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa prasāda. Such food is sāttvika, or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa prasāda, and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from Nala-naśadha (3.17): karya nidanad dhi gunan adhite. If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop
his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in Śrimad-Bhāgavatam (12.1.42):

\[
\begin{align*}
\text{asarhskrtāḥ} & \text{ kriyā-hinā} \\
\text{rajasā} & \text{ tamasāvrtāḥ} \\
\text{prajās te bhākṣayiṣyanti} & \\
\text{mlecchā rājan arūpiṇaḥ}
\end{align*}
\]

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meateaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in Bhagavad-gītā, wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa prasāda. Otherwise the leaders will eat meat and drink wine, and thus they will be asarhskṛtāh, unreformed, and kriyā-hināḥ, devoid of spiritual behavior. In other words, they will be mlecchas and yavanas, or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean mlecchas and yavanas.

TEXT 93

चातुर्मासी राहिः गोड़े बैंसव चलिला |
रूप-गोसाञिः महाप्रभुर चरणे रहिला | ९३ ||

cāturmāsya rahi' gauda vaishnava calilā
rūpa-gosāñi mahāprabhura caraṇe rahilā

SYNONYMS

cāturmāsya rahi'—remaining four months for Cāturmāsya; gauda—to Bengal;
vaishnava—all the devotees; calilā—returned; rūpa-gosāñi—Śrīla Rūpa Gosvāmī;
mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇe—at the shelter of His lotus feet; rahilā—remained.

TRANSLATION

After the four months of Cāturmāsya [Śrāvaṇa, Bhoḍra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī
remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

**TEXT 94**

एकदिन रूप करेन नाटक लिखना।
आचार्याने महाप्रभुर हैल आगमन। || ९४ ||

eka-dina rūpa kareṇa nāṭaka likhana
ācambite mahāprabhura haila āgamana

**SYNONYMS**

eka-dina—one day; rūpa—Rūpa Gosvāmi; kareṇa—does; nāṭaka—drama; likhana—writing; ācambite—all of a sudden; mahāprabhura—of Śrī Caitanya Mahāprabhu; haila—there was; āgamana—the coming.

**TRANSLATION**

One day while Rūpa Gosvāmi was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

**TEXT 95**

सम्भ्रामे दुः हें उठि' दुम्हें हैला।
दुम्हें आलिंगिया। एघु आसने वसिला। || ९५ ||

sambhrame duṁhe uṭhi' duṁhe haila
duṁhe ālingiyā prabhu āsane vasilā

**SYNONYMS**

sambhrame—with great respect; duṁhe—Haridāsa Ṭhākura and Rūpa Gosvāmi; uṭhi'—standing up; daṇḍavat haila—fell down to offer obeisances; duṁhe—the two of them; ālingiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; āsane vasilā—sat down on a seat.

**TRANSLATION**

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmi saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

**TEXT 96**

‘क्या पुंधि लिखे?’ बलि’ एकपत्र मिल।।
अक्षर देखिया। प्रभु मने सुखी हैला। || ९६ ||
The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

**SYNONYMS**

kyā—what; puṃthi—book; likha—you are writing; bali’—saying this; eka-patra nilā—took one page written on a palm leaf; akṣara—the good handwriting; dekhiyā—seeing; prabhu—Śrī Caitanya Mahāprabhu; mane—in the mind; sukhi hailā—became very happy.

**TRANSLATION**

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

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Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmi is just like rows of pearls."

**SYNONYMS**

Śrī-ruṣera aksara—the handwriting of Rupa Gosvami; yena—like; mukutāra pāṇti—a row of pearls; prita haṅgā being pleased; kareṇa—does; prabhu—Śrī Caitanya Mahāprabhu; aksarera stuti—praise of the handwriting of Śrīla Rūpa Gosvāmī.

**TRANSLATION**

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmi is just like rows of pearls."

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The Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmi is just like rows of pearls."
Rūpa Gosvāmī’s Meeting with the Lord

SYNONYMS

sei patre—on that palm leaf; prabhu—Śrī Caitanya Mahāprabhu; eka śloka—one verse; ye—which; dekhilā—He saw; paḍitei—by reading; śloka—the verse; preme—ecstatic love; āviṣṭa ha-ilā—was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

TEXT 99

SYNONYMS

tuṇḍe tāṇḍavini ratim vitanute tuṇḍāvāli-labdhaye
karna-kroḍa-kadambini gaṭhayate karna-arbudēbhyaḥ sprhām
cetāḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī
tuṇḍe—in the mouth; tāṇḍavini—dancing; ratim—the inspiration; vitanute—expands; tuṇḍa-āvalī-labdhaye—to achieve many mouths; karna—of the ear; kroḍa—in the hole; kaḍambini—sprouting; gaṭhayate—causes to appear; karna-arbudēbhyaḥ sprhām—the desire for millions of ears; cetāḥ-prāṅgaṇa—in the courtyard of the heart; saṅginī—being a companion; vijayate—conquers; sarvendriyāṇāṁ—of all the senses; kṛtiṁ—the activity; no—not; jāne—I know; janitā—produced; kiyadbhiḥ—of what measure; amṛtaiḥ—by nectar; kṛṣṇa—the name of Kṛṣṇa; iti—thus; varṇa-dvayī—the two syllables.

TRANSLATION

“I do not know how much nectar the two syllables ‘Kṛṣṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.’”
PURPORT
This verse is included in the *Vidagdha-madhava* (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vraḍḍhavana.

TEXT 100

क्लोक शुनी हरिदास हैला उड़ासी ।
नाचिते लागिला क्लोकेर सर्व प्रसंसी'॥ १०० ॥

*sloka śuni’ haridāsa ha-ilā ullāsi
nācite lāgilā slokera artha praśarñsi’*

SYNONYMS
*sloka śuni’—hearing this verse; hari-dāsa—Haridāsa Thākura; ha-ilā ullāsi—became very jubilant; nācite lāgilā—he began to dance; slokera—of the verse; artha praśarñsi’—praising the meaning.

TRANSLATION
When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Thākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

TEXT 101

कृष्णानेमेल महिमा शास्त्र-साधु-मुख से हो।
नामेमेल माधुरी ऐसे वाह! नाहि शुनी॥ १०१ ॥

*kṛṣṇa-nāmera mahīma śāstra-sādhu-mukhe jāni
nāmera mādhurī aiche kāhān nāhi śuni*

SYNONYMS
*kṛṣṇa-nāmera mahīma—the glories of the holy name of Lord Kṛṣṇa; śāstra—of the revealed scriptures; sādhu—of the devotees; mukhe—in the mouth; jāni—we can understand; nāmera mādhurī—the sweetness of the holy name; aiche—in that way; kāhān—anywhere else; nāhi śuni—we do not hear.

TRANSLATION
One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord’s holy name.
PURPORT

It is said in the Padma Purāṇa, atah śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa mantra must receive it from the spiritual master by aural reception. Śrila Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the Padma Purāṇa:

avaṅṅava-mukhodgīrāṁ
pūtaṁ hari-kathāmṛtam
śravaṇāṁ naiva kartavyaṁ
sarpocchiṣṭāṁ yathā payāḥ

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

TEXT 102

ভেবে মহাপ্রভূ দুঃখে করির্য আলিঙ্গন ।
মদ্যাঙ্কি করিতে সমুদ্রে করিলা গমন || ১০২ ||

tabe mahāprabhu duḥhe kari' āliṅgana
madhyaḥna karite samudre karilā gamana

SYNONYMS

tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; duḥhe—unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; kari'—doing; āliṅgana—embracing; madhyā-ahna karite—to perform His noontime duties; samudre—to the seaside; karilā gamana—went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

TEXTS 103-104

আর দিন মহাপ্রভু দেখি জগন্নাথ ।
সার্বভৌম-রামানন্দ-সরুপার্থি-সাথ || ১০৩ ||
Sri Caitanya-caritamrta [Antya-lila, Ch. 1]

Savbe milili' chali aila| Srirope militite |
Pate thier gula sabare laqila| kahite || 104 ||

ara dina mahaprabhu dekhi' jagannatha
sarvabhauma-ramananda-svarupa-satha

sabe mili' cali aila sri-rupe milite
pathe tanra guna sabare lagila kahite

SYNONYMS
ara dina—the next day; mahaprabhu—Sri Caitanya Mahaprabhu; dekhi'—seeing; jagannatha—Lord Jagannatha in the temple; sarvabhauma—Sarvabhauma Bhattacarya; ramananda—Ramananda Raya; svarupa-adi—Svarupa Damsodara Gosvami; satha—along with; sabe mili'—meeting all together; cali aila—came there; sri-rupe milite—to meet Srila Rupa Gosvami; pathe—on the way; tanra—of Rupa Gosvami; guna—all the good qualities; sabare—unto all the personal associates; lagila kahite—began to speak.

TRANSLATION
On the next day, after visiting the temple of Jagannatha as usual, Sri Caitanya Mahaprabhu met Sarvabhauma Bhattacarya, Ramananda Raya and Svarupa Damsodara. They all went together to Srila Rupa Gosvami, and on the way the Lord greatly praised his qualities.

TEXT 105
dui sloka kahi' prabhura haila mahasa sukha
nija-bhaktera guna kahe hana paanca-mukha || 105 ||

dui sloka kahi'—reciting two verses; prabhura—of Sri Caitanya Mahaprabhu; haila—there was; mahasa sukha—great pleasure; nija-bhaktera—of His own devotee; guna—the qualities; kahe—describes; hana—as if becoming; paanca-mukha—five-mouthed.

SYNONYMS
TRANSLATION
When Sri Caitanya Mahaprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.
PURPORT

The two verses referred to are those beginning with priyaḥ so 'yam (79) and tuṇḍe tāṇḍavini (99).

TEXT 106

सार्वभूमि-रामानन्दे परिष्करिते ।
श्रीरूपेर गुण दुःखारे लागिते ॥ १०६ ॥

sārvabhauma-rāmānande parikṣā karite
śrī-ṛūpera guṇa duḥhare lāgilā kahite

SYNONYMS

sārvabhauma-rāmānande—Sārvabhauma Bhāṭṭācārya and Rāmānanda Rāya;
parikṣā karite—to examine; śrī-ṛūpera guṇa—the transcendental qualities of Śrīla Rūpa Gosvāmī;
duḥhare—unto both of them; lāgilā kahite—He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhāṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

TEXT 107

‘इश्वर-स्वभावः’—भक्तेर नो लोक अपराध ।
अल्पसेवा बहु माने आत्मपर्यंत आसाद ॥ १०७ ॥

‘iśvara-svabhāva’—bhaktera nā laya aparādha
alpa-sevā bahu māne ātma-paryanta prasāda

SYNONYMS

iśvara-svabhāva—the characteristic of the Supreme Personality of Godhead;
bhaktera—of the pure devotee; nā laya—does not take; aparādha—any offense;
alpa-sevā—very small service; bahu māne—the Lord accepts as very great; ātma-paryanta—giving Himself; prasāda—mercy.

TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.
TEXT 108

bhṛtyasya paśyati guṇam api nāparādhaḥ
sevāṁ manāg api kṛtāṁ bahudhābhyyupaiti
āviśkaroti piśuneṣv api nābhyaṣūyāṁ
śīlena nirmal-amiṁ puruṣottamō 'yam

SYNONYMS

bhṛtyasya—of the servant; paśyati—He sees; guṇam—very great; api—although; na—not; aparādhaḥ—the offenses; sevām—service; manāk api—however small; kṛtām—performed; bahu-dhā—as great; abhyupaiti—accepts; āviśkaroti—manifests; piśuneṣv—on the enemies; api—also; na—not; abhyasūyām—envy; śīlena—by gentle behavior; nirmal-amiṁ—naturally clean-minded; puruṣottamaḥ—the Supreme Personality of Godhead, the best of all personalities; ayam—this.

TRANSLATION

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

PURPORT

This verse is from the Bhakti-rasāmṛta-sindhu (2.1.138) by Śrīla Rūpa Gosvāmī.

TEXT 109

bhakta-saṅge prabhu āilā, dekhi’ dui jana
dāṇḍavat haññā kailā caraṇa vandana

bhakta-saṅge prabhu āilā, dekhi’ dui jana
dāṇḍavat haññā kailā caraṇa vandana
SYNONYMS

bhakta-saṅge—accompanied by other devotee associates; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; dekhi”—seeing this; dui jana—Rūpa Gosvāmī and Haridāsa Ṭhākura; danḍavat haṅkā—falling flat like logs; kailā—did; caṇaṇa vandana—prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

TEXT 110

bhakta-saṅge kailā prabhu duṅhāre milana
piṇḍāte vasilā prabhu laṅā bhakta-gaṇa

SYNONYMS

bhakta-saṅge—with His intimate associates; kailā—did; prabhu—Śrī Caitanya Mahāprabhu; duṅhāre—the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); milana—meeting; piṇḍāte—on a raised place; vasilā—sat down; prabhu—Śrī Caitanya Mahāprabhu; laṅā bhakta-gaṇa—with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

TEXT 111

rūpa haridāsa duṅhe vasilā piṇḍā-tale
sabāra āgrahe nā uthilā piṇḍāra upare

SYNONYMS

rūpa hari-dāsa—Rūpa Gosvāmī and Haridāsa Ṭhākura; duṅhe—both of them; vasilā—sat down; piṇḍā-tale—at the foot of the raised place where Śrī Caitanya
Mahāprabhu was sitting; sabāra—of all of the devotees; āgrahe—the insistence; nā uṭhilā—did not rise; pīṇḍāra upare—the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

TEXT 112

‘पूर्वालोक पढ़, रुप, प्रभु अज्ञा एकल।
लज्जाते न पढ़े रुप मौल धरिल॥ ११२॥

‘pūrva-śloka paḍa, rūpa prabhu ājñā kailā lajjāte nā paḍe rūpa mauna dharilā

SYNONYMS

pūrva-śloka—the previous verse; paḍa—just read; rūpa—My dear Rūpa; prabhu—Śrī Caitanya Mahāprabhu; ājñā kailā—ordered; lajjāte—in great shyness; nā paḍe—did not read; rūpa—Rūpa Gosvāmī; mauna dharilā—remained silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

TEXT 113

স্বরূপ-গোসাঞি তবে সেই শ্লোক পড়িল।
শুনি’ সবাকার চিত্তে চনৎকার হৈল॥ ১১৩॥

svarūpa-gosāñi tabe sei śloka paḍila
śuni’ sabākāra citte camatkāra haila

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; tabe—then; sei—that; śloka paḍila—recited the verse; śuni’—hearing this; sabākāra—of all of them; citte—in the minds; camatkāra haila—there was great wonder.
TRANSLATION

Then Svarupa Dāmodara Gosvāmi recited the verse, and when all the devotees heard it, their minds were struck with wonder.

TEXT 114

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāham sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antah-khelan-madhura-murali-paṅcama-juṣe
tano me kālindi-pulina-vipināya spṛhayati

SYNONYMS

priyāḥ—very dear; saḥ—He; ayam—this; kṛṣṇaḥ—Lord Kṛṣṇa; saha-cari—O My dear friend; kuru-kṣetra-militāḥ—who is met on the field of Kurukṣetra; tathā—also; aham—I; sā—that; rādhā—Rādhārāṇī; tat—that; idam—this; ubhayoḥ—of both of Us; saṅgama-sukham—the happiness of meeting; tathāpi—still; antah—within; khelī—playing; madhura—sweet; murali—of the flute; paṅcama—the fifth note; juṣe—which delights in; manaḥ—the mind; me—My; kālindi—of the River Yamunā; pulina—on the bank; vipināya—the trees; spṛhayati—desires.

TRANSLATION

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

TEXT 115

rāya, bhattacārya bale,—“tōmaṅ prasāda vine
tōmaṅ hṛdaya ei jānila kemane” || 115 ||
SYNONYMS

raya—Rāmānanda Rāya; bhaṭṭācārya—Śārvabhauma Bhaṭṭācārya; bale—say; tomāra prasāda vine—without Your special mercy; tomāra hṛdaya—Your mind; ei—this Rūpa Gosvāmi; jānīla—understood; kemane—how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Śārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, “Without Your special mercy, how could this Rūpa Gosvāmi have understood Your mind?”

TEXT 116

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

SYNONYMS

āmāte—within me; saṅcāri’—creating all logical truths; pūrve—previously; kahilā—You express; siddhānta—conclusive statements; ye—which; saba—all of; siddhānte—conclusive statements; brahmā—even Lord Brahmā; nāhi pāya anta—cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

SYNONYMS

tāte—in such instances; jānī—I can understand; pūrve—previously; tomāra—Your; pāṅāche prasāda—he has obtained special mercy; tāhā vinā—without that; nahe—there is not; tomāra—Your; hṛdaya-anuvāda—expression of feelings.
TRANSLATION

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

PURPORT

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

śrī-caitanya-mano 'bhīṣṭaṁ
sthāpitāṁ yena bhū-tale
svayam rūpaḥ kadā mahaṁ
dadāti sva-padāntikam

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

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

prthivite āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His saṅkīrtana movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmis, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kaviājā Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu’s cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

TEXT 118

prabhu kahe,—kaha “rupa, natkerer sloka
ye sloka sunile lokera yay duhkha-soka ॥ ११८॥

prabhu kahe,—“kaha rūpa, nāṭakera śloka
ye śloka śunile lokera yāya duḥkha-śoka
SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kaha—please recite; rūpa—My dear Rūpa; nāṭakera śloka—the verse of your drama; ye—which; śloka—verse; śunile—hearing; lokera—of all people; yāya—go away; duḥkha-śoka—the unhappiness and lamentation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, “My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people’s unhappiness and lamentation go away.”

TEXT 119

বার বার প্রভু যদি তারে আজ্ঞা দিল।
তবে নেই কোন রূপগোসাঙ্গি কহিল। ॥ ১১৯ ॥

bāra bāra prabhu yadi tāre aṁa dila
tabe sei śloka rūpa-gosāṅi kahila

SYNONYMS

bāra bāra—again and again; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; tāre—him; aṁa dila—ordered; tabe—at that time; sei śloka—that particular verse; rūpa-gosāṅi—of the name Rūpa Gosvāmī; kahila—recited.

TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

TEXT 120

tuṇḍe tāṇḍavini ratīṁ vitanute tuṇḍāvalī-labdhaye
carṇa-kroḍa-kaḍambini ghaṭayate karṇāvubhāṁ śrīhaṁ ॥
chetāḥ-prāṅgana-saṅgini bijayate sarvendriyāṁ kṛtīṁ
no jāne janitā kiyabhī kṛṣṇetā varṇa-dvayi ॥ १२० ॥

tuṇḍe tāṇḍavini ratīṁ vitanute tuṇḍāvalī-labdhaye
carṇa-kroḍa-kaḍambini ghaṭayate karṇāvubhāṁ śrīhaṁ ॥
chetāḥ-prāṅgana-saṅgini bijayate sarvendriyāṁ kṛtīṁ
no jāne janitā kiyabhī kṛṣṇetā varṇa-dvayi ॥ १२० ॥
SYNONYMS

tuṇḍe—in the mouth; tāṇḍavini—dancing; ratim—the inspiration; vitanute—expands; tuṇḍa-āvali-labdhaye—to achieve many mouths; kaṇa—of the ear; kroḍa—in the hole; kaḍambini—sprouting; ghaṭayate—causes to appear; kaṇa- arbudebhyaḥ spṛhāṃ—the desire for millions of ears; cetaḥ-prāṅgana—in the courtyard of the heart; saṅgini—being a companion; vijayate—conquers; sarva-indriyāṇāṃ—of all the senses; kṛtim—the activity; no—not; jāne—I know; janitā—produced; kiyadbhiḥ—of what measures by; amṛtaḥ—by nectar; kṛṣṇa—the name of Kṛṣṇa; iti—thus; varṇa-dvāyī—the two syllables.

TRANSLATION

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

TEXT 121

यतः भक्तकृष्णदास आर रामानन्द रायः
प्रोक्त शृणु’ सबार हाइल आनंद-विन्याम ॥ १२१ ॥

yata bhakta-krṣṇa āra rāmānanda rāya
śloka śuni’ sabāra ha-ila ānanda-vismaya

SYNONYMS

yata bhakta-krṣṇa—all the personal devotees of Śrī Caitanya Mahāprabhu; āra—and; rāmānanda rāya—of the name Rāmānanda Rāya; śloka śuni’—hearing this verse; sabāra—of everyone; ha-ila—there was; ānanda-vismaya—transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

TEXT 122

সেন বলে,— ‘নাম-মহিমা শুনিয়াছি অপার’
এমন মানুষ কেহ নাহি বর্ণে আর ॥ ১২২ ॥
sabe bale,—‘nāma-mahimā śuniyāchi apāra
emana mādhurya keha nāhi varṇe āra’

SYNONYMS
sabe bale—every one of them said; nāma-mahimā—the glories of chanting the holy name; śuniyāchi—we have heard; apāra—many times; emana—this kind of; mādhurya—sweetness; keha—someone; nāhi—not; varṇe—describes; āra—else.

TRANSLATION
Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rūpa Gosvāmi.

TEXT 123
raya kahe,—“kon grantha kara hena jāni?
yāhāra bhitare ei siddhāntera khani?” ১২৩

SYNONYMS
raya kahe—Rāmānanda Rāya inquired; kon—what; grantha—dramatic literature; kara—you are writing; hena—such; jāni—I can understand; yāhāra bhitare—within which; ei—these; siddhāntera khani—a mine of conclusive statements.

TRANSLATION
Rāmānanda Rāya inquired, “What kind of drama are you writing? We can understand that it is a mine of conclusive statements.’’

TEXT 124
svarūpa kahe,—“krṣṇa-lilāra nāṭaka karite
vraja-lilā-pura-lilā ekatra varṇite ১২৪

SYNONYMS
svarūpa kahe—Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmi; krṣṇa-lilāra—of the pastimes of Lord Kṛṣṇa; nāṭaka karite—composing a drama; vraja-
Rūpa Gosvāmi’s Meeting with the Lord

līlā-pura-līlā—His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; ekatra—in one book; varṇite—to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmi: “He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

TEXT 125

ārambhiyāchilā, ebe prabhu-ājñā pānā
dui nāṭaka kariteche vibhāga kariyā

SYNONYMS

ārambhiyāchilā—Śrīla Rūpa Gosvāmī began; ebe—now; prabhu-ājñā pānā—getting the order of Śrī Caitanya Mahāprabhu; dui nāṭaka—two different dramas; kariteche—he is compiling; vibhāga kariyā—dividing the original idea.

TRANSLATION

“He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

TEXT 126

vidagdha-mādhava āra lalita-mādhava
dui nāṭake prema-rasa adabhuta saba’’

SYNONYMS

vidagdha-mādhava—one is named Vidagdha-mādhava; āra—and; lalita-mādhava—named Lalita-mādhava; dui nāṭake—in two plays; prema-rasa—ecstatic mellows of emotional love for Kṛṣṇa; adabhuta—wonderful; saba—all.
TRANSLATION

"The two plays are called Vidagdha-madhava and Lalita-madhava. Both of them wonderfully describe ecstatic emotional love of God."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī composed the drama known as Vidagdha-madhava in the year Śakabda 1454, and he finished Lalita-madhava in Śakabda 1459. The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in Śakabda 1437.

TEXT 127

राय कहे, —“नांदि-लोक पड़े देखि, शुनि ?”
श्रीरुप लोक पडे प्रभु-आज्ञा मालि” || १२७ ||

raya kahe, —"nandī-śloka paḍa dekhi, śuni?"
śrī-rūpa śloka paḍe prabhu-ājñā māni”

SYNONYMS

raya kahe—Śrī Rāmānanda Rāya says; nandī-śloka paḍa—please recite the introductory verse; dekhi—so that I can see; śuni—so that I can hear; śrī-rūpa śloka paḍe—Rūpa Gosvāmī recites the verse; prabhu-ājñā māni’—accepting the order of Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT 128

सुधानां चांद्रीवाणी मधुरिमोहानां-दमनी
सचाना राधाप्रणयसहस्रांतः सुरविभाम्।
समस्तां समस्ते-भवसंस्तंसां-सर्वी-
प्रणीतां तेतुष्णं हर्तु हरिलीला-शिखरिणी” || १२८ ||
sudhānāṁ candrīvaṇī madhurimohānaṁ-damanī
dadhānā rādhā-pranaya-ghana-saraiḥ surabhitāṁ
samantat samaste-bharaṁ-samsāram-sarvī-
pranītāṁ te tuṣṇāṁ haratu hari-līlā-śikharīṇī
SYNONYMS

sudhānām—of the nectar; cāndrīnām—produced on the moon; api—even; madhurimā—the sweetness; unmāda-damānī—overpowering the pride; dadhānā—distributing; rādhā-ādi—of Śrīmatī Rādhārāṇī and Her companions; pranaya-ghana—of the concentrated loving affairs; sāraīḥ—by the essence; surabhitām—a good fragrance; samantatā—everywhere; santāpa—miserable conditions; udgama—generating; viṣama—very dangerous; saṁsāra-saranī—on the path of material existence; praṇitām—created; te—your; tṛṣṇām—desires; haratu—let it take away; hari-līlā—the pastimes of Śrī Kṛṣṇa; śikharini—exactly like a combination of yogurt and sugar candy.

TRANSLATION

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

TEXT 129

राय कहे—‘कहै इष्टदेवे वर्णन’।
प्रभूर संकोचे रूप ना करे पठन ॥ १२९ ॥

raya kahe,—‘kaha iṣṭa-devera varṇana’
prabhura saṅkoce rūpa nā kare paṭhana

SYNONYMS

raya kahe—Rāmānanda Rāya says; kaha—now speak; iṣṭa-devera varṇana—description of your worshipable Deity; prabhura saṅkoce—embarrassment in the presence of Śrī Caitanya Mahāprabhu; rūpa—Rūpa Gosvāmī; nā kare—does not do; paṭhana—recitation.

TRANSLATION

Rāmānanda Rāya said, “Now please recite the description of the glories of your worshipable Deity.” Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present.

TEXT 130

प्रभू कहे—“कह, केने कर संकोच-लाजः?
प्रभु एवं गुलाईव नैषव-संज्ञे?” १३० ॥
prabhu kahe,—“kaha, kene kara saṅkoca-lāje?
granthera phala śunāibā vaiṣṇava samāje?”

SYNONYMS

prabhu kahe—Śri Caitanya Mahāprabhu says; kaha—speak up; kene—why; kara—you do; saṅkoca-lāje—in shame and embarrassment; granthera—of the book; phala—the fruit; śunāibā—you should make heard; vaiṣṇava-samāje—in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmi, saying, “Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing.”

TEXT 131

tabe rūpa-gosāñi yadi śloka paḍila
śuni’ prabhu kahe,—‘ei ati stuti haila’

SYNONYMS

tabe—at that time; rūpa-gosāñi—of the name Rūpa Gosvāmi; yadi—when; śloka paḍila—recited the verse; śuni’—hearing this; prabhu kahe—Śri Caitanya Mahāprabhu says; ei—this; ati stuti—exaggerated offering of prayers; haila—was.

TRANSLATION

When Rūpa Gosvāmi thus recited his verse, Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

TEXT 132

śri Caitanya-caritāmṛta [Antya-līlā, Ch. 1]
Rūpa Gosvāmī’s Meeting with the Lord

anarpita-carim cirāt karuṇayāvatīṁah kalau
samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ
sadā hṛdaya-kandare sphuratu vah śaci-nandanaḥ

SYNONYMS

anarpita—not bestowed; carim—having been formerly; cirāt—for a long time; karuṇayā—by causeless mercy; avatīṁah—descended; kalau—in the age of Kali; samarpayitum—to bestow; unnata—elevated; ujjvala-rasāṁ—the conjugal mellow; sva-bhakti—of His own service; śriyam—the treasure; hariḥ—the Supreme Lord; puraṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandipitaḥ—illuminated; sadā—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vah—your; śaci-nandanaḥ—the son of mother Śacī.

TRANSLATION

“May the Supreme Lord, who is known as the son of Śrīmati Śacīdevi, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

PURPORT

This verse (Vidagdha-mādhava 1.2) also appears in Ādi-līlā (1.4 and 3.4). In his commentary on Vidagdha-mādhava, Śrīla Viśvanātha Cakravartī Ṣākura remarks: maha-prabho sphūrtir vinā hari-līlā-rasāśvādanānapapattī iti bhāvaḥ. Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme Personality of Godhead. Therefore Śrīla Rūpa Gosvāmī said, vah yuṣmākariṁ hṛdaya-rūpa-guhāyāṁ śaci-nandano hariḥ, pakṣe, sirhah sphuratu: “May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone’s heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa.”

TEXT 133

saba bhakta-gaṇa kahe śloka śuniyā
krāṭartha karilā sabāya śloka śunāṅā
SYNONYMS

saba bhakta-gana—all the devotees present there; kahe—say; śloka śuniyā—
hearing this verse; kṛta-artha karilā—you have obliged; sabāya—everyone; śloka
śunāñā—by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they ex­
pressed their gratitude to Śrī Rūpa Gosvāmi for his transcendental recitation.

TEXT 134

राय कहें—“कोण आयुष्को पात्र-सम्बिधान ?”
रुप कहें—“कालसाम्ये ‘प्रवर्तक’ नामं” ॥ १३४ ॥

rāya kahe,—“kon āmukhe pātra-sannidhāna?”
rūpa kahe,—“kāla-sāmye ‘pravartaka’ nāma”

SYNONYMS

rāya kahe—Rāmānanda Rāya says; kon—what; āmukhe—by introduction;
pātra-sannidhāna—presence of the players; rūpa kahe—Śrīla Rūpa Gosvāmi
replies; kāla-sāmye—in agreement of time; pravartaka nāma—the introduction
called pravartaka.

TRANSLATION

Rāmānanda Rāya inquired, “How have you introduced the assembly of the
players?” Rūpa Gosvāmi replied, “The players assemble at a suitable time
under the heading of pravartaka.

PURPORT

In a drama all the actors are called pātra, or players. This is stated by Viśvanātha
Kavirāja in the Sāhitya-darpaṇa (6.283):

divya-martye sa tad-rūpo
miśram anyataras tayoḥ
sucayed vastu-bijāṁ vā-
mukhāṁ pātram athāpi vā

The meaning of āmukha is stated by Śrīla Rūpa Gosvāmi in the Nāṭaka-candrikā:

sūtra-dhāro naṭī brūte
sva-kāryaṁ pratiyuktitaḥ
When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called pravartaka. For an example one may consult the Antya-lilā, First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called āmukha, may be of five different kinds, according to the Sāhitya-darpaṇa (6.288):

\[
\text{udghātyakah kathodghātaḥ} \\
\text{prayogātiśayas tathā} \\
\text{pravartakāvalagite} \\
\text{pañca prastāvanā-ḥidīḥ}
\]

Introductions may be classified as follows: (1) udghātyaka, (2) kathodghāta, (3) prayogātiśaya, (4) pravartaka and (5) avalagita. These five kinds of introduction are called āmukha. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the pravartaka.

**SYNONYMS**

ākṣiptah—set in motion; kāla-sāmyena—by a suitable time; praveśaḥ—the entrance; syāt—should be; pravartakah—named pravartaka.

**TRANSLATION**

"'When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'"

**PURPORT**

This verse is from Nāṭaka-candrikā (12) by Śrīla Rūpa Gosvāmī.
**SYNONYMS**

sah—that; ayam—this; vasanta-samayah—springtime; samiyāya—had arrived; yasmin—in which; pūrṇam—the complete; tam—Him; iśvaram—the Supreme Personality of Godhead; upodha—obtained; nava-anurāgam—new attachment; gūḍha-grahā—which covered the stars; rucirayā—very beautiful; saha—with; rādhayā—Srimati Radharatī; asau—that full-moon night; raṅgāya—for increasing the beauty; saṅgamayitā—caused to meet; niṣī—at night; paurṇamāsī—the full-moon night.

**TRANSLATION**

"'Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Srimati Radharāṇī at night to increase the beauty of Their pastimes.'"

**PURPORT**

Srila Bhaktivinoda Thakura interprets this verse (Vidagdha-madhava 1.10) in two ways, for Lord Kṛṣṇa and for Srimati Radharāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Srimati Radharāṇī, it is considered to have been a full moon night.

**TEXT 137**

राय कहे—“प्ररोचनादि कह देखि, सुनि?”
rupa kahe,—“mahāprabhura śravanaecchā jāni”

**SYNONYMS**

raya kahe—Srila Ramananda Raya says; prarocanādi kaha—please recite the prarocana; dekhi—I shall see; suni—and hear; rupa kahe—Srila Rupa Gosāni replies; mahāprabhura—of Śrī Caitanya Mahāprabhu; śravana-icchā—desired to hear; jāni—I think.
Rāmānanda Rāya said, “Please recite the prarocana portion so that I may hear and examine it.” Śrī Rūpa replied, “I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocana.

**PURPORT**

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called prarocana. This is the statement regarding prarocana in the Nāṭaka-candrikā:

```
dēṣa-kāla-kathā-vastu-
sabhyādināṁ praśārṇsayā
śrōṭṭīnām unmukhi-kārāḥ
kathiteyarṁ prarocanā
```

Similarly the Saḥitya-darpā (6.286) says:

```
tasyāḥ prarocanā vithi
tathā praḥasanā-mukhe
aṅgāyatronmukhi-kārāḥ
praśārṇsātah prarocanā
```

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

**TEXT 138**

```
bhaktānām udagād anargala-dhiyāṁ vargo nisargojjvalā
śīlāṁ pallavitaḥ sa ballava-vadhū-bandho prabandho 'py asau
lebhe catvaratāṁ ca tāṇḍava-vidher vṛṇḍāvī-garbha-bhūr
manye mad-vidha-puṁya-manḍala-paripāko 'yam unmilati
```

SYNONYMS

bhaktānām—of devotees; udgāt—has appeared; anargala-dhiyām—constantly thinking of Rādhā-Kṛṣṇa; vargah—the assembly; nisarga-ujjvalah—naturally very advanced; śilaiḥ—with natural poetic decorations; pallavītah—spread like the leaves of a tree; saḥ—that; ballava-vadhū-bandhah—of the friend of the gopīs, Śrī Kṛṣṇa; prabandhaḥ—a literary composition; api—even; asau—that; lebhe—has achieved; catvaratām—the quality of a quadrangular place with level ground; ca—and; tāndava-vidheḥ—for dancing; vṛndā-aṭāvī—of the forest of Vṛndāvana; garbha-bhūḥ—the inner grounds; manye—I consider; mat-vidha—of persons like me; puṇya-maṇḍala—of groups of pious activities; paripākah—the full development; ayam—this; unmi/lati—appears.

TRANSLATION

‘The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.’

PURPORT

This is verse eight of the First Act of Vidagdha-mādhava.

TEXT 139

अभिव्यक्ता मत्ता प्रकृति-लघु-रुपाद अपि बुधाः
बिधात्रि सिद्धार्थिनू हरिगुण-मयः म प्रतिरियम्।
पुलिन्दे-पायिः किमु समिधमुख्या जनितो।
हिरण्य-श्रेणिनाम परहृत नान्दक-कलुषताम्।

abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā
vidhātri siddhārthān hari-guṇa-mayā vah kṛtir iyam
pulindenāpy agniḥ kimu samidham-unmathya janito
hiranya-śreṇinām apaharati nāntah-kaluṣatām

SYNONYMS

abhivyaktā—manifested; mattaḥ—from me; prakṛti—by nature; laghu-rūpāt—situated in a lower position; api—although; budhāḥ—O learned devotees;
vidhāṭri—which may bring about; siddha-arthān—all the objects of perfection; hari-guṇa-mayī—whose subject matter is the attributes of Kṛṣṇa; vah—of you; kṛtiḥ—the poetic play known as Vīdagdha-mādhava; iyam—this; pulindena—by the lowest class of men; api—although; agniḥ—a fire; kimu—whether; samidham—the wood; unmathya—rubbing; janitāḥ—produced; hiraṇya—of gold; śreṇīnām—of quantities; apaharati—vanquishes; na—not; antāḥ—inner; kaluṣatām—dirty things.

TRANSLATION

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

PURPORT

This verse is also from Vīdagdha-mādhava (1.6).

TEXT 140

राय न कहे,—“कह देखि प्रेमोंप्रेरण -कारण? पूर्वराग, विकार, चेष्टा, कामलिखन?” II १४० II

rāya kahe,—“kaha dekhi prēmottāpattī-kāraṇa? pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?”

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya further inquires; kaha—please recite; dekhi—that I may know; prēma-uttāpattī-kāraṇa—the causes of awakening the loving propensity; pūrva-rāga—previous attachment; vikāra—transformation; ceṣṭā—endeavor; kāma-likhana—writing of letters disclosing the gopīs’ attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmi about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs’ awakening love for Kṛṣṇa.
TEXT 141

Srī Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained kāma-likhana in his book Ujjvala-nilāmani (Vipralambha-prakarana 26):

sa lekhāḥ kāma-lekhāḥ syāt
yah sva-prema-prakāśakah
yuvatyā yūni yūnā ca
yuvatyāṁ samprahiyate

"Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called kāma-lekha."

TEXT 142

ekasya śrutam eva lumpati matirn kṛṣṇeti nāmākṣaraṁ
sāndronmāda-paramparāṁ upanayaty anyasya varṇī-kalah

Śrī Caitanya-caritāmṛta  [Antya-līlā, Ch. 1]
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe viśaṇāt
kaṣṭam dhik puruṣa-traye ratir abhūṁ manye mṛtiḥ śreyasi

SYNONYMS

ekasya—of one person; śrutam—heard; eva—certainly; lumpati—take away; matim—the mind; krṣṇa iti—Krṣṇa; nāma-aṅkṣaram—the letters of the name; sāndra-unmāda—of intense madness; paramparāṁ—a shower; upanayati—brings; anyasya—of another; varṇīśi-kālaḥ—the sound vibration of the flute; eṣāḥ—this third one; snigdha—giving love; ghana-dyutīḥ—lightninglike effulgence; manasi—in the mind; me—My; lagnaḥ—attachment; paṭe—in the picture; viśaṇāt—by seeing; kaṣṭam dhik—oh, shame upon Me; puruṣa-traye—to three persons; ratiḥ—attachment; abhūt—has appeared; manye—I think; mṛtiḥ—death; śreyasi—better.

TRANSLATION

Experiencing previous attachment to Krṣṇa [purva-rāga], Śrīmati Rādhārāṇī thought: “Since I have heard the name of a person called Krṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this.”

PURPORT

This verse is from Vidagdha-mādhava (2.9).

TEXT 143

īyam sakhi suduḥsādhyā
rādhā hṛdaya-vedanā
kṛtā yatra cikitsāpi
kutsāyāṁ paryavasyati

SYNONYMS

īyam—this; sakhi—my dear friend; suduḥsādhyā—incurable; rādhā—of Śrīmati Rādhārāṇī; hṛdaya-vedanā—palpitation of the heart; kṛtā—done; yatra—
in which; cikitsā—treatment; api—although; kutsāyām—in defamation; paryavasyati—ends in.

**TRANSLATION**

“My dear friend, these palpitations of Srimati Radhārāni’s heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation.”

**PURPORT**

This verse (Vidagdha-madhava 2.8) is spoken by Srimati Radhārāni Herself.

**TEXT 144**

ধরিা-পদ্ধিত্রুদ্দস্তুং
সুন্দর মহা মন্দিরে তুমি বসসি।
তহ তহ সুন্দরসি বলিবাং
জহ জহ চইদা পলা এমুহি ? ১৪৪ ॥

dhari-a padicchanda-gunat
sundara maha mandire tumari vasasi
taha taha rundhasi bali-ar
jaha jaha ca-idā palāemhi

**SYNONYMS**

dhari-a—capturing; padicchanda-guna—the quality of an artistic picture; sundara—O most beautiful one; maha—my; mandire—within the heart; tumam—You; vasasi—reside; taha taha—that much; rundhasi—You block; bali-am—by force; jaha jaha—as much as; ca-idā—being disturbed; palāemhi—I try to escape.

**TRANSLATION**

“O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way.”

**PURPORT**

This verse (Vidagdha-madhava 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:
dhṛtvā pratićchanda-guṇarāṇa sundara mama mandire tvaṁ vasasi
tathā tathā runaṭsi balīrāṇa yathā yathā caktī palāye

The meaning is the same, but the native language is different. It was spoken by Madhumangala to Śrī Kṛṣṇa.

TEXT 145

अग्रे वृक्षे शिखरोऽऽरुचाँकङ्कङ्कालचतः
गृहानांपि विलेक पालुक्षरसै साहं परिकेश्वति
नो नेम जनयूऽऽरदकृता चम्कारिन्त
बालायां किल चित्र्कृतम विशं कोहं साह्यं नविन ग्रहः॥१४५॥

agree vikṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate
guṇjānāṁ ca vilokanāṁ muhur asau sāsran parikrōṣati
no jāne janayann apūrva-naṭana-kriḍā-camatkāritāṁ
bālāyāṁ kīla citta-bhūmim avīṣat ko 'yaṁ navina-grahah

SYNONYMS

agree—in front; vikṣya—seeing; śikhaṇḍa-khaṇḍam—some peacock feathers;
acirāt—all of a sudden; utkampam—trembling of the heart and body; ālambate—
takes to; guṇjānāṁ—of a garland of guṇḍā (small conchshells); ca—also;
vilokanāṁ—by seeing; muhur—constantly; asau—She; sa-asram—with tears;
parikrōṣati—goes around crying; no—not; jāne—I know; janayan—awakening;
apūrva-naṭana—like unheard-of dramatic dancing; kriḍā—of activities;
camatkāritāṁ—the madness; bālāyāṁ—of this poor girl; kīla—certainly; citta-
bhūmim—within the heart; avīṣat—has entered; kaḥ—what; ayam—this;
navina-grahah—new ecstatic influence.

TRANSLATION

“Upon seeing peacock feathers in front of Her, this girl suddenly begins
trembling. When She sometimes sees a necklace of guṇḍā [small conchshells],
She sheds tears and cries loudly. I do not know what kind of new ecstatic in­
fluence has entered the heart of this poor girl. It has imbued Her with the
dancing attitude of a player creating wonderful, unprecedented dances on a
stage.”

PURPORT

This verse (Vidagdha-mādhava 2.15) is spoken by Mukharā, Lord Kṛṣṇa’s grand-
mother, in a conversation with the grandmother of Rādhārāṇi, Paurnāmāsī.
TEXT 146

Sri Caitanya-caritamrita

[Antya-lila, Ch. 1]

akārūnyah krṣṇo yadi mayi tavāgaḥ katham idāṁ
mudhā mā rodir me kuru param uttara-kr̥tim

tamālasya skandhe vinihita-bhuja-vallair īyāṁ
yathā vṛndāranye cīram avicalā tiṣṭhati tanuḥ

SYNONYMS

akārūnyah—very cruel; krṣṇa—Lord Kṛṣṇa; yadi—if; mayi—unto Me; tava—your; āgaḥ—offense; katham—how; idāṁ—this; mudhā—uselessly; mā rodīḥ—do not cry; me—for Me; kuru—do; param—but afterwards; imām—this; uttara-kr̥tim—final act; tamālasya—of a tamāla tree; skandhe—the trunk; vinihita—fixed upon; bhuja-vallair—arms like creepers; īyāṁ—this; yathā—as far as possible; vṛndā-aranye—in the forest of Vṛndāvana; cīram—forever; avicalā—without being disturbed; tiṣṭhati—remains; tanuḥ—the body.

TRANSLATION

Śrīmati Rādhārāṇī said to Her constant companion Viśākhā: “My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request.” (Vidagdha-mādhava 2.47)

TEXT 147

rāya kahe,—“kaha dekhi bhāvera svabhāva?”
rūpa kahe,—“āiche haya krṣṇa-viṣayaka ‘bhāva’”

SYNONYMS

rāya kahe—Rāmānanda Rāya says; kaha—kindly recite; dekhi—so that I may see; bhāvera svabhāva—the characteristic of emotional love; rūpa kahe—Rūpa
Rūpa Gosvāmī replies; aiche—such; haya—is; kṛṣṇa-viśayaka—concerning Kṛṣṇa; bhāva—emotional love.

**TRANSLATION**

Rāmānanda Rāya inquired, “What are the characteristics of emotional love?” Rūpa Gosvāmī replied, “This is the nature of emotional love for Kṛṣṇa.

**TEXT 148**

piḍābhīḥ nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanah
prema sundari nanda-nandana-parah jāgārī yasyantare
jñāyante sphaṭam asya vakra-madhurās tenaiva vikrāntayah

**SYNONYMS**

piḍābhīḥ—by the sufferings; nava—fresh; kāla-kūṭa—of poison; kaṭutā—of the severity; garvasya—of pride; nirvāsanaḥ—banishment; nisyandena—by pouring down; mudāṁ—happiness; sudhā—of nectar; madhurīmā—of the sweetness; haṅkāra—the pride; saṅkocanah—minimizing; prema—love; sundari—beautiful friend; nanda-nandana-parah—fixed upon the son of Maharāja Nanda; jāgārī—develops; yasya—of whom; antare—in the heart; jñāyante—are perceived; sphaṭam—explicitly; asya—of that; vakra—crooked; madhurāḥ—and sweet; tena—by him; eva—alone; vikrāntayah—the influences.

**TRANSLATION**

“My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one’s heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one’s head. It is perceived as doubly effective, simultaneously poisonous and nectarean.’’

**PURPORT**

This verse is from the Vidagdha-mādhava (2.18). It also appears in Madhya-līlā, Chapter Two, verse 52. It is spoken by Paurṇamāsī.
TEXT 149

raya kahe—“kaha sahaja-premera laksana”
rupa-gosaini kahe—“sahajika prema-dharma”

SYNONYMS

raya kahe—Śrīla Rāmānanda Rāya inquires; kaha—please tell me; sahaja-premera—of natural love; laksana—the characteristics; rupa-gosaini kahe—Rūpa Gosvāmī replies; sāhajika—spontaneous; prema-dharma—character of love of Godhead.

TRANSLATION

Rāmānanda Rāya further inquired, “What are the natural characteristics of awakening love of Godhead?” Rūpa Gosvāmī replied, “These are the natural characteristics of love of God.

TEXT 150

stotram yatra tata-sthātāṁ prakātayac cittasya dhatte vyathāṁ nindiapi pramadam prayacchati parīhāsa-śriyam bibhrati doṣena kṣayitāṁ prayacchati parihasa-sriyam bibhrati dO$ef)a k$ayitariJ guf)ena gurutariJ kenapy anatanvati premñaḥ svārasikasya kasyacid iyaṁ vikriḍati prakriya

SYNONYMS

stotram—praising; yatra—in which; tata-sthātāṁ—neutrality; prakātayat—manifesting; cittasya—to the heart; dhatte—gives; vyathāṁ—painful reaction; nindiapi pramadam—pleasure; prayacchati—delivers; parihasa—of joking; āryam—the beauty; bibhrati—bringing forth; doṣena—by accusation; kṣayitāṁ—the quality of diminishing; guṇena—by good qualities; gurutāṁ—the importance; kena api—by any; anatanvati—not increasing; premñaḥ—of love of Godhead; svārasikasya—spontaneous; kasyacid—of any; iyaṁ—this; vikriḍati—acts within the heart; prakriyaḥ—the manner of action.
"When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart."

**PURPORT**

This verse from *Vidagdha-madhava* (5.4) is spoken by Paurṇamāsī, the grandmother of Rādhārāṇī and mother of Sāndipani Muni.

**TEXT 151**

srutvā niṣṭhuratāṁ mamendu-vadanā premāṅkurāṁ bhindatī svānte śānti-dhurāṁ vidhāya vidhure prāyah parāṅciṣyati kirvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asun ĥa maugdhyaṭ phalini manoratha-latā mṛdvī mayonmūlitā

**SYNONYMS**

ṣrutvā—by hearing; niṣṭhuratāṁ—cruelty; mama—My; indu-vadanā—moon-faced; prema-āṅkuram—the seed of love; bhindatī—splitting; sva-ante—within Her heart; śānti-dhurām—great toleration; vidhāya—taking; vidhure—aggrieved; prāyah—almost; parāṅciṣyati—may turn against; kirvā—or; pāmara—most formidable; kāma—of lusty desires or Cupid; kārmuka—of the bow; paritrastā—frightened; vimokṣyati—will give up; asun—life; ĥa—alas; maugdhyaṭ—on account of bewilderment; phalini—almost fruitful; manaḥ-ratha-latā—the creeper of growing love; mṛdvī—very soft; mayā—by Me; unmūlitā—uprooted.

**TRANSLATION**

"Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit."
PURPORT

Having been very cruel to Śrīmati Rādhārāṇī, Kṛṣṇa is repenting in this way (Vidagdha-mādhava 2.40).

TEXT 152

yasyaṁ sasaktāya śīlāya śīkhālitaḥ gūraṁ gūrabhāṣaṇaḥ
prāṇeṣṭोañcāpi śrutāyaṁ sūṃkṣitaṁ tadbhi āṁśitaṁ āṁśitaṁ
yasyaṁ sannātaṁ mohāyaṁ n guliṣṭā sādābhivrāmataṁ
bhīmaḥ bhīmaḥ tātputrāṁ citāpi yathā jīvāyaṁ papiyasi

SYNONYMS

yasya—of whom; utsaṅga-sukha-āśayaḥ—by the desire for the happiness of the association; śīlītā—slackened; gurvī—very great; gurubhyo—unto the superiors; trapā—bashfulness; prānebhyaḥ—than My life; api—although; suḥṛt-tamāḥ—more dear; sakhi—O My dear friend; tathā—similarly; yūyaṁ—you; parikleśitāḥ—so much troubled; dharmah—duties to My husband; saḥ—that; api—also; mahān—very great; mayā—by Me; na—not; gaṇītāḥ—cared for; sādhuḥ—by the most chaste women; adhyāsitaḥ—practiced; dhik dhairyaṁ—to hell with patience; tat—by Him; upeksitā—neglected; api—although; yat—which; aham—I; jivami—am living; papiyasi—the most sinful.

TRANSLATION

"'Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

PURPORT

Śrīmati Rādhārāṇī is speaking this verse (Vidagdha-mādhava 2.41) to Her intimate friend Viṣākhādevī.
Text 153

Rūpa Gosvāmi’s Meeting with the Lord

SYNONYMS

gṛhāntaḥ-khelantyo nija-sahaja-bālyasya balanād
abhadram bhadram vā kim api hi na jānimahi manāk
vayam netuṁ yuktāṁ katham aśaraṁ kām api daśāṁ
kathāṁ vā nyāyyā te prathayitum udāśina-padavi

TRANSLATION

‘I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?’

PURPORT

This verse (Vidagdha-mādhava 2.46) is spoken to Kṛṣṇa by Śrīmati Rādhārāṇī.

Text 154

अक्षंक्लरकल्पितां किल वयं यामोऽहं यामां पुर्वीं
नायं व्यक्तसंक्षणप्रणयिनं हसं तथापुजयति ॥
अष्ट्यनु सम्प्रृतीते गहिरकपटैरात्तिरातिरिविविरिवते
हा मेधाविन् राधिके तव कथं प्रेम। गरीयानवृत्तं ॥ १५४॥

antah-kleśa-kalānkītāḥ kila vayam yāmo ’dya yāmyāṁ purīṁ
nāyāṁ vaṃcana-saṅcaya-praṇayinarṁ hāṣair tathāpy ujjhata
asmin sampuṭīte gabhira-kapaṭaik ābhira-palli-viṭe
hā medhāvini rādhike tava kathāṁ premā garīyāṁ abhūt

SYNONYMS

antah-kleṣa-kalarṇikātāḥ—polluted by inner miserable conditions that continue even after death; kila—certainly; vayam—all of us; yāmaha—going; aḍya—now; yāmyāṁ—of Yamarāja; purīm—to the abode; na—not; ayaṁ—who; vañcana-sañcaya—cheating activities; praṇayinam—aiming at; hāsam—smiling; tathāpi—still; ujjhati—gives up; asmin—in this; sampuṭīte—filled; gabhira—deep; kapaṭaik—with deceit; ābhira-palli—from the village of the cowherd men; viṭe—in a debauchee; hā—alar; medhāvini—O intelligent one; rādhike—Śrīmatī Rādhārāṇī; tava—Your; kathāṁ—how; premā—love; garīyāṁ—so great; abhūt—became.

TRANSLATION

‘Our hearts are so polluted by miserable conditions that we are certainly going to Pluto’s kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?’

PURPORT

This verse (Vidagdha-mādhava 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

TEXT 155

hitvā dūre pathi dhava-taror antikam dharma-setor
bhaṅgodagra guru-śikharinam rāmhasā laṅghayanti
lebhe krṣṇānava nava-rasā rādhikā-vāhini tvāṁ
vāg-vicibhiḥ kim iva vimukhi-bhāvam asyās tanoṣi

SYNONYMS

hitvā—giving up; dūre—far away; pathi—on the road; dhava-taror—of the tree of the husband; antikam—the vicinity; dharma-setor—the bridge of religion; bhaṅga-udagra—being strong enough for breaking; guru-śikharinam—the hill of
the superior relatives; *rañha-as*—with great force; *lañghayanti*—crossing over; *lebe*—has obtained; *krṣṇa-arṇava*—O ocean of *Krṣṇa*; *nava-rasa*—being influenced by new ecstatic love; *rādhikā*—Śrīmati Rādhārāṇī; *vāhinī*—like a river; *tvām*—You; *vāk-vicibhiḥ*—only by the waves of words; *kim*—how; *iva*—like this; *vimukhi-bhavam*—indifference; *asyaḥ*—toward Her; *tanoṣi*—You are spreading.

**TRANSLATION**

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

**PURPORT**

This verse from *Vidagdha-mādhava* (3.9) is spoken to Lord *Krṣṇa* by Paurnamāśī, the grandmother of Śrīmati Rādhārāṇī.

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**TEXT 156**

राया कहें—“व्रन्दावन, मुरली-निःश्वन।
क्रृष्ण, राधिकार तैहे करियांछ बर्षन। १५६॥

*raya kahe,—“vrndavana, murali-niḥsvana
krṣṇa, rādhikāra kaiche kariyaāch varṇa*

**SYNONYMS**

*raya kahe—Rāmānanda Rāya says; vrndavana—the place named Vṛndavana; murali-niḥsvana—the vibration of *Krṣṇa’s* flute; krṣṇa—Lord *Krṣṇa*; rādhikāra—of Śrīmati Rādhārāṇī; kaiche—how; kariyācha varṇana—you have described.

**TRANSLATION**

Śrīla Rāmānanda Rāya further inquired: “How have you described Vṛndavana, the vibration of the transcendental flute, and the relationship between *Krṣṇa* and Rādhikā?

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**TEXT 157**

कह, तोमार कबिष्ठ शुद्धि हुय चमकार।
क्रमेन रूप-गौसानिः कहें करि' नमकर। १५७॥
**SYNONYMS**

kaha—kindly let me know; tomāra kavitva śuni’—by hearing your poetic ability; haya—there is; camatkāra—much astonishment; krame—gradually; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; kahe—continues to speak; kari’ namaskāra—offering obeisances.

**TRANSLATION**

“Please tell me all this, for your poetic ability is wonderful.” After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

**TEXT 158**

su-gandhau mākanda-prakara-makarandasya madhure
vinisyande vandi-kṛta-madhupa-vṛndāṁ muhur idam
kṛtandolarh mandonnatibhir anilaś candana-girer
māmānandarh vṛnda-vipinam atulāṁ tundilayati

**SYNONYMS**

su-gandhau—in the fragrance; mākanda-prakara—of the bunches of mango buds; makarandasya—of the honey; madhure—sweet; vinisyande—in the oozing; vandi-kṛta—grouped together; madhupa-vṛndam—bumblebees; muhuḥ—again and again; idam—this; kṛta-andolam—agitated; manda-unnatibhiḥ—moving softly; anilaḥ—by the breezes; candana-gireḥ—from the Malaya Hills; mama—My; ānandam—pleasure; vṛndā-vipinam—the forest of Vṛndāvana; atulam—very much; tundilayati—increases more and more.

**TRANSLATION**

‘The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.’
PURPORT
This verse from *Vidagdha-madhava* (1.23) is spoken by Lord Kṛṣṇa Himself.

TEXT 159

vrndāvanam divya-latā-paritam
latāḥ ca puṣpa-sphuritāgra-bhājāḥ
puṣpāṇi ca sphita-madhu-vratāṇi
madhu-vratāḥ ca śruti-hārī-gitāḥ

SYNONYMS

vrndāvanam—the forest of Vṛndāvana; divya-latā-paritam—surrounded by transcendental creepers; latāḥ ca—and the creepers; puṣpa—by flowers; sphurita—distinguished; agra-bhājāḥ—possessing ends; puṣpāṇi—the flowers; ca—and; sphita-madhu-vratāṇi—having many maddened bumblebees; madhu-vratāḥ—the bumblebees; ca—and; śruti-hārī-gitāḥ—whose songs defeat the Vedic hymns and are pleasing to the ear.

TRANSLATION

‘My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.’

PURPORT
This verse from *Vidagdha-madhava* (1.24) is spoken by Lord Balarāma to His friend Śrīdāma.

TEXT 160

kṛṣṇānukṛṣṇī śivarūḍhī nitya-nishāṇī
kṛṣṇānukṛṣṇī śivarūḍhī nitya-nishāṇī
kṛṣṇānukṛṣṇī śivarūḍhī nitya-nishāṇī
kṛṣṇānukṛṣṇī śivarūḍhī nitya-nishāṇī
kṛṣṇānukṛṣṇī śivarūḍhī nitya-nishāṇī

Rūpa Gosvāmi’s Meeting with the Lord
SYNONYMS

kvacit—somewhere; bhringi-gitam—the humming songs of the bumblebees; kvacit—somewhere; anila-bhaṅgi-śiśiratā—coolness from the waves of the mild breezes; kvacit—somewhere; valli-lāsyam—the dancing of the creepers; kvacit—somewhere; amala-malli-parimalaḥ—the pure fragrance of the mallikā flowers; kvacit—somewhere; dhārā-sāli—abounding in showers; karaka-phala-pāli—of pomegranate fruits; rasa-bharah—overabundance of juice; hṛśikānāṁ—of the senses; vṛndam—to the group; pramadayati—is giving pleasure; vṛndāvanam—the forest of Vṛndāvana; idam—this.

TRANSLATION

"'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

PURPORT

This verse from Vidagdha-mādhava (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumāṅgala.

TEXT 161

parāmṛṣṭānguṣṭha-trayam asita-ratnair ubhayato
vahanti saṁkīṁau maṇibhir arunais tat-parisarau
tayor madhye hirojjvala-vimala-jāmbūnada-mayi
kare kalyāṇīyaṁ viharati hareḥ keli-murali
SYNONYMS

parāmṛṣṭa—measured; anguṣṭha-trayam—a length of three fingers; asita-ratnaiḥ—with valuable indra-nila jewels; ubhayataḥ—from both ends; vahanti—having; sankṣirṇau—bedecked; manibhiḥ—by gems; arunaiḥ—rubies; tat-parisarau—the two ends of the flute; tayoḥ madhye—between them; hira—with diamonds; ujjvala—blazing; vimala—pure; jāmbūnada-mayī—covered with gold plate; kare—in the hand; kalyāṇī—very auspicious; iyam—this; viharati—glitters; hareḥ—of Kṛṣṇa; keli-murali—the pastime flute.

TRANSLATION

"'The flute of Kṛṣṇa’s pastimes measures three fingers in length, and it is bedecked with indra-nila gems. At the ends of the flute are aruṇa gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.'"

PURPORT

This verse from Vidagdha-mādhava (3.1) is spoken to Lalitādevī by Paurnamāśī, the grandmother of Rādhārāṇī.

TEXT 162

sat-varṣṭabh-janīḥ puṛuṣottamasya
paṁṇau sthitiḥ muralike saralāśi jātyā
kasmāt tvayā sakhi guror viṣama grhitā
gopāṅganā-gaṇa-vimohana-mantra-dikṣā

SYNONYMS

sat-varṣṭabh—very respectable families; tava—your; janīḥ—birth; puṛuṣottamasya—of Lord Śrī Kṛṣṇa; paṁṇau—in the hands; sthitiḥ—residence; muralike—O good flute; saralā—simple; asi—you are; jātyā—by birth; kasmāt—why; tvayā—by you; sakhi—O my dear friend; guroh—from the spiritual master; viṣama—dangerous; grhitā—taken; gopā-aṅganā-gaṇa-vimohana—for bewildering the groups of the gopīs; mantra-dikṣā—initiation in the mantra.
TRANSLATION

"‘My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?’

PURPORT

This verse (Vidagdha-mādhava 5.17) is spoken by Śrīmatī Rādhārāṇī.

TEXT 163

sakhi murali viśāla-cchidra-jālena pūrṇā
laghur atikathina tvāṁ granthilā nirāsāśi
tad api bhajasi śvaśvac cumbanānanda-sāndram
hari-kara-parirambham kena puṇyodayena

SYNONYMS

sakhi murali—O dear friend the flute; viśāla-cchidra-jālena—with so many big holes in your body (in other words, full of chidra, which also means “faults”); pūrṇā—full; laghūḥ—very light; atikathina—very hard in constitution; tvāṁ—you; granthilā—full of knots; nirāsā—without juice; asi—are; tat api—therefore; bhajasi—you obtain through service; śvaśvac—continuously; cumbana-ananda—the transcendental bliss of kissing by the Lord; sāndram—intense; hari-kara-parirambham—embracing by the hands of Śrī Kṛṣṇa; kena—by what; puṇya-udayena—means of pious activities.

TRANSLATION

"‘My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?’

PURPORT

This verse (Vidagdha-mādhava 4.7) is spoken by Candrāvali-sakhi, the gopī competitor of Śrīmatī Rādhārāṇī.
TEXT 164

रुद्धन्यभूतसम्मं कर्तव्युष्ण्युर्णं
ध्यािश्नत्रेयसं सन्ननयुक्तं विश्राप्यं बेदसमं।
३००६ रिवर्लिहिषिंहिं चतुर्यं भोगीश्नयुग्म्यं नं
भिन्नध्वनिहार्वित्तित्यिण्यते। वज्रमांवस्निमं।

rupa-goswami's meeting with the lord

SYNONYMS

rundhan—blocking; ambu-bhṛtaḥ—the clouds bearing rain; camatkṛti-param—full of wonder; kurvan—making; muhuḥ—at every moment; tumburum—the King of the Gandharvas, Tumburu; dhyānāt—from meditation; antarayan—disturbing; sanandana-mukhān—the great saintly persons headed by Sanandana; vismapayan—causing wonder; vedhasam—even to Lord Brahmā; autsukya-āvalibhir—with thoughts of curiosity; balim—King Bali; caṭulayan—agitating; bhogi-indram—the King of the Nāgas; āghūṛṇayan—whirling around; bhindan—penetrating; aṇḍa-kaṭāha-bhittim—all around; babhrāma—circulated; vaṁśi-dhvaniḥ—the transcendental vibration of the flute.

TRANSLATION

"The transcendental vibration of Kṛṣṇa’s flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation!"

PURPORT

This verse (Vidagdha-madhava 1.27) is spoken by Madhumāṅgala, a cowherd friend of Kṛṣṇa’s.

TEXT 165

अयं नयनदृश्यैर्प्रवर्तकोऽवृैः
प्रभाति नवमाण्डलकालिन्तिर्बिल्लभी-पीक्षारः।
SYNONYMS

ayam—this; nayana—by whose beautiful eyes; daṇḍita—defeated; pravara—best; punḍarika-prabhaḥ—the luster of the white lotus flower; prabhāti—looks beautiful; nava-jāgūḍa-dyuti—the brilliance of newly painted kunkuma; viḍambī—deriding; pita-ambarāḥ—whose yellow dress; aranya-ja—picked up from the forest; parisḵriyā—by whose ornaments; damita—subdued; divya-veṣa-ādaraḥ—the hankering for first-class dress; harin-maṇi—of emeralds; manohara—mind-attracting; dyutibhiḥ—with splendor; ujjvala-āṅgaḥ—whose beautiful body; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

"The beauty of Kṛṣṇa’s eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kunkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds]."

PURPORT

This verse from Vidagdha-madhava (1.17) is spoken by Paurṇāmāsi.

TEXT 166

jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiṅcid vibhugna-triKarṁ
sāci-stambhita-kandharaṁ sakhi tirah-ṣaṅcāri-netrāṇicalam
varṣiṁ kutoṁalite dadhānam adhare lolaṅguli-saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṁgi paramānandaṁ purah svikuru
SYNONYMS

Jaṅghā—of the shin; adhah-taṭā—at the lower border; saṅgi—connected; dakṣina-padam—the right foot; kīncit—slightly; vibhūga-triṇam—the middle of the body bent in three places; sāci-stumbhita-kandharam—whose neck is fixed in a curve to the side; sakhi—O friend; tirah-saṅcārī—roaming sideways; netra-aṅcalam—whose borders of the eyes; varṇśim—flute; kuṭṭhalite—shut like a flower bud; dadhānam—placing; adhare—on the lips; lōlā-aṅguli-saṅgatām—joined with fingers moving here and there; rīṅgat-bhrū—whose slowly moving eyebrows; bhramaram—like bumblebees; varāṅgi—O most beautiful one; paramāṇandam—the personality of bliss; purah—situated in front; svi-karu—just accept.

TRANSLATION

"O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.'

PURPORT

This verse is from the Lalita-mādhava-nātaka (4.27), a ten-act play by Śrīla Rūpa Gosvāmī. The speaker here is Lalitādevī.

TEXT 167

Kulabratvāhārvṛtārdamaṁ vidvan
śrīmukhi niśīdārvīṣṭaṁ māṁcaḥ sāgāra
yugapad ayam apūrvah kaḥ puro viśva-karmā
marakata-mañi-lakṣair goṣṭha-kakṣāṁ cinoti

SYNONYMS

kula-varatanu—of the family women; dharma—in the form of dedication to the husband, etc.; grāva-vṛndāni—the stones; bhīdan—splitting; sumukhi—O
beautiful-faced one; niśita—sharp; dirgha-apāṅga—in the form of long outer corners of the eyes; taṅka-chaṭābhīḥ—by chisels; yugapat—simultaneously; ayam—this; apūrvāḥ—unprecedented; kaḥ—who; purāḥ—in front; viśva-karma—creative person; marakata-maṇi-lakṣaṇāḥ—with countless emeralds; goṣṭha-kakṣām—a private room for meeting; cinoti—he is constructing.

TRANSLATION

"'O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

PURPORT

This verse (Lalita-madhava 1.52) is spoken by Rādhārāṇī to Lalitādevī.

TEXT 168

mahendra-maṇi-maṇḍali-maṇḍa-viḍambi-deha-dyutir
vrajendra-kula-candramāḥ sphursti ko 'pi navyo yuvā
sakhi sthira-kulāṅgana-nikara-nivi-bandhārgala-
cchidākaraṇa-kautuki jayati yasya varilsi-dhvanib

SYNONYMS

mahendra-maṇi—of jewels of the name mahendra-maṇi; maṇḍali—of masses; maṇḍa-viḍambi—defeating the pride; deha-dyutiḥ—one whose bodily luster; vrajendra-kula-candramāḥ—the moon of the family of Vrajarāja (Nanda Mahārāja); sphurstati—manifests; kaḥ api—some; navyāḥ yuvā—newly youthful person; sakhi—O my dear friend; sthira—steady; kula-aṅgana—of family ladies; nikara—of groups; nivi-bandha-argala—of the impediments such as tightened dresses and belts; chidā-karaṇa—in causing the cutting; kautuki—very cunning; jayati—all glories; yasya—of whom; varilsi-dhvaniḥ—to the vibration of the flute.

TRANSLATION

"'My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of
valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

**PURPORT**

This verse from *Lalita-madhava* (1.49) is spoken by Lalitadevi to Radharani.

**TEXT 169**

170

**SYNONYMS**

balāt—by force; akṣnoḥ—of the two eyes; laksmiḥ—the beauty; kavalayati—devours; navyam—newly awakened; kuvalayam—lotus flower; mukha-ullāsah—the beauty of the face; phullaṁ—fructified; kamala-vanam—a forest of lotus flowers; ullānghayatī—surpasses; ca—also; daśāṁ—to a situation; kaśṭāṁ—painful; aṣṭā-padam—gold; api—even; nayati—brings; āṅgika-ruciḥ—the luster of the body; vicitram—wonderful; rādhāyāḥ—of Śrimati Radharani; kim api—some; kila—certainly; rūpam—the beauty; vilasati—manifests.

**TRANSLATION**

"The beauty of Śrimati Radhārāni's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrimati Rādhārāṇi is awakening in Vṛndāvana.'

**PURPORT**

This verse is from *Vidagdha-madhava* (1.32). It is spoken by Paurnamāsi.
vidhur eti divā virūpatām
śata-patram bata śarvari-mukhe
iti kena sadā śriyojvalam
tulanām arhati mat-priyānānam

SYNONYMS
vidhuh—the moon; eti—becomes; divā—by daytime; virūpatām—faded away; śata-patram—the lotus flower; bata—alas; śarvari-mukhe—in the beginning of evening; iti—thus; kena—with what; sadā—always; śrīyā-ujjvalam—brilliant with beauty; tulanām—comparison; arhati—deserves; mat—of Me; priyā—of the dear one; ānānam—the face.

TRANSLATION
‘Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrimati Rādhārāṇī is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?’

PURPORT
This verse (Vidagdha-mādhava 5.20) is spoken by Śrī Kṛṣṇa to Madhumāṅgala.

TEXT 171

pramada-rasa-taraṅga-smera-gaṅḍa-sthalāyāḥ
smara-dhanur anubandhi-bhrū-latā-lāsya-bhājāḥ
mada-kala-cala-bhṛṅgi-bhrānti-bhaṅgirīṁ dadhāno
ḥṛdayam idam adāṅksit pakṣmalākṣyāḥ katākṣāḥ

SYNONYMS
pramada—of joy; rasa-taraṅga—by the continuous waves of the mellow; smera—mildly smiling; gaṅḍa-sthalāyāḥ—whose cheeks; smara-dhanuḥ—the
bow of Cupid; anubandhi—related with; bhrū-latā—of the arched eyebrows; lāsyā—dancing; bhājaḥ—of one who has; mada-kalā—intoxicated; cala—unsteady; bhringi-bhrānti—the moving to and fro of bees; bhangim—the semblance of; dadhānah—giving; hṛdayam idam—this heart; adāṅkṣit—has bitten; pakṣamala—possessing exquisite eyelashes; aksyāḥ—of whose two eyes; kaṭa-akṣaḥ—the glance.

**TRANSLATION**

“‘When Śrīmatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.’”

**PURPORT**

This verse from Vidagdha-mādhava (2.51) is also spoken by Lord Kṛṣṇa.

**TEXT 172**

राय कहे,—“तोमार कवित्व अमृतेर धार।
द्वितीय नाटकेकर कह नांदी-ब्यवहार।” १७२

rāya kahe,—“tomāra kavitva amṛtera dhāra
dvitiya nāṭakera kaha nāndi-vyavahāra”

**SYNONYMS**

rāya kahe—Rāmānanda Rāya says; tomāra—you; kavitva—superexcellence in poetic presentation; amṛtera dhāra—a continuous shower of nectar; dvitiya nāṭakera—of the second drama; kaha—please tell; nāndi-vyavahāra—treatment of the introduction.

**TRANSLATION**

Having heard these verses recited by Rūpa Gosvāmi, Śrīla Rāmānanda Rāya said, “Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama.”

**TEXT 173**

रुप कहे,—“काह‘ं तुमি सूर्योपम प्रजाल।
मुनिज्ञ कोष जुड;—येन खद्योत-प्रकाश।” १७३

rūpa kahe,—“kāhaṁ tumī sūryopama bhāsa
muṇi kon kṣudra,—yena khadyota-prakāsa
SYNONYMS

rupa kahe—Rupa Gosvami says; kāhān—where; tumi—you; sūrya-upama—like the sun; bhāsa—brilliance; muñi—I; kon—some; kṣudra—insignificant; yena—exactly like; khadyota-prakāśa—the brilliance of the glowworm.

TRANSLATION

Śrīla Rupa Gosvami said, “In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

TEXT 174

তোমার আগে ধাষ্ট্যা এই মৃদু-ব্যাদানা।
এত বলি' নান্দি-শ্লোক করিল। ব্যাখ্যান। ॥ ১৭৪ ॥

tomāra āge dhārṣṭya ei mukha-vyādāna’
eta bali’ nāndi-śloka karilā vyākhyāna

SYNONYMS

tomāra āge—before you; dhārṣṭya—impudence; ei—this; mukha-vyādāna—simply opening the mouth; eta bali’—saying this; nāndi-śloka—the introductory verses; karilā vyākhyāna—explained.

TRANSLATION

“It is even impudent for me to open my mouth before you.” Then, having said this, he recited the introductory verse of Lalita-mādhava.

TEXT 175

সূরীরিপু-স্রুপুরজকৃকা-
মৃদুকমলানি চ বেদেরকং
চিরমঘটললুজকোরনদী
দিশতু মুকনয়ণশশী মুদ্রং বঃ ॥ ১৭৫ ॥

sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍaḥ
ciram akhila-suhr-cakora-nandi
diśatu mukunda-yaśaḥ-śaśi mudarṇa vah

SYNONYMS

sura-ripu—of the enemies of the demigods; sudṛśām—of the wives; uroja—the breasts; kokān—like birds known as cakravāka birds; mukha—faces;
kamalāṇi—like lotuses; ca—also; khedayan—distressing; akhaṇḍāḥ—completely without distortion; cīram—for a long time; akhila—of all; suhṛt—the friend; caṇora-naṇḍi—pleasing to the caṇora birds; diṣṭa—let it give; mukunda—of Śrī Kṛṣṇa; yaṣāḥ—the glories;  saṣi—like the moon; mudam—pleasure; vaḥ—to all of you.

TRANSLATION

“‘The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming caṇravāka birds. Those glories, however, are pleasing to all His devotees, who are like caṇora birds. May those glories forever give pleasure to you all.’”

PURPORT

This is the first verse of Act One of Lalita-mādhava.

TEXT 176

‘विष्णुविनादी कहै देखी—राय पुछिला।
संकोच पाणी रूप पढ़िते लागिला॥ १७६॥

‘dvitiya naṇḍi kaha dekhi?’—rāya puchilā
saṅkoca pānā rūpa paḍite lāgilā

SYNONYMS

dvitiya naṇḍi—the second introductory verse; kaha—recite; dekhi—so that we can see; rāya puchilā—Śrīla Rāmānanda Rāya again inquired; saṅkoca pānā—becoming a little hesitant; rūpa—Śrīla Rūpa Gosvāmī; paḍite lāgilā—began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

TEXT 177

निजग्रंथयितां हथायूणयमापुरुषूं स्‍किति
किरतलमुरीकृतत्विज्ञकुलाधिराजस्वितं॥
स लुकित-तमस्तितर्म शैविहृदतां शरी
वशीकृतज्ञामनां किमपि शर्य वियस्त्वत॥ १७७॥
nija-praṇayitāṁ sudhāṁ udayam āpnuvan yaḥ kṣitau
kiratya alam urikṛta-dvija-kulādirāja-sthitīḥ
sa luṅcita-tamas-tatir mama śacī-sutākhyāḥ śaśi
vaikṛta-jagan-manāḥ kim api śarma vinyasyatu

SYNONYMS
nija-praṇayitāṁ—own devotional love; sudhāṁ—the nectar; udayam—appearance; āpnuvan—obtaining; yaḥ—one who; kṣitau—on the surface of the world; kiratya—expands; alam—extensively; urikṛta—accepted; dvija-kulādirāja-sthitīḥ—the situation of the most exalted of the brahmāna community; saḥ—He; luṅcita—driven away; tamaḥ—of darkness; tatiḥ—mass; mama—my; śacī-suta-ākhyāḥ—known as Śacīnandana, the son of mother Śacī; śaśi—the moon; vaikṛta—subdued; jagat-manāḥ—the minds of the whole world; kim api—somehow; śarma—auspiciousness; vinyasyatu—let it be bestowed.

TRANSLATION
"'The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brahmāna community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.'"

PURPORT
This is the third verse of Act One of Vidagdha-madhava.

TEXT 178
śuniyā prabhura yadi antare ullāsa
bāhire kahena kichu kari’ roṣābhāsa

SYNONYMS
śuniyā—hearing this; prabhura—of Lord Śrī Caitanya Mahāprabhu; yadi—although; antare—within; ullāsa—great jubilation; bāhire—externally; kahena—says; kichu—something; kari’—making; roṣa-ābhāsa—as if angry.

TRANSLATION
Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.
TEXT 179

“Kâhâ hâmâry kâñkâsikâbhâ-sudhâsishhâ. 
Târâ madhye mîthiyâ kene stuti-kshâra-bindu.” 179

SYNONYMS

kâñhâ—where; tomâra—your; kṛṣṇa-rasa-kâvya-of exalted poetry concerning the mellow of Lord Kṛṣṇa’s pastimes; sudhâ-sindhu—ocean of the nectar; târâ madhye—within that; mîthiyâ—false; kene—why; stuti—prayer; kshâra-bin- 
du—like a drop of alkali.

TRANSLATION

“Your exalted poetic descriptions of the mellow of Lord Kṛṣṇa’s pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali.”

TEXT 180

râya kahe,—“rupera kâvya amrîtera para 
târâ madhye eka bindu diyâche karpûra”

SYNONYMS

râya kahe—Śrīla Râmañânda Râya says; rûpera kâvya—the poetic expression of Śrīla Rûpa Gosvâmi; amrîtera pûra—filled with all nectar; târa madhye—within that; eka bindu—one drop; diyâche—he has given; karpûra—camphor.

TRANSLATION

Śrīla Râmañânda Râya objected, “It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression.”

TEXT 181

ôdehi kâhe,—“râya, hâmâry ihâñte upâs. 
ômînt📝 eî lâjha, lôke kôre upâs.” 181
prabhu kahe,—“rāya, tomāra ihāte ullāsa 
śunitei lajjā, loke kare upahāsa”

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu says; rāya—Rāmānanda Rāya; 
tomāra—your; ihāte—in this; ullāsa—jubilation; śunitei—to hear; lajjā— 
ashamed; loke—the people in general; kare—do; upahāsa—joking.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “My dear Rāmānanda Rāya, you are jubilant 
at hearing these poetic expressions, but I am ashamed to hear them, for 
people in general will joke about the subject of this verse.”

TEXT 182

rāya kahe,—“loka-khe sukhāṁ tīhār ārohe |
ānta-te sakeṁ suktāṁ maṅgalācaranā”

SYNONYMS
rāya kahe—Rāmānanda Rāya says; lokera—of the people in general; sukhā— 
happiness; ihāra śravaṇe—in hearing such poetic expressions; abhiṣṭa-devera—of 
the worshipable Deity; smṛti—remembrance; maṅgalācarane—in the perform­
ance of auspiciousness in the beginning.

TRANSLATION
Rāmānanda Rāya said, “Instead of joking, people in general will feel great 
pleasure in hearing such poetry, for the initial remembrance of the worship­
able Deity invokes good fortune.”

TEXT 183

rāya kahe,—“kon ange pāṭrera praveṣa?”
tabe rūpa-gosāṇi kahe tāhāra višeṣa
SYNONYMS
rāya kahe—Rāmānanda Rāya says; kon—what; aṅge—subdivision of style; pātrera praveśa—the entrance of the players; tābe—at that time; rūpa-gosāñi—Śrīla Rūpa Gosvāmī; kahe—continues to speak; tāhāra viṣeṣa—specifically on this matter.

TRANSLATION
Rāmānanda Rāya inquired, “By which subdivision of style do the players enter?” Rūpa Gosvāmī then began to speak specifically about this subject.

TEXT 184

SYNONYMS
naṭatā—dancing on the stage; kirāta-rājam—the ruler of the kirāta (uncivilized men), Kaṁsa; nihatya—killing; raṅga-sthale—on the stage; kalā-nidhinā—the master of all arts; samaye—at the time; tena—by Him; vidheyam—to be done; guṇa-vati—at the qualified moment; tārā-kara—of the hand of Tārā (Rādhā); grahaṇam—the acceptance.

TRANSLATION
“While dancing on the stage after having killed the ruler of uncivilized men [Kaṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmati Rādhārāṇī, who is qualified with all transcendental attributes.”

(Lalita-madhava 1.11)

TEXT 185

‘उद्घात्याक’ नाम एहि ‘आमुक’—‘वीरी’ अज।
तोमार आगे कहि—ईहा धाष्ट्रेिेर भरज || १८५ ||

‘udghātīyaka’ nāma ei ‘āmukha’—‘vīhi’ aṅga
tomāra āge kahi—ihā dhāṛṣṭye raṅga
SYNONYMS

‘udghātyaka’ nāma—a dancing appearance of the player, technically known as udghātyaka; ei āmukha—this is the introduction; vṛthī aṅga—the part is called vṛthī; tomāra āge—before you; kahi—I say; ihā—this; dhārṣṭyera taraṅga—a wave of impudence.

TRANSLATION

“This introduction is technically called udghātyaka, and the whole scene is called vṛthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the Sāhitya-darpaṇa (6.288):

\[
\text{udghātyakah kathodghātah}
\]
\[
\text{prayogātiśayas tathā}
\]
\[
\text{pravartakāvalagite}
\]
\[
\text{pañca prastāvanā-bhidāḥ}
\]

Thus the technical names for the five kinds of introductory scenes of the drama are listed as udghātyaka, kathodghāta, prayogātiśaya, pravartaka and avalagita. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama Lalita-madhava, Rūpa Gosvāmī replied that he had used the introduction technically called udghātyaka. According to Bhārati-vṛtti, three technical terms used are prarocanā, vṛthī and prahasanā. Thus Rūpa Gosvāmī also mentioned vṛthī, which is a technical term for a certain type of expression. According to the Sāhitya-darpaṇa (6.520):

\[
vṛthīṁ eko bhaved aṅkaḥ
\]
\[
kaścid eko ‘tra kalpyate
\]
\[
ākāśa-bhāṣitair uktaiś
citrāṁ pratyuktim āśritāḥ
\]

The vṛthī beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called udghātyaka because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word naṭātā (“dancing on the stage”) is linked with the
moon, its meaning is obscure, but because the meaning becomes very clear when
the word naṭā is linked with Kṛṣṇa, this type of introduction is called udghātyaka.
Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with
Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a
greatly learned scholar of bona fide dramatic composition. Thus although Śrīla
Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya’s questions, due to
his Vaiṣṇava humility he admitted that his words were impudent. Actually both
Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry
and presenting it strictly according to the Sāhitya-darpaṇa and other Vedic
literatures.

TEXT 186

“पदानि स्त्रुत्तत्त्वानि तदर्थण्ये नराः।
योजयति पदीरखः स उद्गत्यक उच्चाते॥”१८६॥

padāni tv agatārthāni
tad-artha-gataye narāh
yojayanti padair anyaiḥ
sa udghātyaka ucyate

SYNONYMS
padāni—words; tu—but; agata-arthāni—having an unclear meaning; tat—that;
artha-gataye—to understand the meaning; narāḥ—men; yojayanti—join;
padaiḥ—with words; anyaiḥ—other; saḥ—that; udghātyakah—udghātyaka;
ucyate—is called.

TRANSLATION

“‘To explain an unclear word, men generally join it with other words. Such
an attempt is called udghātyaka.’”

PURPORT

This verse is quoted from the Sāhitya-darpaṇa (6.289).

TEXT 187

राया कहे,—“कह आगे अज्ञे विशेष”॥
श्रीरुप कहँ किछू संक्षेप-उद्देश॥ १८७॥

rāya kahe,—“kaha āge aṅgera viśeṣa”
śri-rūpa kahena kichu saṅkṣepe-uddeṣa

[The rest of the document continues with similar content, discussing various verses and their meanings.]
SYNONYMS
rāya kahe—Śrīla Rāmānanda Rāya says; kaha—please tell me; āge—further; aṅgera višeṣa—particular portions; śrī-rūpa kahena—Śrīla Rūpa Gosvāmī says; kichu—something; saṅkṣepa—in brief; uddeśa—reference.

TRANSLATION
When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

TEXT 188

SYNONYMS
harim—Krṣṇa; uddiśate—it indicates; raja-bharah—dust from the cows; purataḥ—in front; saṅgamayati—causes to meet; amun—Krṣṇa; tamaḥ—the darkness; vrajavāma-drśāṁ—of the damsels of Vṛndāvana; na—not; paddhatiḥ—the course of activities; prakaṭā—manifested; sarva-drśāḥ—who know everything; śrutaḥ—of the Vedas; api—as well as.

TRANSLATION
"'The dust from cows and calves on the road creates a kind of darkness indicating that Krṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Krṣṇa. Thus the pastimes of Krṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

PURPORT
This verse from the Lalita-mādhava (1.23) is spoken by Paurnamāṣī in a conversation with Gārgī.
Krṣṇa stated in Bhagavad-gitā, traiguṇya-viṣayā vedā nistraigūṇyo bhavārjuna. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving sattva-guṇa, rajo-guṇa and tamo-guṇa. People are generally covered by the quality of rajo-guṇa and are therefore
unable to understand the pastimes of Krṣṇa with the gopīs of Vraja. Moreover, the quality of tamo-guṇa further disturbs their understanding. In Vṛndāvana, however, although Krṣṇa is covered by the hazy darkness of the dust, the gopīs can nevertheless understand that within the dust storm is Krṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Krṣṇa is doing. The purport of this verse is that Krṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the gopīs.

TEXT 189

ह्रियम अवग्रह्य ग्रहेर्य खर्षति
राधार्म वनाया या निपुना
सा जयति निष्टार्था वरवरंगकाकली दुःती॥ १८९॥

hriyam avagṛhya gṛhebhyaḥ kārṣati
rādhārṇa vanāya yā nipuṇā
sā jayati nisṛṣṭārthā
cā-vaṛiṣa-jā-kākali dūti

SYNONYMS

hriyam—bashfulness; avagṛhya—impeding; gṛhebhyaḥ—from private houses; kārṣati—attracts; rādhārṇa—Śrīmati Rādhārāṇī; vanāya—to the forest; yā—which; nipuṇā—being expert; sā—that; jayati—let it be glorified; nisṛṣṭā-arthaḥ—authorized; vara-vaṛiṣa-ja—of the bamboo flute; kākali—the sweet tone; dūti—the messenger.

TRANSLATION

"'May the sweet sound of Lord Krṣṇa’s flute, His authorized messenger, be glorified, for it expertly releases Śrīmati Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.'"

PURPORT

This verse from Lalita-mādhava (1.24) is spoken by Gārgi, the daughter of Gargamuni.

TEXT 190

सहचरी निराकरणं कोशयं युवा मुदिरवति-
दर्ज्जूवि कृतं प्राप्तं मायारक्षणविभवं ॥
अहं चावलैवंस्पर्शं ददा गङ्गलतस्थैः-
न्मथ ध्वनिनं चेतनकोशास्पदौन्मूँदृष्टीती यः॥ १९०॥
sahacari nirātaṅkaḥ ko 'ycāḥ yuvā mudira-dyutir
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ
ahāha caṭulaïr utsarpadbhir ṅṛg-aṅcala-taskarair
mama dṛṣṭi-dhanarī cetaḥ-kośād vilunṣṭhayatiha yaḥ

SYNONYMS
saha-cari—O My dear friend; nirātaṅkaḥ—without fear; kah—who; ayam—
this; yuvā—young man; mudira-dyutih—as effulgent as a lightning cloud; vraja-
bhuvi—in the land of Vraja, Vrndāvana; kutaḥ—from where; prāptaḥ—obtained;
mādyan—being intoxicated; mataṅgaja—like an elephant; vibhramaḥ—whose
pastimes; ahah—a; caṭulaïh—very unsteady; utsarpadbhiḥ—with wanderings
in all directions; ṅṛg-aṅcala-taskaraiḥ—the glances of His eyes like thieves;
mama—My; dṛṣṭi-dhanam—the treasure of My patience; cetaḥ—of the heart;
kośāt—from the core; vilunṣṭhayati—plunders; iha—here in Vrndāvana; yaḥ—the
person who.

TRANSLATION
"'My dear friend, who is this fearless young man? He is as bright as a
lightning cloud, and He wanders in His pastimes like a maddened elephant.
From where has He come to Vrndāvana? Alas, by His restless movements and
attractive glances He is plundering from the vault of My heart the treasure of
My patience.'

PURPORT
This verse (Lalita-mādhava 2.11) is spoken by Śrīmati Rādhārāṇī to Her friend
Lalitādevī.

TEXT 191
vihāra-sura-dirghikā mama manaḥ-karindrasya yā
vilocana-cakorayōḥ śarad-amanda-candra-prabhā
tarorāndraṭhaḥ chaḥvibharmadibārī
mayonnata-manorathair iyam alambhi sā rādhikā

SYNONYMS
vihāra-sura-dirghikā—the Ganges flowing in the heavenly planets; mama—
My; manaḥ-karindrasya—of the elephant-like mind; yā—She who; vilocana—
Rūpa Gosvāmī’s Meeting with the Lord

glancing; cakorayoh—of My two eyes, which are like cakora birds; śarat-amaṇḍa-candra-prabhā—like the shine of the full moon in the autumn; uraḥ—of My chest; ambara—like the sky; taṭasya—on the edge; ca—also; ābharaṇa—ornaments; cāru—beautiful; tārā-āvalī—like the stars; mayā—by Me; unnata—highly elevated; manorathaiḥ—by mental desires; iyam—this; alambhi—attained; sā—She; rādhikā—Śrīmatī Rādhārāṇī.

TRANSLATION

“Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.’”

PURPORT

This verse from Lalita-madhava (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

TEXT 192

एतौ शुनिः रायं करोऽप्रभुः चरणेऽऽः
रूपेर कविवत्त प्रशंसिः सहस्र-वदने ॥ १९२ ॥

etā śuni’ rāya kahe prabhura carāne
rūpera kavitva prasaṁsi’ sahasra-vadane

SYNONYMS

etā śuni’—hearing this; rāya—Rāmānanda Rāya; kahe—says; prabhura carāne—at the lotus feet of Śrī Caitanya Mahāprabhu; rūpera—of Rūpa Gosvāmī; kavitva—poetic art; prasaṁsi’—glorifying; sahasra-vadane—as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī’s poetic expression and began to praise it as if he had thousands of mouths.

TEXT 193

“कवित्व ना है एই अभूतें द्वार
नाटक-लक्षण सब सिद्धांतें सार ॥ १९३ ॥

“Kavītva nā hai ēi ābhūtaṁ dvar
nāṭaka-lakṣaṇa sabā siddhāntaṁ saar ॥ १९३ ॥

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī’s poetic expression and began to praise it as if he had thousands of mouths.
“kavitva nā haya ei amṛtera dhāra
nāṭaka-lakṣaṇa saba siddhāntera sāra

SYNONYMS
kavitva—poetic art; nā haya—is not; ei—this; amṛtera dhāra—constant shower of nectar; nāṭaka—a drama; lakṣaṇa—appearing as; saba—all; siddhāntera sāra—essences of ultimate realization.

TRANSLATION
Śrīla Rāmānanda Rāya said, “This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

TEXT 194

prema-paripāṭi ei adbhuta varṇana
śuni’ citta-karṇera haya ānanda-ghūṛṇana

SYNONYMS
prema-paripāṭi—a first-class arrangement to express loving affairs; ei—this; adbhuta varṇana—wonderful description; śuni’—hearing; citta-karṇera—of the heart and the ear; haya—there is; ānanda-ghūṛṇana—a whirlpool of transcendental bliss.

TRANSLATION
“The wonderful descriptions of Rūpa Gosvāmi are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

TEXT 195

“kim kāvyena kaves tasya
kim kāṇḍena dhanuṣ-mataḥ
parasya ṛdaye lagnā na ṣūrṇartya yojitra: || १९५ ||

kīṁ kāvyena kaves tasya
kīṁ kāṇḍena dhanuṣ-mataḥ
parasya ṛdaye lagnāṁ
na ṣūrṇayati yac chiraḥ
SYNONYMS

kim—what use; kāvyena—with poetry; kaveḥ—of the poet; tasya—that; kim—what use; kāṇḍena—with the arrow; dhanuḥ-mataḥ—of the bowman; parasya—of another; hṛdaye—in the heart; lagnam—penetrating; na ghūr¬nayati—does not cause to roll about; yat—which; śirah—the head.

TRANSLATION

“‘What is the use of a bowman’s arrow or a poet’s poetry if they penetrate the heart but do not cause the head to spin?’

TEXT 196

তোমার শক্তি বিনা জীবের নেহে এই বাণী।
তুমি শক্তি দিয়া কহিতে, হেন অনুমানি॥ ১৯৬॥

tomāra śakti vinā jivera nahe ei vāṇi
tumi śakti diya kahao,—hena anumāni”

SYNONYMS

tomāra śakti vinā—without Your special power; jivera—of an ordinary living being; nahe—there is not; ei vāṇi—these words; tumi—You; śakti diya—giving power; kahao—make him say; hena—such; anumāni—I guess.

TRANSLATION

“Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power.”

TEXT 197

প্রভু কহে,- “প্রয়াগে ইহার হইল মিলন।
ইহার ঔষধ ইহাতে আমার তুষ্ট হইল মন॥ ১৯৭॥

prabhu kahe,—“prayāge ihāra ha-ilā milana
ihāra guṇe ihāte āmāra tuṣṭa haila mana

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu says; prayāge—at Prayāga; ihāra—of him; ha-ilā—there was; milana—meeting; ihāra guṇe—by his transcendental qualities; ihāte—in him; āmāra—of Me; tuṣṭa—satisfied; haila—became; mana—the mind.
TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I met Śrīla Rūpa Gosvāmi at Prayāga. He attracted and satisfied Me because of his qualities!"

PURPORT

The Supreme Personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in Bhagavad-gītā (4.11): ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in Bhagavad-gītā:

\[
\begin{align*}
teṣāṁ satata-yuktānāṁ 
\text{bhajatāṁ priti-pūrvakam}
dadāmi buddhi-yogam tam 
yena mām upayānti te
\end{align*}
\]

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10) Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmi because Rūpa Gosvāmi wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

TEXT 198

मधुर श्रेण की साधनकार ॥
ईच्छे कविता विनु नाहेन रसर ॥ १९८ ॥

madhura prasanna ihāra kāvya sālaṅkāra
aiche kavitva vinu nahe rasera pracāra

SYNONYMS

madhura—sweet; prasanna—pleasing; ihāra—his; kāvya—poetry; sa-alaṅkāra—with metaphors and other ornaments; aiche—such as that; kavitva—poetic qualifications; vinu—without; nahe—there is not; rasera—of mellows; pracāra—preaching.

TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmi's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.
TEXT 199

sabe kṛpa kari' iṅhāre deha' ei vara
vraja-lilā-prema-rasa yena varṇe nirantara

SYNONYMS

sabe—all of you; kṛpa kari'—showing your mercy; iṅhāre—unto Śrīla Rūpa Gosvāmī; deha’—give; ei vara—this benediction; vraja-lilā-prema-rasa—transcendental mellows of the pastimes of Vṛndāvana; yena—so that; varṇe—he can describe; nirantara—without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

TEXT 200

iṅhāra ye jyeṣṭha-bhrātā, nāma—‘sanātana’
pūrṇibījte viśnur lāhi nāti sar sar || 200 ||

SYNONYMS

iṅhāra—of Śrīla Rūpa Gosvāmī; ye—who; jyeṣṭha-bhrātā—the elder brother; nāma—named; sanātana—Sanātana Gosvāmī; pṛthivite—on the surface of the world; viṇa-vara—most learned; nāhi—there is none; tāṅra sama—equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Śrīla Rūpa Gosvāmī’s elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him.”

TEXT 201

jñāna-yoga-pāñjikāte hiḥ ṛhāte ibhātābhis ātmćāvai hit || 201 ||
Sri Caitanya-caritamrta

Sri Caitanya Mahaprabhu told Ramananda Raya, “Sanatana Gosvami’s renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

TEXT 202

"I empowered both of these brothers to go to Vrndavana to expand the literature of bhakti."

PURPORT

Sri Caitanya Mahaprabhu informed Sri Ramaaanda Raya that he and Sanatana Gosvami had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Sri Caitanya Mahaprabhu, this is the position of tparam api sunicena taror api sahispnau. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called niskiincana, or free...
from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanatana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanatana Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

TEXT 203

राय कहे,—“छठवर तुम्हि ये चाह चारीते।
काठेर नुतली तुमिः पार नाचाईते॥ २०३॥

rāya kahe,—“īśvara tumi ye cāha karite
kāṭhēra putali tumī pāra nācāīte

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; īśvara tumi—You are the Supreme Personality of Godhead; ye—whatever; cāha—You want; karite—to do; kāṭhēra—of wood; putali—a doll; tumī—You; pāra—are able; nācāīte—to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, “My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

TEXT 204

মোর মুখে যে সব রস করিলা প্রচারণে।
সেই রস দেখি এই ইহার লিখনে॥ ২০৪॥

mora mukhe ye saba rasa karilā pracārane
sei rasa dekhi ei ihāra likhane

SYNONYMS

mora mukhe—through my mouth; ye—whatever; saba rasa—all such transcendental mellows; karilā—You did; pracārane—preaching; sei rasa—those same transcendental mellows; dekhi—I see; ei—this; ihāra likhane—in the writing of Śrīla Rūpa Gosvāmī.
TRANSLATION

“I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

TEXT 205

bhakte kṛpa-hetu prakāsite cāha vraja-rasa yāre karāo, sei karibe jagat tomāra vaṣa

SYNONYMS

bhakte—unto the devotees; kṛpa-hetu—because of mercy; prakāsite—to show; cāha—You want; vraja-rasa—the transcendental mellow in Vṛndāvana; yāre—whomever; karāo—You may empower; sei—he; karibe—will make; jagat—the whole world; tomāra vaṣa—under Your control.

TRANSLATION

“Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence.”

PURPORT

This passage parallels the statement kṛṣṇa-sakti vinā nahe tāra pravartana, which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. Antya 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

TEXT 206

tabe mahāprabhu kailā rūpe ālingana tāhre karāillā sabāra caraṇa vandana

SYNONYMS

tabe—there; maha-prabhu kaila rūpe—Lord in the form of an elephant; ālingana—please come; tāhre karāillā sabāra caraṇa vandana—please take My obeisances toward them.
SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; rūpe—unto Rūpa Gosvāmī; āliṅgana—embracing; tāṅre—him; karālla—induced to do; sabāra—of all of them; caraṇa vandana—worshiping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

TEXT 207

advaita-nityānandādi saba bhakta-gaṇa
krpā kari’ rūpe sabe kailā āliṅgana

SYNONYMS

advaita—Advaita Ācārya; nityānanda-ādī—Śrī Nityānanda Prabhu and others; saba—all; bhakta-gaṇa—personal devotees; krpā kari’—being very merciful; rūpe—unto Rūpa Gosvāmī; sabe—all of them; kailā āliṅgana—embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

TEXT 208

prabhu-kṛpā rūpe, āra rūpera sad-guna
dekhi’ camatkāra haila sabākāra mana

SYNONYMS

prabhu-kṛpā—Lord Caitanya’s mercy; rūpe—upon Rūpa Gosvāmī; āra—and; rūpera sat-guna—the transcendental qualities of Śrīla Rūpa Gosvāmī; dekhi’—seeing; camatkāra haila—there was astonishment; sabākāra—of all of them; mana—in the minds.
TRANSLATION

Seeing Śrī Caitanya Mahāprabhu’s special mercy toward Śrila Rūpa Gosvāmi and seeing his personal qualities, all the devotees were struck with wonder.

TEXT 209

तबे महाप्रभु सब भक्त लागे गेला ।  
हरिदास-त्हाकुर रूपे आलिङ्गन केला ॥ २०९ ॥

tabe mahāprabhu saba bhakta laṅā gelā  
haridāsa-ṭhākura rūpe āliṅgana kailā

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; saba—all; bhakta—devotees; laṅā—with; gelā—departed from the place; hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; rūpe—unto Rūpa Gosvāmi; āliṅgana kailā—embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrila Rūpa Gosvāmi.

TEXT 210

हरिदास कहे,— "तुम्हारे भाग्येये नाहि सीमा ।  
षे सब वर्णिल्; इहार के जाने महिमा?" २१० ॥

haridāsa kahe,— “tomāra bhāgye ya nāhi sīma  
ye saba var-nilā; ihāra ke jāne mahimā?”

SYNONYMS

hari-dāsa kahe—Haridāsa Ṭhākura says; tomāra—your; bhāgye—of fortune; nāhi sīma—there is no limit; ye—whatever; saba—all; var-nilā—you have described; ihāra—of this; ke jāne—who can understand; mahimā—the glories.

TRANSLATION

Haridāsa Ṭhākura told him: “There is no limit to your good fortune. No one can understand the glories of what you have described.”
Rūpa Gosvāmi's Meeting with the Lord

TEXT 211

śrī-rūpa kahena,—āmi kichui nā jāni
yei mahāprabhu kahāna, sei kahi vāni

SYNONYMS
śrī-rūpa kahena—Śrīla Rūpa Gosvāmi replies; āmi—I; kichui—anything; nā jāni—do not know; yei—whatever; mahāprabhu kahāna—Śrī Caitanya Mahāprabhu makes me say or write; sei—that; kahi—I speak; vāni—transcendental words.

TRANSLATION
Śrī Rūpa Gosvāmi said, “I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT
The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmi has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

a vaisnava-mukhodgirnam
pūtaram hari-kathātmam
śravaṇaṁ naiva kartavyarñ
sarpcocchiṣṭam yathā payaḥ  (Padma Purāṇa)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa's Bhagavad-gītā written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa's service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmi, one should not touch it.
TEXT 212

hrdi yasya preraṇayā
pravartito 'ham varāka-rūpo 'pi
tasya hareḥ pada-kamalam
vande caitanya-devasya

SYNONYMS

hrdi—within the heart; yasya—of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); preraṇayā—by the inspiration; pravartitaḥ—engaged; aham—I; varāka—insignificant and low; rūpaḥ—Rūpa Gosvāmī; api—although; tasya—of Him; hareḥ—of Hari, the Supreme Personality of Godhead; pada-kamalam—to the lotus feet; vande—let me offer my prayers; caitanya-devasya—of Śrī Caitanya Mahāprabhu.

TRANSLATION

"‘Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.’"

PURPORT

This verse is from Bhakti-rasāmṛta-sindhu (1.1.2).

TEXT 213

ei-mata dui-jana kṛṣṇa-kathā-raṅge
sukhe kāla goṇāya rūpa haridāsa-saṅge

SYNONYMS

ei-mata—in this way; dui-jana—Haridāsa Thākura and Śrīla Rūpa Gosvāmī; kṛṣṇa-kathā-raṅge—in the pleasure of discussing topics about Kṛṣṇa; sukhe—in happiness; kāla—time; goṇāya—passes; rūpa—Śrīla Rūpa Gosvāmī; hari-dāsa-saṅge—in the company of Haridāsa Thākura.
In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhakura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

Srīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yāтра festival took place, he saw it in great happiness with the Lord.
TEXT 216

dola anantare prabhu rūpe vidāya dilā
aneka prasāda kari’ śakti sañcārilā

SYNONYMS

dola anantare—after the Dola-yātra; prabhu—Śrī Caitanya Mahāprabhu; rūpe—unto Rūpa Gosvāmī; vidāya dilā—bade farewell; aneka prasāda kari’—endowing with all kinds of mercy; śakti sañcārilā—empowered him.

TRANSLATION

After the Dola-yātra festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

TEXT 217

“vrndāvane yāha’ tumi, rahiha vrndāvane
eka-bāra ihañ pāṭhāiha sanātane

SYNONYMS

vrndāvane—to Vṛndāvana; yāha’—now go; tumi—you; rahiha—stay; vrndāvane—in Vṛndāvana; eka-bāra—once; ihañ—here; pāṭhāiha—send; sanātane—your elder brother, Sanātana Gosvāmī.

TRANSLATION

“Now go to Vṛndāvana and stay there,” the Lord said. “You may send here your elder brother, Sanātana.

TEXT 218

vraje yāi rasa-śāstra kariha nirūpaṇa
lupta-tīrtha saba tāhāñ kariha pracāraṇa
SYNONYMS

vraje yāi—going to Vṛndāvana; rasa-śāstra—all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; kariha nirūpaṇa—write carefully; lupta-tirtha—the lost holy places; saba—all; tāhān—there; kariha pracāraṇa—make known.

TRANSLATION

“When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

TEXT 219

krṣṇa-sevā, rasa-bhakti kariha pracāra
āmiha dekhite tāhān yāimu ekabāra”

SYNONYMS

krṣṇa-sevā—the service of Lord Kṛṣṇa; rasa-bhakti—devotional service; kariha pracāra—preach; āmiha—I also; dekhite—to see; tāhān—there to Vṛndāvana; yāimu—I shall go; eka-bāra—once more.

TRANSLATION

“Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa’s devotional service. I shall also go to Vṛndāvana once more.”

TEXT 220

eta bali’ prabhu tānre kailā aliṅgana
rupa gosāñi īre dhare prabhura caraṇa

SYNONYMS

eta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto Rūpa Gosvāmī; kailā aliṅgana—embraced; rūpa gosāñi—Śrīla Rūpa Gosvāmī; īre—on the head; dhare—takes; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.
TRANSLATION
Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

TEXT 221

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa-pāse—from the devotees; vidāya la-ilā—took leave; punarapi—again; gauḍa-pathe—on the way to Bengal; vṛndāvane—to Vṛndavana; āilā—returned.

TRANSLATION
Śrila Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndavana by the path to Bengal.

TEXT 222

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.
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.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.
CHAPTER 2

The Chastisement of Junior Haridāsa

The purport of this chapter is explained by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-prāvaha-bhāṣya as follows. Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, wanted to explain direct meetings with Śrī Caitanya Mahāprabhu, meetings with those empowered by Him, and His āvirbhāva appearance. Thus he described the glories of Nṛsinhānanda and other devotees. A devotee named Bhagavān Ācārya was exceptionally faithful to the lotus feet of Śrī Caitanya Mahāprabhu. Nevertheless, his brother, Gopāla Bhaṭṭa Ācārya, discussed upon the commentary of impersonalism (Māyāvāda). Śrīla Svarūpa Dāmodara Gosvāmī, the secretary of Śrī Caitanya Mahāprabhu, forbid Bhagavān Ācārya to indulge in hearing that commentary. Later, when Junior Haridāsa, following the order of Bhagavān Ācārya, went to collect alms from Mādhavīdevī, he committed an offense by talking intimately with a woman although he was in the renounced order. Because of this, Śrī Caitanya Mahāprabhu rejected Junior Haridāsa, and despite all the requests of the Lord’s stalwart devotees, the Lord did not accept him again. One year after this incident, Junior Haridāsa went to the confluence of the Ganges and Yamunā and committed suicide. In his spiritual body, however, he continued to sing devotional songs, and Śrī Caitanya Mahāprabhu heard them. When the Vaiṣṇavas of Bengal went to see Śrī Caitanya Mahāprabhu, these incidents became known to Svarūpa Dāmodara and others.

TEXT 1

vande 'haṁ śri-guroḥ śri-yuta-pada-kamalanu śri-gurūn vaiṣṇavāṁś ca
śri-rūpaṁ sāgrajātāṁ saha-gaṇa-raghunāthāṁvitaṁ taṁ sa-jivam
sādvaitāṁ saivadhuṁ parijana-saḥitaṁ kṛṣṇa-caitanya-devaṁ
śri-rādhā-kṛṣṇa-pādāṁ saha-gaṇa-lalitā-śri-visākhaṁvitaṁ ca

127
vande—offer my respectful obeisances; aham—I; sri-guroh—of my initiating spiritual master or instructing spiritual master; sri-yuta-pada-kamalam—unto the opulent lotus feet; sri-gurun—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Thākura Prabhu; vaiṣṇavān—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; ca—and; sri-rūpam—unto Śrīla Rūpa Gosvāmī; sa-agra-jātam—with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa-raghunātha-anvitam—with Raghunātha dāsa Gosvāmī and his associates; tam—unto him; sa-jīvam—with Jīva Gosvāmī; sa-advaitam—with Advaita Ācārya; sa-avadhūtam—with Nityānanda Prabhu; pari-jana-sahitam—and with Śrīvāsa Thākura and all the other devotees; krṣṇa-caitanya-devam—unto Lord Śrī Caitanya Mahāprabhu; śrī-rādhā-krṣṇa-pādān—unto the lotus feet of all-time Śrī Kṛṣṇa and Rādhārāṇī; saha-gana—with associates; lañītā-śrī-viśākhā-anvitān—accompanied by Lalitā and Śrī Viśākhā; ca—also.

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmis, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Thākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmati Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

jaya jaya śrī-caitanya jaya nityānanda
jayaadvaita-candra jaya gaura-bhakta-vṛnda

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya; jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.
TRANSLATION

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

TEXT 3

সর্বলোক উদ্ধারিতে গৌর-অবতার।
নিষ্ঠারের হেতু তার ত্রিবিধ প্রকার।

sarva-loka uddhārite gaura-avatāra
nistārēra hetu tāra trividha prakāra

SYNONYMS

sarva-loka—all the worlds; uddhārite—to deliver; gaura-avatāra—the incarnation of Lord Śrī Caitanya Mahāprabhu; nistārēra hetu—causes of the deliverance of all people; tāra—His; tri-vidha prakāra—three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātalaloka. He caused their deliverance in three ways.

TEXT 4

সাক্ষাত-দর্শন, আর যোগ্যভক্ত-জীবে।
‘আবেশ’ করয়ে কাহাঁ, কাহাঁ ‘আবির্ভাবে’

sākṣāt-darśana, āra yogya-bhakta-jīve
‘āveśa’ karaye kāhāṁ, kāhāṁ ‘āvīrghāve’

SYNONYMS

sākṣāt-darśana—direct meeting; āra—and; yogya-bhakta—perfect devotee; jīve—living beings; āveśa karaye—empowers with specific spiritual potencies; kāhāṁ—somewhere; kāhāṁ—in other places; āvīrghāve—by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.
TEXTS 5-6

‘sākṣat-darśane’ prāya saba nistārilā
nakula-brahmacārīra dehe ‘āvīṣṭa’ ha-ilā

pradyumna-nṛsimhānanda āge kailā ‘āvīrbhāva’
‘loka nistāriba’,—ei iśvara-svabhāva

SYNONYMS

sākṣat-darśane—by direct meeting; prāya—almost; saba—all; nistārilā—delivered; nakula-brahmacārīra—of a brahmacārī named Nakula; dehe—in the body; āvīṣṭa ha-ilā—entered; pradyumna-nṛsimhānanda—Pradyumna Nṛsiṁhānanda; āge—in front of; kailā—made; āvīrbhāva—appearance; loka nistāriba—I shall deliver all the fallen souls; ei—this; iśvara-svabhāva—the characteristic of the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsiṁhānanda Brahmacārī. “I shall deliver the fallen souls.” This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His āvīrbhāva appearance in the following four places: (1) the house of Śrīmatī Śacimātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when kīrtana was performed), and (4) the house of Rāghava Pañḍita. Lord Caitanya Himself appeared in these four places. (In this connection, one may consult text 34.)

TEXT 7

sākṣat-darśane saba jagat tārilā
eka-bāra ye dekhilā, se kṛtaṁra ha-ilā
When Sri Caitanya Mahaprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

Every year, devotees from Bengal would go to Jagannatha Puri to meet Sri Caitanya Mahaprabhu, and after the meeting they would return to Bengal.

Similarly, people who went to Jagannatha Puri from various provinces of India were fully satisfied after seeing the lotus feet of Sri Caitanya Mahaprabhu.
SYNONYMS

sapta-dvipera loka—people from all of the seven islands within the universe; āra—and; nava-khaṇḍa-vāsi—the inhabitants of the nine khaṇḍas; deva—demigods; gandharva—the inhabitants of Gandharvaloka; kinnara—the inhabitants of Kinnaraloka; manuṣya-veśe—in the form of human beings; āsi’—coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of sapta-dvipa, see Madhya-lilā, Chapter Twenty, verse 218, and Śrimad-Bhāgavatam, Fifth Canto, Chapters Sixteen and Twenty. In the Siddhānta-śiromaṇi, Chapter One (Goladhyāya), in the Bhuvana-kośa section, the nine khaṇḍas are mentioned as follows:

aṅḍrāṁ kāṣeru sakalam kīla tāmraparṇam
anyad gabhaṣṭimad ataś ca kumārikākhyam
nāgarī ca saumyam iha vāruṇaṁ antya-khaṇḍaṁ
gāndharva-saṁjñam iti bhārata-varṣa-madhyaṁ

“Within Bhārata-varṣa, there are nine khaṇḍas. They are known as (1) Aṅḍra, (2) Kāṣeru, (3) Tāmraparṇa, (4) Gabhaṣṭimad, (5) Kumārikā, (6) Nāga, (7) Saumya, (8) Vāruṇa and (9) Gāndharva.”

TEXT 11

prabhure dekhiyā yāya ‘vaiṣṇava’ haṃṣa
krṣṇa bali’ nāce saba premāviṣṭa haṃṣa
SYNONYMS

prabhure dekhiya—by seeing the Lord; yāya—they return; vaiṣṇava hañā—having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; kṛṣṇa bali’—chanting Kṛṣṇa; nāce—dance; saba—all of them; prema-āviṣṭa hañā—overwhelmed by ecstatic love.

TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

TEXT 12

এইমত দর্শনে ত্রিজগৎ নিস্তারি ।
যে কেহু আসিতে নারে অনেক সংসারী ॥ ১২ ॥

ei-mata darśane trijagat nistāri
ye keha āsite nāre aneka sarhsāri

SYNONYMS

ei-mata—in this way; darśane—by direct visits; trijagat—the three worlds; nistāri—delivering; ye keha—some who; āsite nāre—could not come; aneka—many; sarhsāri—persons entangled in this material world.

TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

TEXT 13

তা-সব তারিতে প্রথা সব দেখে ।
যোগ্যভক্ত জিবদেহে করেন ‘আবেশ’ ॥ ১৩ ॥

tā-sabā tārite prabhu sei saba deśe
yogya-bhakta jiva-dehe karena ‘āvēse’

SYNONYMS

tā-sabā—all of them; tārite—to deliver; prabhu—Śrī Caitanya Mahāprabhu; sei—those; saba—all; deśe—in countries; yogya-bhakta—a suitable devotee; jiva-dehe—in the body of such a living entity; karena—does; āvēse—entrance.
TRANSLATION
To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

TEXT 14

sei jīve nija-bhakti kareṇa prakāśe
tāhāra dārśane ‘vaiṣṇava’ haya sarva-dāse

SYNONYMS
sei jīve—in that living being; nija-bhakti—His own devotion; kareṇa prakāśe—manifests directly; tāhāra dārśane—by seeing such an empowered devotee; vaiṣṇava—devotees of Kṛṣṇa; haya—become; sarva-dāse—in all other countries.

TRANSLATION
Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

PURPORT
As stated in Caitanya-caritāmṛta (Antya 7.11):

kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nahe tāra pravartana

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa maha-mantra throughout the world. Persons who do so are empowered. Therefore they are sometimes called āveśa-avatāras or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

TEXT 15

ei-mata āveśe tārila tribhuvana
gauḍe yaiche āveśa, kari dig dārāsana
SYNONYMS

ei-mata—in this way; āveśe—by empowering; tārīla tri-bhuvana—delivered the entire three worlds; gauḍe—in Bengal; yaiche—how; āveśa—empowering; kari dik daraśana—I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

TEXT 16

अम्बुया-मुलुके हय नकुल-ब्रह्मचारी ।
परम-वैष्णव तेन्हो बड़ौ अधिकारी ॥ १६ ॥

āmbuyā-muluke haya nakula-brahmacāri
parama-vaiṣṇava teṅho baḍa adhikāri

SYNONYMS

āmbuyā-muluke—in the province known as Āmbuyā; haya—there is; nakula-brahmacāri—a person known as Nakula Brahmacāri; parama-vaiṣṇava—a perfectly pure devotee; teṅho—he; baḍa adhikāri—very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmacāri, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a cit in the Vardhamāna district of West Bengal. Formerly, during the Mohamedan regime, it was known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgaṇja, and that is where Nakula Brahmacāri used to live.

TEXT 17

গৌড়দেশের লোক নিজারিতে মন হৈল ।
নকুল-ব্রহ্মচারী প্রভু ‘আবেশ’ করিল ॥ ১৭ ॥

gauḍa-deśera loka nistārite mana haila
nakula-hṛdaye prabhu ‘āveśa’ karila
SYNONYMS

gauḍa-deśera loka—the people of Bengal; nistārite—to deliver; mana haila—wanted; nakula-hṛdaye—in the heart of Nakula Brahmacārī; prabhu—Śrī Caitanya Mahāprabhu; āveśa karila—entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmacārī.

TEXT 18

gṛha-grasta-prāya nakula premāviṣṭa haṁā hāse, kānde, nāče, gāya unmatta haṁā

SYNONYMS

gṛha-grasta-prāya—exactly like one haunted by a ghost; nakula—Nakula Brahmacārī; premā-āviṣṭa haṁā—being overwhelmed by ecstatic love of God; hāse—laughs; kānde—cries; nāče—dances; gāya—chants; unmatta haṁā—just like a madman.

TRANSLATION

Nakula Brahmacārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

TEXT 19

aśru, kampa, stambha, sveda, sāttvika vikāra
nirantarā premē nrtya, saṁghaṁ ṛṇkāra

SYNONYMS

aśru—tears; kampa—trembling; stambha—becoming stunned; sveda—perspiration; sāttvika vikāra—all such transcendental transformations; nirantarā—continuously; premē nrtya—dancing in ecstatic love; saṁghaṁ ṛṇkāra—a sound like that of a cloud.
The Chastisement of Junior Haridasa

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

TEXT 20

तैचे गौरकांति, तैचे सदा प्रेमावेश।
ताहा देखिबारे आइसे सर्व गौड़देश।

taiche gaura-kânti, taiche sadā premâveśa
tāhā dekhibāre āise sarva gauḍa-deśa

SYNONYMS

taiche—in that way; gaura-kânti—a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; taiche—similarly; sadā—always; prema-āveśa—absorbed in ecstatic love; tāhā dekhibāre—to see that; āise—come; sarva—all; gauḍa-deśa—people from all provinces of Bengal.

TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

TEXT 21

यारे देखें तारे कहे—‘कह ख्रिश्ननाम’।
ताहार दर्शने लोक हय प्रेमोद्दाम।

yāre dekhe tāre kahe,—‘kaha kṛṣṇa-nāma’
tānhāra darśane loka haya premoddāma

SYNONYMS

yāre dekhe—to whomever he saw; tāre kahe—he addresses him; kaha kṛṣṇa-nāma—my dear friend, chant Kṛṣṇa’s holy name; tānhāra darśane—by seeing him; loka haya—people became; prema-uddāma—highly elevated in love of Godhead.

TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.
TEXT 22

When Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmacārī, he went there with doubts in his mind.

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; āveśa—taking possession; haya—there is; nakulera dehe—in the body of Nakula Brahmacārī; suni’—hearing; śivananda aila—Śivananda Sena came; kariyā sandhe—doubting.

TRANSLATION

TEXT 23

Desiring to test the authenticity of Nakula Brahmacārī, he stayed outside, thinking as follows.

SYNONYMS

parikṣā karite—to test; tānra—of Śrīvānanda Sena; yabe—when; icchā—desire; haila—there was; bāhire rahiyā—staying outside; tabe—at that time; vicāra karila—considered.

TEXTS 24-25

“Arpana bojana mone, icchā yadi jāni; amār ith-matra jāni’ khele arpan ∥ 24 ∥

that jāni, icchātā te hoya chaṭṭha-āveśe.”

And Chintā Śivananda rahila duradeśe ∥ 25 ∥
"āpane bolana more, ihā yadi jāni
āmāra iṣṭa-mantra jāni’ kahena āpāni
tabe jāni, inḥāte haya caitanya-āveṣe”
etā cintī’ śivānanda rahilā dūra-deṣe

SYNONYMS
āpane—personally; bolāna—calls; more—me; ihā—this; yadi—if; jāni—I understand; āmāra—my; iṣṭa-mantra—worshipable mantra; jāni’—knowing; kahena āpāni—he says himself; tabe jāni—then I shall understand; inḥāte—in him; haya—there is; caitanya-āveṣe—being possessed by Śrī Caitanya Mahāprabhu; etā cintī’—thinking this; śivānanda—Śivānanda Sena; rahilā—remained; dūra-deṣe—a little far off.

TRANSLATION
"If Nakula Brahmacārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu.” Thinking in this way, he stayed some distance apart.

TEXT 26

असंख्य लोकेकृ घटट—केह आिसे याय।
लोकेकृ संघटे केह दर्शन ना पाया॥ २६॥
asaṅkhya lokera ghāṭa,—keha āise yāya
lokera saṅghaṭte keha darśana nā pāya

SYNONYMS
asaṅkhya lokera ghāṭa—a great crowd of people; keha—some; āise—come; yāya—go; lokera saṅghaṭte—in the great crowd of people; keha—some of them; darśana nā pāya—could not see Nakula Brahmacārī.

TRANSLATION
There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmacārī.

TEXT 27

आवेरे त्रिकारी कहे,— ‘शिबानंद आछे छुरे।
जन तूहं चारि याह, बोलाह तहाणे॥’ २७॥
āveše brahmacāri kahe, — ‘śivānanda āche dūre
jana dui càri yāha, bolāha tāhāre’

SYNONYMS
āveše—in that state of possession; brahmacāri kahe—Nakula Brahmācāri said; śivānanda—Śivānanda Sena; āche dūre—is staying some distance off; jana—persons; dui—two; càri—four; yāha—go; bolāha tāhāre—call him.

TRANSLATION
In his inspired state, Nakula Brahmācāri said, “Śivānanda Sena is staying some distance away. Two or four of you go call him.”

TEXT 28

চারিদিকে ধায় লোকে ‘শিবান্দা’ বলি।
শিবান্দা কোনো, তোমায় বলায় ব্রাহ্মচারী ॥ ২৮ ॥

càri-dike dhāya loke ‘śivānanda’ bali
śivānanda kon, tomāya bolāya brahmacāri

SYNONYMS
càri-dike—in four directions; dhāya loke—people began to run; śivānanda bali—calling loudly the name of Śivānanda; śivānanda kon—whoever is Śivānanda; tomāya—unto you; bolāya—calls; brahmacāri—Nakula Brahmācāri.

TRANSLATION
Thus people began running here and there, calling in all directions, “Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmācāri is calling you.”

TEXT 29

শুনি’ শিবান্দা সেন তাহ। শীঘ্র আইল ।
মন্দার করি’ তাহ নিকটে বসিল ॥ ২৯ ॥

śuni’ śivānanda sena tānhā śighra āila
namaskāra kari’ tāhra nikaṭe vasila

SYNONYMS
śuni’—hearing; śivānanda sena—of the name Śivānanda Sena; tānhā—there; śighra—quickly; āila—came; namaskāra kari’—offering obeisances; tāhra nikaṭe—near him; vasila—sat down.
Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmacāri, and sat down near him.

**TRANSLATION**

Nakula Brahmacāri said, “I know that you are doubtful. Now please hear this evidence with great attention.

**TEXT 31**

‘gaura-gopāla mantra’ tomāra cāri aksara
aviśvāsa chāḍa, yei kariyācha antara”

**SYNONYMS**

gaura-gopāla mantra—the Gaura-gopāla mantra; tomāra—your; cāri aksara—composed of four syllables; aviśvāsa chāḍa—give up your doubts; yei—which; kariyācha antara—you have kept within your mind.

**TRANSLATION**

“‘You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you.’

**PURPORT**

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla mantra in his Amṛṭa-pravāha-bhāṣya. Worshipers of Śrī Gaurasundara accept the four syllables gau-ra-aṅ-
ga as the Gaura mantra, but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables rā-dhā kṛṣ-ṇa as the Gaura-gopāla mantra. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya). Therefore one who chants the mantra Gaurarāga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

TEXT 32

ভবে শিবানন্দের মনে প্রতীতি হইল ।
অনেক সম্মান করি' বহু ভক্তি কৈলা ॥ ৩২ ॥

tabe śivānandera mane pratiti ha-ila
aneka sammāna kari' bahu bhakti kaila

SYNONYMS

tabe—thereupon; śivānandera—of Śivānanda Sena; mane—in the mind; pratiti ha-ila—there was confidence; aneka sammāna kari'—offering him much respect; bahu bhakti kaila—offered him devotional service.

TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmacāri was filled with the presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

TEXT 33

এইমত মহাপ্রভুর অচিন্ত্য প্রভাব।
এবে শুন প্রভুর বৈচিত্র হয় 'আবির্ভাব' ॥ ৩৩ ॥

ei-mata mahāprabhura acintya prabhāva
ebe śuna prabhura yaiche haya 'āvirbhāva'

SYNONYMS

ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; acintya prabhāva—inconceivable influence; ebe—now; śuna—hear; prabhura—of Śrī Caitanya Mahāprabhu; yaiche—in which way; haya—there is; āvirbhāva—appearance.

TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.
TEXTS 34-35

The Chastisement of Junior Haridāsa

śacīra mandire, āra nityānanda-nartane
śrīvāsa-kirtane, āra rāghava-bhavane

ei cārī tḥāṇi prabhura sadā ‘āvirbhāva’
premāktśta haya,—prabhura sahaja svabhāva

SYNONYMS

śacīra mandire—in the household temple of mother Śacī; āra—and; nityānanda-nartane—at the time of Śrī Nityānanda Prabhu’s dancing; śrīvāsa-kirtane—at the time of congregational chanting headed by Śrīvāsa Pañḍita; āra—and; rāghava-bhavane—in the house of Rāghava; ei cārī tḥāṇī—in these four places; prabhura—of Śrī Caitanya Mahāprabhu; sadā—always; āvirbhāva—appearance; prema-āktśta haya—is attracted by love; prabhura—of Śrī Caitanya Mahāprabhu; sahaja sva-bhāva—natural characteristic.

TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places—in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Pañḍita during congregational chanting and in the house of Rāghava Pañḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

TEXT 36

nṛsiṁhānandera the brahmacārī known as Nṛsiṁhānanda; āge—before; āvirbhūta haṇā—appearing; bhojana karilā—He accepted offerings of food; tāhā—that; śuna—hear; mana diyā—with attention.

SYNONYMS

nṛsiṁhānandera—the brahmacārī known as Nṛsiṁhānanda; āge—before; āvirbhūta haṇā—appearing; bhojana karilā—He accepted offerings of food; tāhā—that; śuna—hear; mana diyā—with attention.
TRANSLATION
Sri Caitanya Mahaprabhu appeared before Nrsimhananda Brahmacari and ate his offerings. Please hear about this with attention.

TEXT 37
śivānandera bhāginā śṛi-kānta-sena nāmā
prabhura kṛpāte tenho bāda bhāgyavān

SYNONYMS
śivānandera—of Sivananda Sena; bhāginā—nephew; śṛi-kānta-sena nāmā—named Śrīkānta Sena; prabhura kṛpāte—by the causeless mercy of Śrī Caitanya Mahāprabhu; tenho—he; bāda—very; bhāgyavān—fortunate.

TRANSLATION
Sivananda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

TEXT 38
eka vatsara tenho prathama ekeśvara
prabhu dekhibāre āilā utkaṇṭhā-antara

SYNONYMS
eka vatsara—one year; tenho—Śrīkānta Sena; prathama—first; ekeśvara—alone; prabhu dekhibāre—to see the Lord; āilā—came; utkaṇṭhā-antara—with great anxiety in the mind.

TRANSLATION
One year, Śrīkānta Sena came alone to Jagannātha Puri in great eagerness to see the Lord.

TEXT 39
mohānto yahe dekhi bāda kṛpa kaila
mās-ghatī terhe prabhur nīkete rahiya

SYNONYMS
mohānto—under the influence of passion; yahe—of; dekhi—he saw; bāda—very; kṛpa—mercy; kaila—received; mās-ghatī—in the month; terhe—he; prabhur—by the causeless mercy of the Lord; nīkete—he came; rahiya—he was pleased.
The Chastisement of Junior Haridāsa

mahāprabhu tāre dekhi' baḍa kṛpā kailā
māsa-dui tenho prabhura nikaṭe rahilā

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; tāre—him; dekhi’—seeing; baḍa kṛpā kailā—bestowed great mercy; māsa-dui—for two months; tenho—Śrīkānta Sena; prabhura nikaṭe—near Śrī Caitanya Mahāprabhu; rahilā—stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Puri.

TEXT 40

ভবে প্রভু ভাঁরে আস্তা কৈলা গৌড়ে যাইতে।
“ভুলকগণে নিষেধিষ্ঠ এথেকে অসিতে।” ৪০।

tabe prabhu tānre ājñā kailā gauḍe yāite
“bhakta-gaṅe niṣedhiha ethāke āsite

SYNONYMS

tabe—then; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; ājñā kailā—ordered; gauḍe yāite—returning to Bengal; bhakta-gaṅe—the devotees; niṣedhiha—forbid; ethāke āsite—to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, “Forbid the devotees of Bengal to come to Jagannātha Puri this year.

TEXT 41

এবৎসর তাহা আমি যাইমু আপনে।
তাহাই মিলিমু সব অবস্থাদি সনে। ৪১।

e-vatsara tānha āmi yāimu āpane
tāhai milimu saba advaitādi sate

SYNONYMS

e-vatsara—this year; tānha—there (to Bengal); āmi—I; yāimu—shall go; āpane—personally; tāhai—there; milimu—I shall meet; saba—all; advaita-ādi—beginning with Advaita Ācārya; sate—with.
TRANSLATION

“This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

TEXT 42

śivānande kahiha, — āmi ei pauṣa-māse
ācambite abhāsā āmi yāiba tānra pāse

SYNONYMS
śivānande kahiha—speak to Śivānanda Sena; āmi—1; ei—this; pauṣa-māse—in the month of December; ācambite—all of a sudden; abhāsā—certainly; āmi—1; yāiba—shall go; tānra pāse—to his place.

TRANSLATION

“Please inform Śivānanda Sena that this December I shall certainly go to his home.

TEXT 43

jagadānanda haya tāhān, teṅho bhikṣā dibė
sabhāre kahiha,—e vatsara keha nā āsibe

SYNONYMS
jagadānanda—Jagadānanda; haya—is; tāhān—there; teṅho—he; bhikṣā dibė—will give offerings of food; sabhāre kahiha—inform all of them; e vatsara—this year; keha nā āsibe—no one should come.

TRANSLATION

“Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Puri this year.”

TEXT 44

śrīkānta ācārya gōḍaḍe słabhā kahiḥ
śūnīভক্তগণ-মনে অনন্য হইল || 88 ||
The Chastisement of Junior Haridāsa

śrī-kānta āsiyā gauḍe sandeśa kahila
śuni’ bhakta-gaṇa-mane ānanda ha-ila

SYNONYMS
śrī-kānta—Śrīkānta Sena; āsiyā—coming back; gauḍe—in Bengal; sandeśa—message; kahila—delivered; śuni’—hearing; bhakta-gaṇa-mane—in the minds of the devotees; ānanda ha-ila—there was great happiness.

TRANSLATION
When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

TEXT 45
chālītechilā ācārya, rahilā sthira haṅā
śivānanda, jagadānanda rahe pratyāśā kariya

SYNONYMS
caliechilā—was ready to go; ācārya—Advaita Ācārya; rahilā—remained; sthira haṅā—being without movement; śivānanda—Śivānanda; jagadānanda—Jagadānanda; rahe—remain; pratyāśā kariya—expecting.

TRANSLATION
Advaita Ācārya was just about to go to Jagannātha Puri with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

TEXT 46
poṣṭ-ṁāse āhil duṅhe sāmagri kariya
sandhyā-paryanta rahe apekṣā kariya

SYNONYMS
poṣṭ-ṁāse—the month of Pauṣa (December-January); āhil—came; duṅhe—Śivānanda Sena and Jagadānanda; sāmagri kariya—making all arrangements; sandhyā-paryanta—until the evening; rahe—remain; apekṣā kariya—waiting.
When the month of Pauṣa arrived, both Jagadānanda and Śivananda collected all kinds of paraphernalia for the Lord’s reception. Every day, they would wait until evening for the Lord to come.

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivananda became most unhappy.

---

ei-mata—in this way; māsa gela—the month passed; gosāñi nā āilā—Śrī Caitanya Mahāprabhu did not come; jagadānanda—Jagadānanda; śivananda—Śivananda; duḥkhita ha-ilā—became very unhappy.

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivananda became most unhappy.

---

ācambite nṛṣimhānanda tāhāñi āilā
duṅhe tāhre mili’ tabe sthāne vasāilā

duṅhe duṅkhi dekhi’ tabe kahe nṛṣimhānanda
‘tomā duṅhākāre kene dekhi nirānanda?’
TRANSLATION

Suddenly Nṛśimhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing them both so unhappy, Nṛśimhānanda inquired, “Why do I see that you are both despondent?”

TEXT 50

তবে শিবানন্দ তাঙ্গের সকল কহিলা।
‘আসিব আজ্ঞা দিলা প্রভু কেনে না আইলা।’ ৫০ ||

tabe śivananda tānre sakala kahilā
‘āsiba ājñā dilā prabhu kene nā āilā?’

SYNONYMS

tabe—thereupon; śivānanda—Śivānanda; tānre—unto Nṛśimhānanda; sakala kahilā—said everything; āsiba—I shall come; ājñā dilā—promised; prabhu—Śrī Caitanya Mahāprabhu; kene—why; nā āilā—has He not come.

TRANSLATION

Then Śivānanda Sena told him, “Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?”

TEXT 51

গুণি’ প্রভুচারী কহে, ‘করহ সন্তোষে।
আমি ত’ আলিব তাঙ্গে তৃতীয় দিবসে।’ ৫১ ||

śuni’ brahmacāri kahe, —‘karaha santoṣe
āmi ta’ āniba tānre tṛtiya divase’

SYNONYMS

śuni’—hearing; brahmacāri—Nṛśimhānanda Brahmācāri; kahe—said; karaha santoṣe—become happy; āmi—I; ta’—certainly; āniba—shall bring; tānre—Him (Śrī Caitanya Mahāprabhu); tṛtiya divase—on the third day.

TRANSLATION

Hearing this, Nṛśimhānanda Brahmācāri replied, “Please be satisfied. assure you that I shall bring Him here three days from now.”

TEXT 52

ঋষ্টার প্রভুঞে গুণজনে।
আমিবে প্রভুরে এবে নিশ্চয় কৈলা মনে। ৫২ ||
Sri Caitanya-caritamrta

ANTYA-LILA, CH. 2

150

tāṇhāra prabhāva-prema jāne dui-jane
ānibe prabhure ebe niścaya kailā mane

SYNONYMS

tāṇhāra—his; prabhāva—influence; prema—love of Godhead; jāne—know;
dui-jane—both of them; ānibe prabhure—he will bring Śrī Caitanya Mahāprabhu;
ebe—now; niścaya kailā mane—they were greatly assured within their minds.

TRANSLATION

Śivananda and Jagadānanda knew of Nṛśimhānanda Brahmacārī’s influence and love of Godhead. Therefore they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

TEXT 53

‘प्रद्युम्न ब्रह्मचारी’—ताह्र निज-नाम ||
‘नृसिंहानन्द’ नाम ताह्र कैला पौरधाम || ५३ ||

‘pradyumna brahmacārī’—tāhra nija-nāma
‘nṛśimhānanda’ nāma tāhra kailā gaura-dhāma

SYNONYMS

pradyumna brahmacārī—Pradyumna Brahmacārī; tāhra—his; nija-nāma—real name; nṛśimhānanda—Nṛśimhānanda; nāma—name; tāhra—his; kailā gaura-dhāma—was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmacārī. The name Nṛśimhānanda had been given to him by Lord Gaurasundara Himself.

TEXT 54

ढुई दिन ध्यान कारि’ शिवानन्देरे कहिल ||
“पाणिहाटि ग्रामे आमि प्रभुरे आनिल || ५४ ||

dui dina dhyāṇa kari’ śivānandere kahila
‘pāṇihāṭi grāme āmi prabhure ānīla

SYNONYMS

dui dina—for two days; dhyāṇa kari’—after meditating; śivānandere kahila—he said to Śivānanda Sena; pāṇihāṭi grāme—to the village called Pāṇihāṭi; āmi—I; prabhure ānīla—have brought Śrī Caitanya Mahāprabhu.
After meditating for two days, Nrisimhananda Brahmacari told Sivananda Sena, “I have already brought Sri Caitanya Mahaprabhu to the village known as Panighati.

TEXT 55

kali madhyahne terho asibena tomar ghar
paka-samagri anaha, ami bhiksha dimu tane

SYNONYMS

kali madhyahne—tomorrow at noon; terho—He; asibena—will come; tomar ghar—to your place; paka-samagri anaha—please bring everything necessary for cooking; ami—I; bhiksha dimu—shall cook and offer food; tane—to Him.

TRANSLATION

“Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

TEXT 56

tabe tane etha ami aniba satvara
niscaya kahilana, kichu sandeha na kara

SYNONYMS

tabe—in this way; tane—Him; etha—here; ami—I; aniba satvara—shall bring very soon; niscaya—with certainty; kahilana—I spoke; kichu sandeha na kara—do not be doubtful.

TRANSLATION

“In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

TEXT 57

ya chahise, tahe kar hana tapar
aditi swara karib paka, shun avangar
ye cāhiye, tāhā kara haṅa tat-para
ati tvarāya kariba pāka, śuna atahpara

SYNONYMS
ye cāhiye—whatever I want; tāhā kara—arrange for that; haṅa tat-para—being intent; ati tvarāya—very soon; kariba pāka—I shall begin cooking; śuna atahpara—just hear.

TRANSLATION
“Bring all the ingredients very soon, for want to begin cooking immediately. Please do what I say.”

TEXT 58

pāk-sāmagri ānaha, āmi yāhā cāi?
ye māgila, śivānanda āni’ dilā tāi

SYNONYMS
pāka-sāmagri ānaha—bring all cooking ingredients; āmi yāhā cāi—whatever I want; ye māgila—whatever he wanted; śivānanda—Śivānanda Sena; āni’—bringing; dilā tāi—delivered everything.

TRANSLATION
Nṛsimhānanda Brahmacārī said to Śivānanda, “Please bring whatever cooking ingredients I want.” Thus Śivānanda Sena immediately brought whatever he asked for.

TEXT 59

pratāh-kāla haite pāka karilā apāra
nānā vyañjana, piṭhā, kṣira nānā upahāra

SYNONYMS
pratāh-kāla haite—beginning from the morning; pāka karilā apāra—cooked many varieties of food; nānā vyañjana—varieties of vegetables; piṭhā—cakes; kṣira—sweet rice; nānā—various; upahāra—offerings of food.
TRANSLATION

Beginning early in the morning, Nrsimhānanda Brahmacāri cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

TEXT 60

जगन्नाथेरे भिन्न भोग पृथक् बादिल ।
चैत्ये प्रथु साक्षि आर भोग कैल ॥ ६० ॥

jagannāthera bhinna bhoga prthak bādila
caitanya prabhura lági’ āra bhoga kaila

SYNONYMS

jagannāthera—of Lord Jagannātha; bhinna—separate; bhoga—offerings; prthak—separately; bādila—arranged; caitanya prabhura lági’—for Śrī Caitanya Mahāprabhu; āra—other; bhoga—offerings of food; kaila—made.

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 61

इष्ठदेव मृगिष्ठ लागि पृथक् बादिल ।
भिन-जन सामर्पिया बाहिरे ध्यान कैल ॥ ६१ ॥

iṣṭa-deva nṛsimha lági’ prthak bādila
tina-jane samarpiya bāhire dhyāna kaila

SYNONYMS

iṣṭa-deva—the worshipable Deity; nṛsimha—Lord Nṛsimhadeva; lági’—for; prthak—separately; bādila—arranged; tina-jane—to the three Deities; samarpiyā—offering; bāhire—outside; dhyāna kaila—meditated.

TRANSLATION

He also separately offered dishes to Nṛsimhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.
TEXT 62

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

TEXT 63

Pradyumna Brahmacārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, “Alas, alas! My dear Lord, what are You doing? You are eating everyone’s food!”

TEXT 64

(The Lord, understanding His disciples’ concern, replied, “Just as you show me affection, I am showing you mine.”)
The Chastisement of Junior Haridāsa

‘jagannāthe-tomāya aikya, khāo tāhra bhoga

SYNONYMS

jagannāthe—with Lord Jagannātha; tomāya—and You; aikya—oneness; khāo tāhra bhoga—You may eat His offering; nṛśimhāra bhoga—the offering of Nṛśimhadeva; kene kara upayoga—why are You eating.

TRANSLATION

“My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛśimhadeva?”

TEXT 65

SYNONYMS

nṛśimhāra—of Lord Nṛśimha; haila—there was; jāni—I understand; āji—today; upavāsa—fasting; ṭhākura upavāsī rahe—the master remains fasting; jiye kaiche dāsa—how can the servant sustain his life.

TRANSLATION

“I think that Nṛśimhadeva could not eat anything today, and therefore He is fasting. If the master fasts, how can the servant live?”

TEXT 66

SYNONYMS

bhojana dekhi’—seeing the eating; yadyapi—although; tāhra hṛdaye—within his heart; ullāsa—jubilation; nṛśimhāra—Lord Nṛśimhadeva; lakṣya kari’—for the
sake of; bāhye—externally; kichu—some; kare—does; duḥkha-ābhāsā—expression of disappointment.

TRANSLATION
Although Nṛsīṁha Brahmacārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating everything, for the sake of Lord Nṛsimhadeva he externally expressed disappointment.

TEXT 67

svayam bhagavān kṛṣṇa-caitanya-gosānī jagannātha-nṛsimha-saha kichu bheda nāi

SYNONYMS
svayam—personally; bhagavān—the Supreme Personality of Godhead; kṛṣṇa-caitanya-gosānī—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; jagannātha-nṛsimha-saha—with Lord Jagannātha and Nṛsimhadeva; kichu bheda—any difference; nāi—there is not.

TRANSLATION
Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsimhadeva.

TEXT 68

ihā jānibāre pradyumnera gūdha haita mana tāhā dekhāilā prabhu kariyā bhojana

SYNONYMS
ihā—this fact; jānibāre—to know; pradyumnera—of Pradyumna Brahmacārī; gūdha—deeply; haita mana—was eager; tāhā—that; dekhāilā—exhibited; prabhu—Śrī Caitanya Mahāprabhu; kariyā bhojana—by eating.

TRANSLATION
Pradyumna Brahmacārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.
TEXT 69

bhōjana kariyā prabhū gelā pāṇiḥāṭi
santoṣa pālā dekhi' vyaṇjana-paripāṭī

SYNONYMS

bhōjana kariyā—after eating all the offerings; prabhū—Śrī Caitanya Mahāprabhu; gelā pāṇiḥāṭi—started for Pāṇiḥāṭi; santoṣa pālā—He became very satisfied; dekhi'—seeing; vyaṇjana-paripāṭī—arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇiḥāṭi. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Rāghava.

TEXT 70

śivananda kahe, —'kene karaha phutkāra?'
tenha kahe, —'dekha tamara prabhura vyavahāra'

SYNONYMS

śivananda kahe—Śivananda Sena said; kene karaha phut-kāra—why are you expressing dismay; tenha kahe—he replied; dekha—see; tamara prabhura—of your Lord; vyavahāra—the behavior.

TRANSLATION

Śivananda said to Nṛsiṁhānanda, “Why are you expressing dismay?” Nṛsiṁhānanda replied, “Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

TEXT 71

tina janāra bhoga tenho ekelā khāilā
ejagannātha-nṛsiṁha upavāsi ha-ilā
SYNONYMS

tina janāra—of the three Deities; bhoga—offerings; tenho—He; ekelā—alone; khāilā—ate; jagannātha-nṛsiṁha—Lord Jagannātha and Lord Nṛsiṁhadeva; upavāsi ha-ilā—remained fasting.

TRANSLATION

“He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsiṁhadeva remain fasting.”

TEXT 72

When Śivānanda Sena heard this statement, he was unsure whether Nṛsiṁhānanda Brahmacāri was speaking that way because of ecstatic love or because it was actually a fact.

SYNONYMS

śuni—hearing; śivānanda—of Śivānanda; citte—in the mind; ha-ilā saṁśaya—there was some doubt; kibā—whether; prema-āveše kahe—was speaking something in ecstatic love; kibā—or; satya haya—it was a fact.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsiṁhānanda Brahmacāri said to him, “Bring more food. Let me cook again for Lord Nṛsiṁhadeva.”
TEXT 74

tabe śivānanda bhoga-sāmagri ānilā
pāka kari' nṛśimhera bhoga lāgāilā

SYNONYMS

tabe—thereupon; śivānanda—Śivānanda Sena; bhoga-sāmagri—ingredients for preparing food; ānilā—brought; pāka kari’—after cooking; nṛśimhera—of Lord Nṛśimhadeva; bhoga lāgāilā—offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmacāri again cooked and offered the food to Nṛśimhadeva.

TEXT 75

varṣa-antare śivānanda lañā bhakta-gaṇa
nilācāle dekhe yāñā prabhura caraṇa

SYNONYMS

varṣa-antare—the next year; śivānanda—Śivānanda Sena; lañā—taking; bhakta-gaṇa—all the devotees; nilācāle—at Jagannātha Puri; dekhe—sees; yāñā—going; prabhura caraṇa—the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Puri with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 76

eka-dina sabhāte prabhu vātā cālāilā
nṛśimhānandera guṇa kahite lāgilā
SYNONYMS

eka-dina—one day; sabhāte—in the presence of all the devotees; prabhu—Śrī Caitanya Mahāprabhu; vātā cālalā—raised the topic of eating at Nṛśimhānanda’s house; nṛśimhānandera—of Nṛśimhānanda Brahmacārī; guṇa—transcendental qualities; kahite lāgilā—began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛśimhānanda Brahmacārī and praised his transcendental qualities.

TEXT 77

‘गत्वर्ष पौष सोमे कराइल स्तुग्न ।
कबूह नाहि बाय हाँ किष्टाण्य-व्यायणं’ ॥ ७७ ॥

‘gata-varṣa pauṣe more karāila bhojana
kabhu nāhi bāi āche niṣṭāna-vyaṇjana’

SYNONYMS

gata-varṣa—last year; pauṣe—in the month of Pauṣa (December-January); more—unto Me; karāila bhojana—offered many foodstuffs; kabhu nāhi khāi—I never tasted; aiche—such; niṣṭāna—sweetmeats; vyaṇjana—vegetables.

TRANSLATION

The Lord said, “Last year in the month of Pauṣa, when Nṛśimhānanda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations.”

TEXT 78

शुनि’ भक्तगण मने आश्चर्य मानिल ।
शिवानंदे र मने तबे प्रत्यय ज्ञिलं ॥ ७८ ॥

śuni’ bhakta-gaṇa mane āścarya mānila
śivānandera mane tabe prataya janmila

SYNONYMS

śuni’—hearing; bhakta-gaṇa—all the devotees; mane—in the mind; āścarya mānila—felt wonder; śivānandera—of Śivānanda Sena; mane—in the mind; tabe—thereupon; prataya janmila—there was confidence.
TRANSLATION
Hearing this, all the devotees were struck with wonder, and Śivananda became confident that the incident was true.

TEXT 79

एहैमति शति ग्रहे सतता भोजनः।
श्रीवासे ग्रहे करेन कीर्तन-दर्शनम् ॥ ७९ ॥

ei-mata śaci-grhe satata bhojana
śrivāsera grhe karena kīrtana-darśana

SYNONYMS
ei-mata—in this way; śaci-grhe—at the house of Śacimātā; satata—always; bhojana—eating; śrivāsera grhe—in the house of Śrīvāsa Ṭhākura; karena—performs; kīrtana-darśana—visiting the kīrtana performances.

TRANSLATION
In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacimātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed.

TEXT 80

नित्यानन्दे नृत्या देखना आसि बारे बारे।
‘निरंतर आविर्भाव’ राघवेरे घरे ॥ ८० ॥

nityānandera nṛtya dekhena āsi' bāre bāre
‘nirantara āvirbhāva’ rāghavera ghare

SYNONYMS
nityānandera nṛtya—the dancing of Śrī Nityānanda Prabhu; dekhena—He sees; āsi’—coming; bāre bāre—again and again; nirantara āvirbhāva—constant appearance; rāghavera ghare—in the house of Rāghava.

TRANSLATION
Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

TEXT 81

प्रेमवर्ष गोरुप्रेम याहैं भेमोदनम्।
प्रेमवर्ष हाँ हाँदेन दर्शनम् ॥ ८१ ॥
prema-vaśa gaura-prabhu, yāhāṁ premottama
prema-vaśa hañā tāhā dena daraśana

SYNONYMS
prema-vaśa—subdued by loving service; gaura-prabhu—Śrī Caitanya Mahāprabhu, Gaurasundara; yāhāṁ prema-uttama—wherever there is pure love; prema-vaśa hañā—being subdued by such love; tāhā—there; dena daraśana—appears personally.

TRANSLATION
Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

TEXT 82
śivānandera prema-simā ke kahite pāre?
yāñra preme vaśa prabhu āise bāre bāre

SYNONYMS
śivānandera—of Śivānanda Sena; prema-simā—the limit of love; ke—who; kahite pāre—can estimate; yāñra—whose; preme—by loving affairs; vaśa—influenced; prabhu—Śrī Caitanya Mahāprabhu; āise—comes; bāre bāre—again and again.

TRANSLATION
Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

TEXT 83
ei ta’ kahilu gaurera ‘āvirbhāva’
ihā yei śune, jāne caitanya-prabhāva
SYNONYMS

ei ta’—thus; kahilu—I have described; gaurera—of Śrī Caitanya Mahāprabhu; āvirbhāva—appearance; ihā—this incident; yei šune—whoever hears; jāne—knows; caitanya-prabhāva—the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

TEXT 84

पुरुषोत्तमे प्रज्ज-पाशे भगवान आचार्य ।
परम वैष्णव तेन्हो सुप्रभित आर्य ॥ ८४ ॥

puruşottame prabhu-pāše bhagavān ācārya
parama vaishnava tēnho supračita ārya

SYNONYMS

puruşottame—at Jagannātha Purī; prabhu-pāše—in the association of Śrī Caitanya Mahāprabhu; bhagavān ācārya—Bhagavān Ācārya; parama vaiṣnava—pure devotee; tēnho—he; su-paṇḍita—very learned scholar; ārya—gentleman.

TRANSLATION

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the Ādi-līlā, Tenth Chapter, verse 136.

TEXT 85

সখ্যাভাবার্হার-চিন্তা, গোপ-অবতার ।
অরুণ-গোসাঙ্গিসহ সখ্য-ব্যবহার ॥ ८५ ॥

sakhya-bhāvākrānta-citta, gopa-avatāra
svarūpa-gosānī-saha sakhyas-vyavahāra
SYNONYMS
sakhya-bhāva—by fraternal love; ākrānta—overwhelmed; citta—heart; gopa-avatāra—an incarnation of one of the cowherd boys; svarūpa-gosāñi-saha—with Svarūpa Dāmodara; sakhyā-vyavāhāra—dealings just like those of a friend.

TRANSLATION
He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

TEXT 86

एकांतं भावं अश्रियाचें चैतन्यचरणं।
मध्ये मध्ये प्रभुराते हो करेन निमत्तनः॥ ८६॥

ekānta-bhāve āśriyāchena caitanya-carana madhye madhye prabhura tenho kareṇa nimantraṇa

SYNONYMS
ekānta-bhāve—with full attention; āśriyāchena—has taken shelter of; caitanya-carana—the lotus feet of Lord Caitanya; madhye madhye—sometimes; prabhura—of Śrī Caitanya Mahāprabhu; tenho—he; kareṇa—does; nimantraṇa—invitation.

TRANSLATION
He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

TEXT 87

घरे भात कारीं करेन विविध व्यान्जन।
एकले गोसाञिणि लेणा करान भोजन॥ ८७॥

ghare bhāta kariṁ kareṇa vividha vyaṇjana ekale gosāñi laṇā karāna bhojana

SYNONYMS
ghare—at home; bhāta kariṁ—preparing rice; kareṇa—prepares; vividha vyaṇjana—varieties of vegetables; ekale—alone; gosāñi laṇā—taking Śrī Caitanya Mahāprabhu; karāna bhojana—makes to eat.
TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha’s food, prepared dinner at his home. In Orissa, food offered to Lord Jagannātha is called prasādi, and that which is not offered to Lord Jagannātha is known as āmāni or ghara-bhāta, rice prepared at home.

TEXT 88

तान्र पिता ‘विषयी’ बड़ शतानन्द-खान ।
‘विषयविमुख’ आचार्य—‘वैराग्यप्रधान’ ॥ ८८ ॥

tānra pitā ‘viṣayi’ baḍa śatānanda-khāṇa
‘viṣaya-vimukha’ ācārya—‘vairāgya-pradhāna’

SYNONYMS

tānra—his father; viṣayi—a statesman; baḍa—expert; śatānanda-khāṇa—named Śatānanda Khān; viṣaya-vimukha—not interested in state management; ācārya—Bhagavān Ācārya; vairāgya-pradhāna—mostly in the renounced order of life.

TRANSLATION

Bhagavān Ācārya’s father, whose name was Śatānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

TEXT 89

‘गोपाल-भाट्टाचार्य’ नाम तान्र छोट-भाई ।
काशीते बेदान्त पद्धि गेला तान्र ठाञी ॥ ८९ ॥

‘gopāla-bhaṭṭācārya’ nāma tānra choṭa-bhāi
kāśi te beḍānta pāḍi’ gela tānra ṭhānī
SYNONYMS

gopāla-bhaṭṭācārya—Gopāla Bhaṭṭācārya; nāma—named; tāṅra—his; choṭa-bhai—younger brother; kāṣite—at Benares; vedānta paḍi’—studying Vedānta philosophy; gelā—went; tāṅra ṭhāṇi—to his place.

TRANSLATION

Bhagavān Ācārya’s brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya’s home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as Śārīraka-bhāṣya. Thus it appears that Gopāla Bhaṭṭācārya, the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the Śārīraka-bhāṣya, which expounds the Māyāvāda philosophy of the impersonalists.

TEXT 90

acārya tāhāre prabhu-pade milāilā ||
antaryāmi prabhu citte sukhā nā pāilā || 90 ||

SYNONYMS

acārya—Bhagavān Ācārya; tāhāre—him (his brother); prabhu-pade milāilā—got to meet Śrī Caitanya Mahāprabhu; antaryāmi prabhu—Lord Śrī Caitanya Mahāprabhu, who could study anyone’s heart; citte—within Himself; sukhā—happiness; nā pāilā—could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

TEXT 91

acārya-samśe vāhāye karē śrīdnyāntā ||
kuṇḍalikā bīnā prahu nā hāy uvāca || 91 ||
The Chastisement of Junior Haridāsa

ācārya-sambandhe bāhye kare prityābhāsa
krṣṇa-bhakti vinā prabhura nā haya ullāsa

SYNONYMS
ācārya-sambandhe—because he was related with Bhagavān Ācārya; bāhye—externally; kare—does; priti-ābhāsa—appearance of pleasure; krṣṇa-bhakti—devotional service to Lord Kṛṣṇa; vinā—without; prabhura—of Śrī Caitanya Mahāprabhu; nā haya—there is no; ullāsa—jubilation.

TRANSLATION
Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

TEXT 92

śrūpā gosāṅire ācārya kahe ara dine
‘vedānta paḍiyā gopāla āisāche ekhāne

SYNONYMS
śrūpā gosāṅire—unto Śrūpā Damodara Gosvāmī; ācārya—Bhagavān Ācārya; kahe—says; ara dine—the next day; vedānta paḍiyā—after studying Vedānta; gopāla—Gopāla; āisāche—has come back; ekhāne—here.

TRANSLATION
Bhagavān Ācārya said to Śrūpā Damodara, “Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy.”

TEXT 93

sabe meli’ āiśa, śuni ‘bhāṣya’ ihāra sthāne
prema-krodha kari’ śrūpā balayā vacane
**SYNONYMS**

sabe meli’—all together; āisa—come; śuni—let us hear; bhāṣya—the commentary; ihāra sthāne—from him; prema-krodha kari’—in an angry mood of love; svarūpa—Svarūpa Dāmodara; balaya vacane—said these words.

**TRANSLATION**

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

**TEXT 94**

“বুদ্ধি ভ্রষ্ট হৈল তোমার গোপালের সঙ্গে।
মাযায়াবাদ সুনিবারে উপজিল রঞ্জে॥ ৯৪॥

“buddhi bhraṣṭa haila tomāra gopālera saṅge
māyāvāda śunibare upajila raṅge

**SYNONYMS**

buddhi—intelligence; bhraṣṭa—lost; haila—has been; tomāra—your; gopālera saṅge—in the association of Gopāla; māyāvāda śunibare—to hear the commentary of Māyāvāda philosophy; upajila raṅge—has awakened the propensity.

**TRANSLATION**

“You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

**TEXT 95**

বৈষ্ণব হঞ্জ যেবা শারীরক-ভাষ্য শুনে।
সেব্য-সেবক-ভাব ছাড়ি’ আপনারে ঐষ্ণব’ মানে॥ ৯৫॥

vaiṣṇava hañā yebā śarīraka-bhāṣya śune
sevya-sevaka-bhāva chāḍi’ āpanāre ‘iṣvara’ māne

**SYNONYMS**

vaiṣṇava hañā—being a Vaiṣṇava; yebā—anyone who; śarīraka-bhāṣya—the Māyāvāda commentary Śarīraka-bhāṣya; śune—listens to; sevya-sevaka-bhāva—the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; chāḍi’—giving up; āpanāre—himself; iṣvara—the Supreme Lord; māne—considers.
TRANSLATION

“When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as kevalādvaita-vādīs generally occupy themselves with hearing the Śārīraka-bhāṣya, a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon Vedānta are simply imaginary, but there are other commentaries on Vedānta philosophy. The commentary by Śrīla Rāmānujācārya, known as Śrī-bhāṣya, establishes the viśiṣṭādvaita-vāda philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya’s Puṁsaprājīva-bhāṣya establishes śuddhādvaita-vāda. In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of dvaitādvaita-vāda in the Pārijāta-saurabha-bhāṣya. And in the Viṣṇusvāmi-sampradāya, or Rudra-sampradāya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary called Sarvajña-bhāṣya, which establishes śuddhādvaita-vāda.

A Vaiṣṇava should study the commentaries on Vedānta-sūtra written by the four sampradāya-ācāryas, namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvāti is elaborately given in the Ādi-lilā, Chapter Seven, text 101. The Māyāvāda commentary Śārīrakā-bhāṣya is like poison for a Vaiṣṇava. It should not be touched at all. Śrīla Bhakti- vinoda Ṭhākura remarks that even a maha-bhāgavata, or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of Śārīraka-bhāṣya. This commentary should therefore be shunned by all Vaiṣṇavas.

TEXT 96

महाभागवतः येई, कृष्ण प्राणद्धारा यारा
मयावदा-श्रवणे चिन्ता अवश्य फिरे ताँहार।” ९६ ॥

mahā-bhāgavata yei, kṛṣṇa prāṇa-dhāna yāra
māyāvāda-śravaṇe citta avaśya phire tāṅra”
SYNONYMS

mahā-bhāgavata yei—one who is a highly elevated devotee; kṛṣṇa—Lord Kṛṣṇa; prāṇa-dhana yāra—whose life and soul; māyāvāda-śravaṇe—by hearing the Māyāvāda philosophy; citta—the heart; avaśya—certainly; phire—changes; tāṇra—his.

TRANSLATION

“The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra.”

TEXT 97

acārya kahe,—‘āmā sabāra kṛṣṇa-niṣṭha-citte
āmā sabāra mana bhāṣya nāre phirāite’

SYNONYMS

acārya kahe—Bhagavān Acārya replied; āmā sabāra—of all of us; kṛṣṇa-niṣṭha—devoted to Kṛṣṇa; citte—hearts; āmā sabāra—of all of us; mana—minds; bhāṣya—Śārīraka-bhāṣya; nāre phirāite—cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara’s protest, Bhagavān Acārya continued, “We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds.”

TEXT 98

svarūpa kahe, “tathāpi māyāvāda-śravaṇe
‘cit, brahma, māyā, mithyā’—ei-mātra sune

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; tathāpi—still; māyāvāda-śravaṇe—by hearing the Māyāvāda commentary; cit—knowledge; brahma—the Absolute Truth; māyā—external energy; mithyā—false; ei-mātra—only these; sune—hears.
Svarūpa Dāmodara replied, “Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

TEXT 99

jīva-jñāna-kalpit iśvare, sakalai ajñāna
yahara śravane bhaktera phate mana prāṇa”

SYNONYMS

jīva—the ordinary living being; ajñāna—by ignorance; kalpita—imagined; iśvare—in the Supreme Lord; sakala-i ajñāna—all ignorance; yāhara śravane—hearing of which; bhaktera—of the devotee; phate—breaks; mana prāṇa—mind and life.

TRANSLATION

“The Māyāvādi philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee.”

PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that even though someone firmly fixed in devotion to Kṛṣṇa’s service might not be deviated by hearing the Māyāvāda bāṣya, that bāṣya is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Māyāvādis say that the world created by māyā is false, and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, māyā, He becomes a jīva, or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.
lajjā-bhaya pāṇā ācārya mauna ha-ilā
dara dina gopālere deše pāṭhāilā

SYNONYMS
lajjā-bhaya—fear and shame; pāṇā—getting; ācārya—Bhagavān Ācārya;
mauna ha-ilā—became silent; dara dina—the next day; gopālere—Gopāla Bhaṭ-
ācārya; deše—to his own country; pāṭhāilā—sent.

TRANSLATION
Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The
next day, he asked Gopāla Bhaṭācārya to return to his own district.

TEXT 101

एक दिन आचार्य प्रभुरे वैः निम्नवण ||
घर स्वात करि' करे विविध वाण || १०१ ||

eka-dina ācārya prabhure vāma nimantraṇa
ghare bhātā kari' kare vividha vyanjana

SYNONYMS
eka-dina—one day; ācārya—Bhagavān Ācārya; prabhure—unto Śrī Caitanya
Mahāprabhu; vāma nimantraṇa—made an invitation for dinner; ghare—at home;
bhātā kari’—cooking rice; kare—prepares; vividha vyanjana—varieties of vege-
table preparations.

TRANSLATION
One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his
home. Thus he was preparing rice and various types of vegetables.

TEXT 102

‘छोटा हरिदास’ नाम प्रभुर कीर्ति ली ||
ताहारे कहेन आचार्य डाकिया आयिया || १०२ ||

‘choṭa-haridāsa’ nāma prabhura kṛtanīyā
tāhāre kahena ācārya dākiyā āniyā

SYNONYMS
choṭa-haridāsa nāma—a devotee named Choṭa Haridāsa; prabhura kṛtanīyā—a
chanter of songs for Śrī Caitanya Mahāprabhu; tāhāre—unto him; kahena—says;
ācārya—the ācārya; dākiyā āniyā—calling him to his place.
TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

TEXT 103

‘মোর নামে শিখি-মাহিসির ভাগীনী-স্থানে গিয়া।
শুল্কচাউল এক মান আনহ মাগিয়া।’ ১০৩ ||

‘mora nāme śikhi-māhitira bhagini-sthāne giya
šukla-cāula eka māna ānaha māgiya’

SYNONYMS

mora nāme—in my name; śikhi-māhitira—of Sikhi Mahiti; bhagini-sthāne—at the place of the sister; giya—going; śukla-cāula—white rice; eka māna—the measurement of one māna; ānaha—please bring; māgiya—requesting.

TRANSLATION

“Please go to the sister of Sikhi Māhitī. In my name, ask her for a māna of white rice and bring it here.”

PURPORT

In India śukla-cāula (white rice) is also called atapa-cāula, or rice that has not been boiled before being threshed. Another kind of rice, called siddha-cāula (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Sikhi Māhitī. A māna is a standard of measurement in Orissa for rice and other food grains.

TEXT 104

মাহিসির ভাগীনী সেই, নাম—মাধবী-দেবী।
বৃদ্ধা তপস্মী আর পরম। বৈষ্ণবী। ১০৪ ||

māhitira bhagini sei, nāma—mādhavi-devi
vṛddhā tapasvini āra paramā vaiṣṇavi

SYNONYMS

māhitira bhagini—sister of Sikhi Māhitī; sei—that; nāma—named; mādhavi-devi—of the name Mādhavidevi; vṛddhā—an elderly lady; tapasvini—very strict in executing devotional service; āra—and; paramā vaiṣṇavi—a first-class devotee.
TRANSLATION
Śikhi Māhiti’s sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

TEXT 105

prabhu lekha kare yare—rādhikāra ‘gaṇa’
jagatera madhye ‘pātra’—sāde tina jana

SYNONYMS
prabhu—Śrī Caitanya Mahāprabhu; lekha kare—accepts; yare—whom; rādhikāra gaṇa—as one of the associates of Śrimati Rādhārāṇī; jagatera madhye—throughout the whole world; pātra—most confidential devotees; sāde tina—three and a half; jana—persons.

TRANSLATION
Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrimati Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

TEXT 106

svarūpa gosāṅī, āra rāya rāmānanda
śikhi-māhiti—tina, tāhra bhagini—ardha-jana

SYNONYMS
svarūpa gosāṅī—of the name Svarūpa Gosvāmi; āra—and; rāya rāmānanda—Rāmānanda Rāya; śikhi-māhiti—Śikhi Māhiti; tina—three; tāhra bhagini—his sister; ardha-jana—half a person.

TRANSLATION
The three were Svarūpa Dāmodara Gosvāmi, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti’s sister.
The Chastisement of Junior Haridāsa

Text 107

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

Text 108

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.
At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

SYNONYMS

madyāhne—at noon; āsiyā—coming; prabhu—Śrī Caitanya Mahāprabhu; bhojane vasilā—sat down to eat; sāli-anna—the rice of fine quality; dekhi’—seeing; prabhu—Śrī Caitanya Mahāprabhu; ācārye puchilā—inquired from Bhagavān Ācārya.

TRANSLATION

“Where did you get such fine rice?” the Lord asked. Bhagavān Ācārya replied, “I got it by begging from Mādhavidevi.”

SYNONYMS

uttama anna—fine rice; eta—such; tanḍula—rice; kānhāte pāilā—where did you get; ācārya kahe—Bhagavān Ācārya replied; mādhavi-pāśa— from Mādhavidevi; māgiyā—begging; ānilā—have brought.

TEXT 111

prabhu kahe,—‘kon yāi’ māgiyā ānila?’
choṭa-haridāsera nāma ācārya kahila

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kon yāi’—who went; māgiyā—begging; ānila—brought; choṭa-haridāsera—of Junior Haridāsa; nāma—the name; ācārya kahila—Bhagavān Ācārya informed.
TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

TEXT 112

अन्न प्रशंसिया प्राप्तो तोजन करिल।
निजगृहे आपि गोविन्देरे आज्ञा दिल। ॥ ११२ ॥

Anna praśaṁsiyā prabhu bhojana karilā
nija-grhe āsi' govindere ājñā dilā

SYNONYMS

Anna praśaṁsiyā—praising the rice; prabhu—Śrī Caitanya Mahāprabhu; bhojana karilā—partook of the prasāda; nija-grhe—to His own residence; āsi’—coming back; govindere—to Govinda; ājñā dilā—He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasāda. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

TEXT 113

‘अजी हैटे एई मोर आज्ञा पालिबा।
छोट त्योरदास ईई आसिने न दिबा।’ ॥ ११३ ॥

‘āji haite ei mora ājñā pālibā
choṭa haridāse ihān āsite nā dibā’

SYNONYMS

āji haite—from today; ei—this; mora—My; ājñā—order; pālibā—you should carry out; choṭa haridāse—Choṭa Haridāsa; ihān—here; āsite—to come; nā dibā—do not allow.

TRANSLATION

“From this day forward, do not allow Choṭa Haridāsa to come here.”

TEXT 114

द्वार मान। हैल, हरिदास दंकी हैल मने।
कि लाखिय। द्वार-मान। केह नाहि जाने। ॥ ११४ ॥
dvāra mānā haila, haridāsa duḥkhī haila mane
ki lāgiyā dvāra-mānā keha nāhi jāne

SYNONYMS
dvāra mānā—closed door; haila—there was; haridāsa—Choṭa Haridāsa;
duḥkhī—very unhappy; haila mane—became within his mind; ki lāgiyā—for what reason; dvāra-mānā—the door was closed; keha nāhi jāne—no one could understand.

TRANSLATION
When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

TEXT 115


tina-dina haila haridāsa kare upavāsa
svarūpādi āsī, puchilā mahāprabhura pāśa

SYNONYMS
tina-dina haila—for three days; haridāsa—Junior Haridāsa; kare upavāsa—was fasting; svarūpā-ādi—Svarūpa Dāmodara and other confidential devotees; āsī—coming; puchilā—inquired; mahāprabhura pāśa—from Śrī Caitanya Mahāprabhu.

TRANSLATION
Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

TEXT 116

“কোন অপরাধ, প্রভু, কৈল হরিদাস? কি লাগিয়া দ্বার-মানায়, করে উপবাস?” ১১৬”

“kon aparādha, prabhu, kaila haridāsa?
ki lāgiyā dvāra-mānā, kare upavāsa?”
SYNONYMS

kon aparādha—what great offense; prabhu—O Lord; kaila haridāsa—has Haridāsa committed; ki lāgiyā—for what reason; dvāra-mānā—the closed door; kare upavāsa—he is now fasting.

TRANSLATION

“What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days.”

TEXT 117
prabhu kahe,—“vairāgi kare prakṛti sambhāṣāna
dekhite nā pāroṇ āmi tāhāra vadana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; vairāgi—a person in the renounced order of life; kare—does; prakṛti sambhāṣaṇa—intimate talking with a woman; dekhite nā pāroṇ—cannot see; āmi—I; tāhāra vadana—his face.

TRANSLATION

The Lord replied, “I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

TEXT 118

Srīvāsa īśvāsa kare bīṣṇu-adhikāra
mārī prakṛtī hāre muñerupi mān || ११८ ||
durvāra indriya kare viṣaya-grahaṇa
dāravi prakṛti hare munerapi mana

SYNONYMS

durvāra—uncontrollable; indriya—the senses; kare—to; viṣaya-grahaṇa—accepting sense objects; dāravi prakṛti—a wooden statue of a woman; hare—attracts; munerapi—even of a great sage; mana—the mind.

TRANSLATION

“So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

TEXT 119

mātrā svasrā duḥitrā vā
nā viviktāsāno bhavet
balavān indriya-grāmo
vidvāṁsam api kaṛṣati

SYNONYMS

mātrā—with one’s mother; svasrā—with one’s sister; duḥitrā—with one’s daughter; vā—or; nā—not; vivikta-āsanāḥ—sitting together; bhavet—there should be; balavān—very strong; indriya-grāmāḥ—the group of senses; vidvāṁsam—a person with knowledge of liberation; api—even; kaṛṣati—attract.
TRANSLATION

"One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge."

PURPORT

This verse appears in the Manu-samhitā (2.215) and Śrimad-Bhāgavatam (9.19.17).

TEXT 120

कुश्रुजीव सब मर्कट-बैराग्य करियः।
इश्वर च चराणे बुले 'प्रक्ति' सम्बाह्षियः॥१२०॥

kṣudra-jīva saba markaṭa-vairāgya kariyā
dīriya carāṇa bule ‘prakṛti’ sambhāṣiyā”

SYNONYMS

kṣudra-jīva—poor living entities; saba—all; markaṭa vairāgya—a renounced life like that of a monkey; kariyā—accepting; dīriya carāṇā—satisfying the senses; bule—wander here and there; prakṛti sambhāṣiyā—talking intimately with women.

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts vairāgya or takes sannyāsa but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called markaṭa-vairāgya, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called markaṭa-vairāgya. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of sannyāsa but again becomes agitated by sensual disturbances and talks privately with women is
called dharma-dhvaji or dharma-kalaṅka, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Thākura explains the word markaṭa to mean “restless.” A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a sannyāsī or bābāji in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a sannyāsī, a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Thākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

TEXT 121

एता कही महाप्रभु अभ्यंतरे गेला।
गोसाङिरे आश्रेण देखि सबे मौन हेल।।१२१।।

ETA kahi' mahāprabhu abhyantare gelā
gosāṅira āveṣa dekhi' sabe mauna hailā

SYNONYMS
 eta kahi'—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; abhyantare gelā—entered His room; gosāṅira—of Śrī Caitanya Mahāprabhu; āveṣa—absorption in anger; dekhi'—seeing; sabe—all the devotees; mauna hailā—became silent.

TRANSLATION
After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

TEXT 122

आर दिनेस सबे मेली' प्रभुर चरणें।
हरिदास लागि, किछु ैकला निबेदनें॥१२२॥

āra dine sabe meli' prabhura carane
haridāsa lägi, kichu ैकला nivedane
SYNONYMS
ara dine—the next day; sabe meli’—all the devotees, coming together;
prabhura caraQe—unto the lotus feet of Śrī Caitanya Mahāprabhu; haridāsa lāgi—
on behalf of Junior Haridāsa; kichu—some; kailā nivedane—submitted petition.

TRANSLATION
The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

TEXT 123
“অন্য অপরাধ, অষ্টক করহ প্রসাদ।
এবে শিক্ষা হইল না করিবে অপরাধ” || ১২৩ ||

“alpa aparādha, prabhu karaha prasāda
ebe šikšā ha-ila nā karibe aparādha”

SYNONYMS
alpa aparādha—the offense is not very great; prabhu—O Lord; karaha prasāda—be merciful; ebe—now; šikšā ha-ila—he has gotten a sufficient lesson; nā karibe—he will not do; aparādha—offense.

TRANSLATION
“Haridāsa has committed a small offense,” they said. “Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such an offense.”

TEXT 124
অষ্টক কহে,—“মোঃ বশ নহে মোঃ মন।
অক্ষুতিসম্পায়ি বৈরাগী না করে দর্শন।” || ১২৪ ||

prabhu kahe,—“mora vaśa nahe mora mana
prakti-sambhāṣi vairāgī nā kare darśana

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; mora vaśa—under My control; nahe—is not; mora—My; mana—mind; prakṛti-sambhāṣi—one who talks with women; vairāgī—a person in the renounced order; nā kare darśana—does not see.
TRANSLATION
Śrī Caitanya Mahāprabhu said, “My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

TEXT 125

निज कार्ये याह सबे, छाड़ बुरा कथा।
पुनः यदि कह आहा ना देखिबे हेथा॥ १२५ ॥

nija kārye yāha sabe, chāda vrthā kathā
punah yadi kaha āmā nā dekhibe hethā”

SYNONYMS

nija kārye—your own business; yāha sabe—you can all go about; chāda—give up; vrthā kathā—useless talk; punah—again; yadi kaha—if you speak; āmā—Me; nā dekhibe—you will not see; hethā—here.

TRANSLATION
“You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here.’’

TEXT 126

एत सुनि' सबे निज-कर्षे हस्त दिया।
निज निज कार्ये सबे गेल ्ता' उठिया॥ १२६ ॥

eta śuni’ sabe nija-karṇe hasta diyā
nija nija kārye sabe gela ta’ utothiyā

SYNONYMS

eta śuni’—hearing this; sabe—all the devotees; nija-karṇe—over their ears; hasta diyā—putting their hands; nija nija kārye—to their respective duties; sabe—all of them; gela—went; ta’—certainly; utothiyā—getting up.

TRANSLATION
Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.
TEXT 127

mahāprabhu madhyāhna karite cali, gelā
bujhana nā yāya ei mahāprabhura lilā

SYNONYMS
mahāprabhu—Śrī Caitanya Mahāprabhu; madhyāhna karite—to execute His noon activities; cali—walking; gelā—left; bujhana nā yāya—no one could understand; ei—this; mahāprabhura lilā—pastime of Śrī Caitanya Mahāprabhu.

TRANSLATION
Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

TEXT 128

āra dina sabe paramānanda-puri-sthāne
‘prabhuke prasanna kara’—kailā nivedane

SYNONYMS
āra dina—the next day; sabe—all the devotees; paramānanda-puri-sthāne—at the place of Paramānanda Puri; prabhuke—Śrī Caitanya Mahāprabhu; prasanna kara—please try to pacify; kailā nivedane—submitted.

TRANSLATION
The next day, all the devotees went to Śrī Paramānanda Puri and requested him to pacify the Lord.

TEXT 129

tabe purī-gostāṅi ekā prabhūṣṭe aṅilā
namaskari’ prabhū tāṅre sambhrame vasāilā

SYNONYMS
tabe purī-gostāṅi ekā prabhūṣṭe aṅilā—place of Paramānanda Puri; namaskari’—pleading; prabhū tāṅre sambhrame vasāilā—submitted.
SYNONYMS

tabe—thereupon; puri-gosāñi—Paramānanda Purī; ekā—alone; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; āśilā—came; namaskari’—after offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; tāhre—him; sambhrane—with great respect; vasāilā—got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

TEXT 130

पुच्छिला,— कि आज्ञा, केने हैल आगमन ?
हरिदासे प्रसाद लागि’ कैला निवेदन ॥ १३० ॥

puchilā,—ki ājñā, kene haila āgamana?
‘haridāse prasāda lāgi’ kaila nivedana

SYNONYMS

puchilā—the Lord inquired; ki ājñā—what is your order; kene haila āgamana—what is the reason you have come; haridāse prasāda lāgi’—for a favor to Junior Haridāsa; kaila nivedana—he made a request.

TRANSLATION

The Lord inquired, “What is your order? For what purpose have you come here?” Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

TEXT 131

शुनिया कहेन प्रभु,—“शुनह, गोसाङी।
सब बैस्नाव लागि भूमि रह एই ठाञ्ज। ॥ १३१ ॥

śuniyā kahena prabhu,—“śunaha, gosāñi
saba vaisnava lañā tumī raha ei ṭhāñī

SYNONYMS

śuniyā—hearing; kahena prabhu—Śrī Caitanya Mahāprabhu said; śunaha—please hear; gosāñi—my lord; saba vaisnava—all the Vaiṣṇavas; lañā—taking; tumī—your lordship; raha—stay; ei ṭhāñī—in this place.
TRANSLATION
Hearing this request, Śrī Caitanya Mahāprabhu replied, “My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

TEXT 132

more ājñā haya, muṇi yāna alālanātha
ekale rahiba tāhāṁ, govinda-mātra sātha”

SYNONYMS
more—to Me; ājñā haya—please give permission; muṇi—I; yāna—go; alālanātha—to the place known as Alālanātha; ekle rahiba—I shall remain alone; tāhāṁ—there; govinda-mātra sātha—with only Govinda.

TRANSLATION
“Please give Me permission to go to Alālanātha. I shall remain there alone; only Govinda will go with Me.”

TEXT 133

ta bali’ prabhu yadi govinde bolaila
purire namaskāra kari’ uthiyā calilā

SYNONYMS
ta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; govinde bolaila—called for Govinda; purire—to Paramānanda Puri; namaskāra kari’—offering respect; uthiyā calilā—got up and began to go away.

TRANSLATION
After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Puri, He got up and began to leave.

TEXT 134

āṣṭe-baṣṭe puṛi-gosāṁṣi pradau aṅgo gela
āmuṣay kari’ pradau’re ḍher ḍasaiīlā

SYNONYMS
āṣṭe-baṣṭe—eight to eight; puṛi-gosāṁṣi—Govinda; pradau—called for; aṅgo—went; āmuṣay—offering respect; kari’—got up; pradau’re—there; ḍher—up and began to go away; ḍasaiīlā—got up and began to go away.
āste-vyaste purī-gosāñi prabhu āge gelā
anunaya kari’ prabhure ghare vasāilā

SYNONYMS
āste-vyaste—with great haste; purī-gosāñi—Paramānanda Purī; prabhu āge—in front of Śrī Caitanya Mahāprabhu; gelā—went; anunaya kari’—with great humility; prabhure—Śrī Caitanya Mahāprabhu; ghare—in His room; vasāilā—got to sit down.

TRANSLATION
In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His own room.

TEXT 135
“তোমার বল ইচ্ছা, কর, স্বতন্ত্র ইস্বার কেবা কি বলিতে পারে তোমার উপর? ১৩৫ ”

tomāra ye icchā, kara, svatantra iśvara kebā ki balite pare tomāra upara?

SYNONYMS
tomāra ye icchā—whatever is Your desire; kara—You can do; svatantra iśvara—the independent Supreme Personality of Godhead; kebā—who; ki balite pāre—can speak; tomāra upara—above You.

TRANSLATION
Paramānanda Purī said, “My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?”

TEXT 136
লোক-হিতে লাগি’ তোমার সব ব্যবহার।
আমি সব না জানি গম্ভীর হৃদয় তোমার।” ১৩৬ ”

loka-hita lāgi’ tomāra saba vyavahāra
āmi saba nā jāni gambhira hṛdaya tomāra”

SYNONYMS
loka-hita lāgi’—for the benefit of people in general; tomāra—Your; saba—all; vyavahāra—activities; āmi saba—all of us; nā jāni—cannot understand; gambhira—very deep and grave; hṛdaya—heart; tomāra—Your.
"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

After saying this, Paramananda Puri Gosaini left for his own home. Then all the devotees went to see Junior Haridasa.

Svarupa Damodara Gosani said, “Please hear us, Haridasa, for we all wish you well. Please believe it.

Translate the following text: 'eta bari'—saying this; puri-gosaini—Paramananda Gosani; gela—left; nijasthane—for his own place; haridasa-sthane—unto the place of Junior Haridasa; gela—went; saba bhakta-gane—all the other devotees.
prabhu haṭhe paḍiyāche svatantra iśvara
kabhu kṛpā karibena yāte dayālu antara

SYNONYMS
prabhu—Śrī Caitanya Mahāprabhu; haṭhe paḍiyāche—has taken up a persistently angry mood; svatantra iśvara—the independent Personality of Godhead; kabhu—some time; kṛpā karibena—He will be merciful (to you); yāte—because; dayālu—merciful; antara—at heart.

TRANSLATION
“At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

TEXT 140
তুমি হঠা কাই স্নান, আপনে কৃদ্ধ যাবে।
tumi haṭha kaile snāna bhojana kara, āpane krodha yābe

SYNONYMS
tumi haṭha kaile—if you go on persisting; tānra—His; haṭha—persistence; se—that; bāḍibe—will increase; snāna bhojana kara—take your bath and take prasāda; āpane krodha yābe—automatically His anger will subside.

TRANSLATION
“The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasāda. In due course, His anger will automatically subside.”

TEXT 141
এত বলি তারে স্নান ভোজন করাঙ।
eta bāli tāre snāna bhojana karāṅa

SYNONYMS
etā bali tare snāna bhojana karāṅa— automatically His anger will subside.

TRANSLATION
„The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasāda. In due course, His anger will automatically subside.”
SYNONYMS

ta-bali—saying this; tare—him; snana-bhojana-karaṇā—inducing to bathe and take prasāda; āpana-bhavana—to his own place; āilā—returned; tare-aśvāsiyā—assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmi induced Haridāsa to bathe and take prasāda. After thus reassuring him, he returned home.

TEXT 142

prabhu yadi yāna jagannātha-daraśane
dūre rahi haridāsa karena darśane

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yadi—when; yāna—goes; jagannātha-daraśane—to see Lord Jagannātha; dūre rahi’—remaining in a distant place; haridāsa—Junior Haridāsa; karena darśane—sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

TEXT 143

mahāprabhu—kṛpā-sindhu, ke pāre bujhite?
priya bhakte danda karena dharma bujhāite

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; kṛpā-sindhu—the ocean of mercy; ke pāre bujhite—who can understand; priya bhakte—unto His dear devotees; danda karena—makes chastisement; dharma bujhāite—to establish principles of religion or duty.
TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Thākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future sahajiyās who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide sannyāsīs but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavīdevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

TEXT 144

দেখি ত্রাস উপজিল সব ভক্তগণে।
সব্জেহ ছাড়িল সবে স্ত্রী-সম্বাণী। ১৪৪ ও

dekhi' trāsa upajila saba bhakta-gane
svapne-ha chāḍila sabe stri-sambhāṣane

SYNONYMS

dekhi’—seeing; trāsa—an atmosphere of fear; upajila—grew; saba bhakta-gane—among all the devotees; svapne-ha—even in dreams; chāḍila—gave up; sabe—all; stri-sambhāṣane—talk with women.
TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT

In connection with stri-sambhasana, talking with women, Srila Bhaktisiddhanta Sarasvati Thakura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Canka Pañcita, the great moral instructor, says, matrvat para-daresu. Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

TEXT 145

एष्टमेत्ते हरिदासेरे एक बंसर गेल ।
तदु महााश्रुहर मने एसाद नहिल || १४५ ॥

ei-mate haridāsera eka vatsara gela
tabu mahāprabhura mane prasāda nahila

SYNONYMS

ei-mate—in this way; haridāsera—of Junior Haridāsa; eka vatsara—one year; gela—passed; tabu—still; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; prasāda nahila—there were no symptoms of mercy.

TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

TEXT 146

रात्रि अवशेषे प्रभुरे दाङ्दवं हंग ।
प्रयागेते गेल कारेह किछु ना बलिया || १४६ ॥

rātri avaśeṣe prabhure dañḍavat haña
prayāgete gela kāreha kichu nā baliya

SYNONYMS

rātri avaśeṣe—at the end of one night; prabhure—unto Śrī Caitanya Mahāprabhu; dañḍavat haña—offering obeisances; prayāgete—to the holy place known as Prayāga (Allahabad); gela—went; kāreha—to anyone; kichu—anything; nā baliya—not saying.
Thus at the end of one night, Junior Haridasa, after offering Sri Caitanya Mahaprabhu his respectful obeisances, departed for Prayaga without saying anything to anyone.

Junior Haridasa had conclusively decided to attain shelter at the lotus feet of Sri Caitanya Mahaprabhu. Thus he entered deep into the water at Triveni, the confluence of the Ganges and Yamuna at Prayaga, and in this way gave up his life.

Immediately after committing suicide in this way, he went in his spiritual body to Sri Caitanya Mahaprabhu and received the mercy of the Lord. However, he still remained invisible.
The Chastisement of Junior Haridāsa

TEXT 149

gandharva-dehe gāna kareṇa antardhāne
rātrey pratibhure śunayā gīta, anye nāhi jāne

SYNONYMS

gandharva-dehe—in the body of a Gandharva; gāna kareṇa—he sings; antardhāne—without being visible; rātrey—at night; pratibhure—unto Śrī Caitanya Mahāprabhu; śunayā gīta—he was singing; anye—others; nāhi jāne—could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

TEXT 150

eka-dina mahāprabhu puchilā bhakta-gane
‘haridāsa kānhā? tāre ānaha ekhāne’

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; puchilā bhakta-gane—inquired from the devotees; haridāsa kānhā—where is Haridāsa; tāre—him; ānaha ekhāne—bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, “Where is Haridāsa? Now you may bring him here.”

TEXT 151

sāte kahē, ‘haridāsa vāsā-pūrṇa dīnā’
raṭāte utā pārhā gālā, keh nāhi jānē”||151||
sabe kahe, —‘haridāsa varṣa-pūrṇa dine
rātre uṭhi kāṁhā gelā, keha nāhi jāne”

SYNONYMS

sabe kahe—everyone spoke; haridāsa—Haridāsa; varṣa-pūrṇa dine—at the end of one full year; rātre—at night; uṭhi—getting up; kāṁhā gelā—where he went; keha nāhi jāne—no one knows.

TRANSLATION

The devotees all replied, “One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone.”

TEXT 152

śuni’ mahāprabhu iṣat hāsiyā rahilā
saba bhakta-gāṇa mane vismaya ha-ilā

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; iṣat—slightly; hāsiyā rahilā—remained smiling; saba bhakta-gāṇa—all the devotees; mane—in the minds; vismaya ha-ilā—became surprised.

TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

TEXTS 153-154

eka-dina jagadānanda, svarūpa, govinda
kāśiśvara, šankar, dāmodara, mukunda || 153 ||
samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyen, yena ḍaki’ kaṇṭha-svare || 154 ||

eka-dina jagadānanda, svarūpa, govinda
kāśiśvara, šankar, dāmodara, mukunda

samudra-snāne gelā sabe, śune katho dūre
haridāsa gāyen, yena ḍaki’ kaṇṭha-svare
The Chastisement of Junior Haridāsa

SYNONYMS

eka-dina—one day; jagadānanda—Jagadānanda; svarūpa—Svarūpa; govin-da—Govinda; kāśiśvara—Kāśiśvara; śaṅkara—Śaṅkara; dāmodara—Dāmodara; mukunda—Mukunda; samudra-snāne—bathing in the sea; gelā—went; sabe—all of them; śune—could hear; katho dūre—from a distant place; haridāsa gāyena—Junior Haridāsa was singing; yena—as if; dāki’—calling; kaṇṭha-svare—in his original voice.

TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśiśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

TEXT 155

manuṣya na dekhe—madhura gita-mātra śune
govindādi sabe meli’ kaila anumāne

SYNONYMS

manuṣya—a man; na dekhe—could not see; madhura—very sweet; gita—singing; mātra—only; śune—one could hear; govinda-ādi sabe—all the devotees, headed by Govinda; meli’—coming together; kaila anumāne—guessed.

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

TEXT 156

‘viṣādi khāṇā haridāsa ātma-ghāta kaila
sei pāpe jāni ‘brahma-rākṣasa’ haila

SYNONYMS

viṣā-ādi khāṇā—by drinking poison; haridāsa—Junior Haridāsa; ātma-ghāta kaila—has committed suicide; sei pāpe—on account of that sinful activity; jāni—we understand; brahma-rākṣasa—a brāhmaṇa ghost; haila—he has become.
“Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

TEXT 157

आकार ना देखि, मात्र सुनि तार गान।
स्वरूप कहेन—“एই মিথ্যা অনুমান।”

“akāra nā dekhi, mātra śuni tāra gāna’
svarūpa kahena,—“ei mithyā anumāna”

SYNONYMS

akāra—form; nā dekhi—we cannot see; mātra—only; śuni—we hear; tāra—his; gāna—singing; svarūpa kahena—Svarūpa Dāmodara said; ei—this; mithyā—false; anumāna—guess.

TRANSLATION

“We cannot see his material form,” they said, “but still we hear his sweet singing. Therefore he must have become a ghost.” Svarūpa Dāmodara, however, protested, “This is a false guess.”

TEXT 158

ājanma kṛṣṇa-kīrtana, prabhura sevana
prabhu-kṛpā-pātra, āra kṣetra maraṇa

“Janma kṛṣṇa-kīrtana, prabhura sevana
prabhu-kṛpā-pātra, āra kṣetra maraṇa”

SYNONYMS

ājanma—throughout the whole life; kṛṣṇa-kīrtana—chanting of the Hare Kṛṣṇa mantra; prabhura sevana—service to Śrī Caitanya Mahāprabhu; prabhu-kṛpā-pātra—very dear to the Lord; āra—and; kṣetra maraṇa—his death in a holy place.

TRANSLATION

“Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.”
TEXT 159

The Chastisement of Junior Haridāsa

The Chastisement of Junior Haridāsa

TEXT 159

durgati nā haya tāra, sad-gati se haya
prabhu-bhaṅgi ei, pāche jānibā niścaya"

SYNONYMS

durgati—a bad result; nā haya tāra—is not his; sat-gati se haya—he must have achieved liberation; prabhu-bhaṅgi—a sport of Śrī Caitanya Mahāprabhu; ei—this; pāche—later; jānibā—you will understand; niścaya—the real fact.

TRANSLATION

“Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later.”

TEXT 160

prayāga ha-ite eka vaiṣṇava navadvipa āila
haridāsara vartā teṅho sabāre kahila

SYNONYMS

prayāga ha-ite—from Prayāga; eka—one; vaiṣṇava—devotee of Lord Kṛṣṇa; navadvipa āila—came to Navadvipa; haridāsara vartā—the news of Haridāsa; teṅho—he; sabāre kahila—informed everyone.

TRANSLATION

A devotee returned to Navadvipa from Prayāga and told everyone the details of Junior Haridāsa’s suicide.

TEXT 161

yaiche saṅkalpa, yaiche trivepi praveśila
śuni’ śrīvāsādīr mane vismaya ha-ila
SYNONYMS

yaiche saṅkalpa—how he was determined; yaiche—how; triveni praveśila—he entered into Triveni; śuni’—hearing; śrivāsa-ādīra—of Śrivāsa Ṭhākura and others; mane—in the minds; vismaya ha-ilā—there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrivāsa Ṭhākura and the other devotees were very surprised.

TEXT 162

বর্ষাচ্ছে শিবানন্দ সব ব তুক লঞ্জ।  
প্রভুর মিলিলা আসি' আলঙ্কিত হঞ্জ। \ ১৬২ \n
varśāntare śivānanda saba bhakta laṅā  
prabhure milila āsi’ ānandita haṅā

SYNONYMS

varṣa-antare—at the end of the year; śivānanda—Śivānanda Sena; saba—all; bhakta laṅā—taking the devotees; prabhure mililā—met Śrī Caitanya Mahāprabhu; āsi’—coming; ānandita haṅā—becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Puri as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

TEXT 163

‘হরিদাস কাঙ্হা যদি শ্রীবাস পুচ্ছিল। ’  
“স্বকর্মফলভূক্ত পুমান”—পূর্ণ উত্তর দিল। \ ১৬৩ \n
‘haridāsa kāṅhā?’ yadi śrivāsa puchilā  
“sva-karma-phala-bhuk pumān”—prabhu uttara dilā

SYNONYMS

haridāsa kāṅhā—where is Junior Haridāsa; yadi—when; śrivāsa puchilā—Śrivāsa Ṭhākura inquired; sva-karma-phala-bhuk—sure to accept the resultant action of his fruitive activities; pumān—a person; prabhu—Śrī Caitanya Mahāprabhu; uttara dilā—replied.
When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, “Where is Junior Haridāsa?” The Lord replied, “A person is sure to achieve the results of his fruitive activities.”

Then Śrīvāsa Ṭhākura related the details of Haridāsa’s decision and his entering the waters at the confluence of the Ganges and Yamunā.

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, “If with sensual intentions one looks at women, this is the only process of atonement.”
TEXT 166

śvarūpādī mili' tābe vibhār karilā
triveṇī-ḥariḍāsa prabhupada pāilā

SYNONYMS
svārūpa-ādi—devotees headed by Svārupa Dāmodara; mili’—coming together; tābe—then; vicāra karilā—discussed; triveṇi-prabhāve—by the influence of the holy place at the confluence of the Ganges and Yamunā; haridāsa—Junior Haridāsa; prabhupada pāilā—achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svārupa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT
Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a sannyāsi or a bābāji, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

TEXT 167

ei-mata līlā kare śacīra nandana
yāhā śuni’ bhakta-ganaṇera yuvāya karna-mana

SYNONYMS
ei-mata—in this way; līlā kare—continues to execute pastimes; śacīra nandana—the son of mother Śaci; yāhā śuni’—hearing which; bhakta-ganaṇera—of the devotees; yuvāya—satisfies; karna-mana—the ears and the mind.
In this way, Śrī Caitanya Mahāprabhu, the son of mother Sacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsi should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven different purposes by performing one pastime.
TEXT 170

madhura caitanya-lilā—samudra-gambhira
loke nāhi bujhe, bujhe yei ‘bhakta’ ‘dhīra’

SYNONYMS

madhura—sweet; caitanya-lilā—pastimes of Lord Śrī Caitanya Mahāprabhu; samudra-gambhira—as deep as the ocean; loke nāhi bujhe—people in general cannot understand; bujhe—can understand; yei—one who; bhakta—devotee; dhīra—sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

TEXT 171

viśvāsa kariyā śuna caitanya-carita
tarka nā kariha, tarke habe viparīta

SYNONYMS

viśvāsa kariyā—with faith and confidence; śuna—just hear; caitanya-carita—the pastimes of Śrī Caitanya Mahāprabhu; tarka nā kariha—do not uselessly argue; tarke—by argument; habe viparīta—will get the opposite result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

TEXT 172

Śrīrupa-rūpānug-pade yār ānāś

‘caitanya-carita’yukto khe kṛṣṇa-vāsas
śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS
śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇa-dāsa—Śrīla Krṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION
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.

Instructions from this Chapter
Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Thākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa’s fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for ācāryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was Junior Haridāsa’s devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī
Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.

_Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa._
A summary of this Third Chapter of Antya-lilā is given by Śrīla Bhaktivinoda Ṭhākura as follows. A beautiful young brāhmaṇa girl in Jagannātha Puri had a very handsome son who was coming every day to Śrī Caitanya Mahāprabhu. This was not very much to the liking of Dāmodara Paṇḍita, however, who therefore told Śrī Caitanya Mahāprabhu, “If You display so much love for this boy, people will doubt Your character.” Hearing these words from Dāmodara Paṇḍita, the Lord sent him to Navadvīpa to supervise the affairs of His mother, Śacīdevī. He also especially requested Dāmodara Paṇḍita to remind His mother that He was sometimes going to her home to accept the food she offered. Thus, following the order of Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita went to Navadvīpa, taking with him all kinds of prasāda from Lord Jagannātha.

On another occasion, Śrī Caitanya Mahāprabhu once inquired from Haridāsa Ṭhākura, who was known as Brahma Haridāsa, how the yavanas, or persons bereft of Vedic culture, would be delivered in Kali-yuga. Haridāsa Ṭhākura replied that their deliverance would be possible if they very loudly chanted the Hare Kṛṣṇa mantra, for hearing the Hare Kṛṣṇa mantra chanted loudly, even with but little realization, would help them.

After describing this incident, the author of Caitanya-caritāmṛta also describes how Haridāsa Ṭhākura was tested at Benapola, a village near Sāntipura. A person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, sent a professional prostitute to attempt to defame him, but by the mercy of Haridāsa Ṭhākura, even the prostitute was delivered. Because of offending a pure Vaiṣṇava, Rāmacandra Khān was later cursed by Nityānanda Prabhu and ruined.

From Benāpola, Haridāsa Ṭhākura went to the village known as Candapura, where he lived at the house of Balarāma Ācārya. Thereafter, Haridāsa Ṭhākura was received by two brothers known as Hiraṇya and Govardhana Majumadāra, but in the course of a discussion he was offended by a caste brāhmaṇa known as Gopāla Cakravartī. Because of this offense, Gopāla Cakravartī was punished by being afflicted with leprosy.

Haridāsa Ṭhākura later left Candapura and went to the house of Advaita Ācārya, where he was tested by Māyādevī, the personification of the external energy. She also received his favor by being blessed with the chanting of the Hare Kṛṣṇa mahā-mantra.
vande 'ham śri-guroh śri-yuta-pada-kamalāṁ śri-gurūn vaiṣṇavāṁśa ca
śri-rūparāṁ sāgrajātāṁ saha-gaṇa-raghunāthānviṁ ca tāṁ sa-jīvam
sādvaitāṁ sāvadhūṭāṁ pariṣṭha-sahāṁ kṛṣṇa-caitanya-devaṁ
śri-rādhā-kṛṣṇa-pādāṁ saha-gaṇa-lalitā-śri-viśākhānviṁśa ca

SYNONYMS
vande—offer my respectful obeisances; ahām—I; śri-guroh—of my spiritual master; śri-yuta-pada-kamalāṁ—unto the opulent lotus feet; śri-gurūn—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Puri down to Śrīla Bhaktisiddhānta Sarasvatī Tākura Prabhupāda; vaiṣṇavāṁ—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; ca—and; śri-rūparāṁ—unto Śrīla Rūpa Gosvāmī; sa-agra-jatāṁ—with his elder brother, Śrī Sanatana Gosvāmī; saha-gaṇa—with associates; rāghunāthā-anviṁ—unto Raghunātha dāsa Gosvāmī; tāṁ—unto him; sajīvam—with Jīva Gosvāmī; sa-advaitāṁ—with Advaita Ācārya; sa-avadhūṭāṁ—with Nityānanda Prabhu; pariṣṭa-sahāṁ—and with Śrīvāsa Tākura and all the other devotees; kṛṣṇa-caitanya-devaṁ—unto Lord Śrī Caitanya Mahāprabhu; śri-rādhā-kṛṣṇa-pādāṁ—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa—with Their associates; lalitā-śri-viśākhā-anviṁ—accompanied by Lalitā and Śrī Viśākhā; ca—also.

TRANSLATION
I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmis, including Śrīla Rūpa Gosvāmī, Śrīla Sanatana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Tākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmati Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.
TEXT 2

jayajaya-gauracandrajayanityananda
jayadvaitacandrajaya gaurabhakta-vrnda

SYNONYMS

jayajaya—all glories; gauracandra—to Sri Caitanya; jaya—all glories; nityananda—to Lord Nityananda; jayaadvaitacandra—all glories to Advaita Acarya; jaya—all glories; gaurabhakta-vrnda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

TEXT 3

pusottame ekoudiyabrahmanakumara
pitrsunya, mahasundara, mrduvyavahara

SYNONYMS

pusottame—in Jagannatha Pur; eka—one; udiyabrhamanakumara—young son of a brahma from Orissa; pitrsunya—without his father; mahasundara—possessing very beautiful bodily features; mrduvyavahara—having very gentle behavior.

TRANSLATION

In Jagannatha Pur there was a young boy who had been born of an Orissan brhamana but had later lost his father. The boy’s features were very beautiful, and his behavior was extremely gentle.

TEXTS 4-5

prasamane nitya jaiyes, karre namskar
prasamane bahtt khe prasam ‘pran’ tarr

SYNONYMS

prasamane—in Jagannatha Pur; nitya—all glories; jaiyes—karre—all glories; namskar—prasam—all glories; ‘pran’—prasam—all glories; bahtt—tarr—prasam—all glories.

TRANSLATION

In Jagannatha Pur there was a young boy who had been born of an Orissan brhamana but had later lost his father. The boy’s features were very beautiful, and his behavior was extremely gentle.
prabhu-sthāne nitya āise, kare namaskāra
prabhu-sane vāt kahe prabhu-‘prāṇa’ tāra

prabhute tāhāra priti, prabhu dayā kare
dāmodara tāra priti sahite nā pāre

SYNONYMS
prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; nitya—daily; āise—comes; kare namaskāra—offers respectful obeisances; prabhu-sane—with the Lord; vāt kahe—talks; prabhu-prāṇa tāra—his life and soul was Śrī Caitanya Mahāprabhu; prabhute—unto the Lord; tāhāra priti—his affection; prabhu—the Lord; dayā kare—reciprocates His mercy; dāmodara—Dāmodara Paṇḍita; tāra—his; priti—love of Lord Śrī Caitanya Mahāprabhu; sahite nā pāre—could not tolerate.

TRANSLATION
The boy came daily to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable to Dāmodara Paṇḍita.

TEXT 6
bāra bāra niśedha kare brāhmaṇa-kumāre
prabhure nā dekhlile sei rahite nā pāre

SYNONYMS
bāra bāra—again and again; niśedha kare—forbids; brāhmaṇa-kumāre—the son of the brāhmaṇa; prabhure—Śrī Caitanya Mahāprabhu; nā dekhlile—without seeing; sei—that boy; rahite nā pāre—could not stay.

TRANSLATION
Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.
TEXT 7

নিত্যা আইসে, প্রভু তারে করে মহাপ্রিত।
যাহা প্রিতি তাহ। আইসে, — বালকের রীত।

nitya āise, prabhu tāre kare mahā-prita
yānāḥ priti tānāḥ āise,—bālakera rītā

SYNONYMS
nitya āise—he comes daily; prabhu—Lord Śrī Caitanya Mahāprabhu; tāre—to him; kare—does; mahā-prīta—very affectionate behavior; yānāḥ prīti—wherever there is love; tānāḥ āise—one comes there; bālakera rītā—the nature of a small boy.

TRANSLATION
The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him.

TEXT 8

তাহা দেখিতে না পারে, বালক নিষেধ না মানে।

tāhā dekhi' dāmodara duḥkha pāya mane
balite nā pāre, bālaka niṣedha nā māne

SYNONYMS
tāhā dekhi'—seeing that; dāmodara—Dāmodara Pañcita; duḥkha pāya—gets unhappiness; mane—in his mind; balite nā pāre—could not say anything; bālaka—the boy; niṣedha—prohibition; nā māne—would not care for.

TRANSLATION
This was intolerable for Dāmodara Pañcita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

TEXT 9

আর দিন সেই বালক প্রভুস্বামী আইল।
গোসাই তারে প্রিতি করি' বার্তাপুচিল।

āra dina sei bālaka prabhu-sthāne āilā
gosāṇi tāre priti kari' vārtā puchilā
SYNONYMS

ara dina—one day; sei bālaka—that boy; prabhu-sthāne aila—came to Lord Śrī Caitanya Mahāprabhu; gosānī—Lord Śrī Caitanya Mahāprabhu; tāre—unto him; priti kar‘—with great affection; vārtā—news; puchilā—inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

TEXT 10

कठक्षने से बालक उठि यबे गेला।
सहितेना पारे, दामोदर कहितेल लालिला॥ १० ॥

kata-kṣaṇe se bālaka uthi’ yabe gelā
sahite nā pāre, dāmodara kahite lāgilā

SYNONYMS

kata-kṣaṇe—after some time; se bālaka—that boy; uthi’—standing up; yabe—when; gelā—left; sahite nā pāre—could not tolerate; dāmodara—Dāmodara Paṇḍita; kahite lāgilā—began to say.

TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

TEXT 11

अन्योपादेशे पण्डित—कहें गोसाञिर ठाँच।
‘गोसाञिर’‘गोसाञिर’‘एवजानिमु‘गोसाञिर’॥ ११॥

anyopadeśe paṇḍita—kahe gosānīra thānī
‘gosānī’ ‘gosānī’ ebe jānīmu ‘gosānī’

SYNONYMS

anya-upadeśe—by instructing others; paṇḍita—learned teacher; kahe—says; gosānīra thānī—in front of Śrī Caitanya Mahāprabhu; gosānī gosānī—Lord Śrī Caitanya Mahāprabhu, the supreme teacher; ebe—now; jānīmu—we shall know; gosānī—what kind of teacher.
The Glories of Haridasa Thakura

TRANSLATION

Dāmodara Paṇḍita impudently said to the Lord, “Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Dāmodara Paṇḍita was a great devotee of Śri Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that “Caesar’s wife must be above suspicion,” a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee’s estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. It is said in a Bengali poem:

\[
yadyapi nityānanda surā-bāḍi yāya
tathāpi hāya nityānanda-rāya
\]

“Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead.”

TEXT 12

এবে গোসাঞিগ্র গুণ-যশ সব লোকে গাইবে ।
তবে গোসাঞিগ্র প্রতিষ্ঠা পুরুষোত্তমে হইবে ॥ ১২ ॥

\[
ebe gosāñīra guru-yāśa saba loke gāibe
tabe gosāñīra pratiṣṭhā puruṣottame ha-ibe
\]

SYNONYMS

ebe—now; gosāñīra—of Lord Śri Caitanya Mahāprabhu; guru-yāśa—attributes and reputation; saba loke—everyone; gāibe—will talk about; tabe—at that time; gosāñīra—of the Lord; pratiṣṭhā—the position; puruṣottame—in Puruṣottama (Jagannātha Purī); ha-ibe—will be.
TRANSLATION

“You are known as Gosāṇi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!”

TEXT 13

शुनिः प्रभु कहे—“क्या कह, दामोदर?”
दामोदर कहे—“तूमि स्वतंत्र इश्वर”॥ १३ ॥

śuni prabhu kahe,—‘kyā kaha, dāmodara?’
dāmodara kahe,—‘tumi svatantra ‘iśvara’

SYNONYMS

śuni—hearing; prabhu kahe—Śrī Caitanya Mahāprabhu said; kyā kaha—what nonsense are you speaking; dāmodara—My dear Dāmodara; dāmodara kahe—Dāmodara Paṇḍita replied; tumi—You; svatantra—independent; iśvara—the Supreme Personality of Godhead.

TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, “My dear Dāmodara, what nonsense are you speaking?” Dāmodara Paṇḍita replied, “You are the independent Personality of Godhead, beyond all criticism.”

TEXT 14

स्वच्छंदं आचार कर, के पारे बलिते?
मुखर जगतेर मुख पार आचारिते? १४ ॥

svacchande ácāra kara, ke pāre balite?
mukhara jagatera mukha pāra ácchādite?

SYNONYMS

svacchande—without restriction; ácāra kara—You behave; ke pāre balite—who can talk; mukhara—talkative; jagatera—of the whole world; mukha—mouth; pāra acchādite—can You cover.

TRANSLATION

“My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?”
TEXT 15

পণ্ডিত হন্না মনে কেনে বিচার না কর ?
রাণী ব্রাহ্মণীর বালকে প্রীতি কেনে কর ? ১৫ ॥

paṇḍita hañña mane kene vicāra nā kara?
rāṇī brāhmaṇīra bālāke priti kene kara?

SYNONYMS

paṇḍita hañña—being a learned teacher; mane—in the mind; kene—why; vicāra nā kara—do You not consider; rāṇī brāhmaṇīra—of a widowed wife of a brāhmaṇa; bālāke—unto the son; priti—affection; kene kara—why do You show.

TRANSLATION

“Dear Lord, You are a learned teacher. Why then don’t You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?

TEXT 16

যদ্যপি ব্রাহ্মণী সেই তপস্঵িনী সত্তি ॥
তথ্যাপি দাহার চোষ—সূন্দরী যুবতী ॥ ১৬ ॥

yadyapi brāhmaṇī sei tapasvinī satī
tathāpi tāhāra doṣa—sundari yuvati

SYNONYMS

yadyapi—although; brāhmaṇī—wife of a brāhmaṇa; sei—that; tapasvinī—austere; satī—chaste; tathāpi—still; tāhāra—her; doṣa—fault; sundari—very beautiful; yuvati—young girl.

TRANSLATION

“Although the boy’s mother is completely austere and chaste, she has one natural fault—she is a very beautiful young girl.

TEXT 17

তুমিহ—পরম যুব, পরম সুন্দর ॥
লোকের কাণাকাণি-বাতে দেহ অবসর ॥” ১৭ ॥

tumi-ha—parama yuvā, parama sundara
lokera kānākānī-vāte deha avasara”
SYNONYMS

tumi-ha—You also; parama yuva—young man; parama sundara—very beautiful; lokera—of the people in general; kāṇākāni—whispering; vāte—talks; deha avasara—You are giving an opportunity for.

TRANSLATION

“And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?”

PURPORT

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paññita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paññita’s simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

TEXT 18

এতে বলিষ্ঠামোদার মোঃ হইলা ।
অন্তৰে সত্যেষ্ঠ প্রভু হাসিষ্ঠ বিচারিলা ॥ ১৮ ॥

eta bali' dāmodara mauna ha-ilā
antare santoṣa prabhu hāsi' vicārilā

SYNONYMS

eta bali’—saying this; dāmodara—Dāmodara Paññita; mauna ha-ilā—became silent; antare—within Himself; santoṣa—pleased; prabhu—Śrī Caitanya Mahāprabhu; hāsi’—smiling; vicāralā—considered.

TRANSLATION

Having said this, Dāmodara Paññita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paññita.

TEXT 19

“ইহারে কহিয়ে শুক্রগ্রেশের ভরণ ।
দরামোদ-সম মোর নাহি ‘অন্তরঙ্গ’ ॥” ১৯ ॥

“ihāre kahiye suddha-premera tarāṅga
dāmodara-sama mora nāhi ‘antaraṅga’”
SYNONYMS

*ihare*-such behavior; *kahiye*-I can say; *śuddha-premera tarāṅga*-waves of pure devotional service; *dāmodara-sama*-like Dāmodara; *mora*-My; *nāhi*-there is not; *antaraṅga*-intimate friend.

TRANSLATION

"This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita."

TEXT 20

এতেক বিচারি প্রভু মধ্যাহ্নে চলিল।
আর দিনে দামোদরে লিঙ্গুতে বোলাইল। ॥ ২০ ॥

*eteka vicāri’ prabhu madhyāhne calilā
dāra dine dāmodare nibhṛte bolailā*

SYNONYMS

*eteka vicāri’*-considering like this; *prabhu*-Śrī Caitanya Mahāprabhu; *madhyāhne calilā*-went to perform His noon duties; *dāra dine*-the next day; *dāmodare*-unto Dāmodara Paṇḍita; *nibhṛte*-in a solitary place; *bolailā*-called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

TEXT 21

প্রভু কহে, ― ‘দামোদর, চলহ নদীয়। ॥
মাতার সমীপে তুমি রহ তাহ যাই। যাই। ॥ ২১ ॥

*prabhu kahe,—‘dāmodara, calaha nadiyā
tumi raha tānhā yānā*

SYNONYMS

*prabhu kahe*-Śrī Caitanya Mahāprabhu said; *dāmodara*-My dear friend Dāmodara; *calaha nadiyā*-you had better go to Nadia (Navadvipa); *mātāra samīpe*-in the care of My mother; *tumi*-you; *raha*-stay; *tānhā*-there; *yānā*-going.

TRANSLATION

The Lord said, "My dear friend Dāmodara, you had better go to Nadia and stay with My mother."
TEXT 22

তোমা বিলা তাহার রক্ষক নাহি দেখি অন।
আমাকেহ যাতে কুমি কৈলা সাধান। ॥ ২২ ॥

tomā vinā tāṅhāra rakṣaka nāhi dekhi āna
āmāke-ha yāte tumī kailā sāvadhāna

SYNONYMS

tomā—besides you; tāṅhāra—of mother Śacīdevi; rakṣaka—protector; nāhi—not; dekhi—I see; āna—anyone else; āmāke-ha—even unto Me; yāte—by which; tumī—you; kailā—did; sāvadhāna—care.

TRANSLATION

“I see no one but you to protect her, for you are so careful that you can caution even Me.

TEXT 23

তোমা সম ‘নিরপেক্ষ’ নাহি মোর গণে।
‘নিরপেক্ষ’ নহিলে ‘খর্দ্দ’ না যায় রক্ষণ। ॥ ২৩ ॥

tomā sama ‘nirapekṣa’ nāhi mora gaṅe
‘nirapekṣa’ nahile ‘dharma’ nā yāya rakṣane

SYNONYMS

tomā sama—like you; nirapekṣa—neutral; nāhi—there is not; mora gaṅe—among My associates; nirapekṣa—neutral; nahile—without being; dharma—religious principles; nā yāya rakṣane—cannot be protected.

TRANSLATION

“You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

TEXT 24

আমাই হইতে যে না হয়, সে তোমা হইতে হয়।
আমারে করিলা দণ্ড, আন কেবা হয়। ॥ ২৪ ॥

āmā haite ye nā haya, se tomā haite haya
āmāre karilā daṇḍa, āna kebā haya
SYNONYMS

āmā haite—from Me; ye—whatever; nā haya—is not; se—that; tomā haite—from you; haya—becomes possible; āmāre—Me; karilā daṇḍa—punished; āna—others; keba haya—what to speak of.

TRANSLATION

“You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

TEXT 25

“...”

SYNONYMS

matāra—of My mother; grhe—at the home; raha—stay; yāi—going; matāra caraṇe—at the shelter of My mother’s lotus feet; tomāra āge—in front of you; nahibe—there will not be; kāro—of anyone; svacchanda-ācarane—independent activities.

TRANSLATION

“It is best for you to go to the shelter of My mother’s lotus feet, for no one will be able to behave independently in front of you.

TEXT 26

“...”

SYNONYMS

madhye madhye—at intervals; āsibā—you will come; kabhu—sometimes; āmāra daraśane—to see Me; āghra kari’—very soon; punah—again; tāhāṁ—there; karaha gamane—arrange to go.

TRANSLATION

“At intervals you may come see Me here and then soon again go there.
TEXT 27

मातारे कहीं मोर कोटी नमस्कारे।
मोर सुख-कथा कही सुख दिहा सारे॥ २७ ॥

mātāre kahiha mora koṭi namaskāre
mora sukha-kathā kahi sukha diha tāṅre

SYNONYMS
mātāre—to My mother; kahiha—inform; mora—My; koṭi—ten million;
namaskāre—obeisances; mora—My; sukha—of happiness; kathā—topics;
kahi’—saying; sukha—happiness; diha’ tāṅre—give to her.

TRANSLATION
"Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

TEXT 28

'निरन्तर निज-कथा दोमारे शुलाइते।
এই লাগি' এহঁ মোরে পাঠাইলা ইইতে'॥ ২৮ ॥

'nirantara nija-kathā tomāre sunāite
ei lāgi' prabhu more pāṭhāilā ihaṅte'

SYNONYMS
nirantara—constantly; nija-kathā—personal activities; tomāre sunāite—to inform you; ei lāgi’—for this reason; prabhu—Śrī Caitanya Mahāprabhu; more—me; pāṭhāilā—has sent; ihaṅte—here.

TRANSLATION
"Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

TEXT 29

এত কহি' মাতার মনে সম্পূর্ণ জলাইহ।
আর গুহকথা তাহে সম্ভর করাইহ॥ ২৯ ॥

eta kahi’ mātāra mane santoṣa janmāiha
āra guhya-kathā tāṅre smaraṇa karāiha
SYNONYMS

 eta kahi’—saying this; mātāra mane—in the mind of My mother; santoṣa jan-
maiha—give satisfaction; āra—another; guhya-kathā—very confidential
message; tārire—her; smaraṇa karāiha—make to remember.

TRANSLATION

“Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of
one most confidential incident with this message from Me.

TEXT 30

‘bāre bāre āsi’ āmi tomāra bhavane
mīṭānna vyāṇjana saba kariye bhojane

SYNONYMS

bāre bāre—again and again; āsi’—coming; āmi—I; tomāra bhavane—at your
place; mīṭānna—sweetmeats; vyāṇjana—vegetables; saba—all; kariye—do;
bhojane—eating.

TRANSLATION

‘I come to your home again and again to eat all the sweetmeats and
vegetables you offer.

TEXT 31

bhojana kariye āmi, tumī tāhā jāna
bāhyā virāhe tāhā svapna kari māna

SYNONYMS

bhojana—dining; kariye—do; āmi—I; tumī—you; tāhā—that; jāna—know;
bāhyā—externally; virāhe—in separation; tāhā—that; svapna—dream; kari—as;
māna—you accept.

TRANSLATION

‘You know that I come and eat the offerings, but because of external
separation, you consider this a dream.
PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme Personality of Godhead. As stated in the Brahma-saṁhitā:

\[
\begin{align*}
\text{premaṁjan-cchurita-bhakti-vilocanena} \\
\text{santah sadaiva ṛdayesu vilokayanti} \\
\text{yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ} \\
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\end{align*}
\]

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." (Bs. 5.38) Pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

TEXT 32

এই মাহ-সংক্রান্ত্যে তুমি রজ্জন করিলা।
নানা ব্যান্জন, ক্ষীর, পিঠ, পায়স রাখিলা।

ei māgha-saṁkrāntye tumī randhana karilā
nānā vyaṇjana, kṣīra, pīṭhā, pāyasa rāndhilā

SYNONYMS

ei—this; māgha-saṁkrāntye—on the occasion of the Māgha-saṁkrānti festival; tumī—you; randhana karilā—cooked; nānā vyaṇjana—varieties of vegetables; kṣīra—condensed milk; pīṭhā—cakes; pāyasa—sweet rice; rāndhilā—cooked.

TRANSLATION

"During the last Māgha-saṁkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

TEXT 33

কৃষ্ণে ভোগ লাগাইলে বেহে কৈলা ধ্যান।
আমার সুতি হৈল, অন্ন সরিল নয়ন।

kṛṣṇe bhogāṅga ṭhāke behe kaila īhān।
āmār śrutī hāil, anna sūril nayān।

33
**Kṛṣṇe bhoga lāgāṇā yabe kailā dhyāna āmāra sphūrti haila, āśrū bharīla nayana**

**SYNONYMS**

kṛṣṇe—unto Lord Kṛṣṇa; bhoga—offering; lāgāṇā—giving; yabe—when; kailā dhyāna—you meditated; āmāra—My; sphūrti—sudden appearance; haila—there was; āśrū—tears; bharīla—filled; nayana—your eyes.

**TRANSLATION**

"You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

**TEXT 34**

अंते-व्यस्ते आमि गिया ल।
आमि खाई,—देखि’ तोमार सुख उपजिल॥ ३४ ॥

äste-vyaste āmi giyā sakali khāila
āmi khāi,—dekhī’ tomāra sukha upajila

**SYNONYMS**

äste-vyaste—in great haste; āmi—I; giyā—going; sakali khāila—ate everything; āmi khāi—I eat; dekhī’—seeing; tomāra—your; sukha—happiness; upajila—grew.

**TRANSLATION**

"I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

**TEXT 35**

क्षणेके अश्रु मुचियः शून्य देखि’ पात।
स्वपन देखिलुङ्, ‘येन निमाणि खाइल भात’ ॥ ३५ ॥

kṣaṇēke āśrū muchiyā sūnya dekhī’ pāta
svapana dekhiluṅ, ‘yena nimāṇi khāila bhāta’

**SYNONYMS**

kṣaṇēke—in a moment; āśrū—tears; muchiyā—wiping; sūnya—vacant; dekhī’—seeing; pāta—the plate; svapana dekhiluṅ—I saw a dream; yena—as if; nimāṇi—Śrī Caitanya Mahāprabhu; khāila bhāta—ate the food.
TRANSLATION

"‘In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, ‘I dreamt as if Nimāi were eating everything.’"

TEXT 36

bāhya-viraha-daśāya punaḥ bhrānti haila
‘bhoga nā lāgāilū’,—ei jñāna haila

SYNONYMS

bāhya-viraha—of external separation; daśāya—by the condition; punaḥ—again; bhrānti haila—there was illusion; bhoga—offering to the Deity; nā lāgāilū—I have not given; ei—this; jñāna haila—you thought.

TRANSLATION

‘In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

TEXT 37

pāka-patre dekhilā saba anna āche bhari’
punaḥ bhoga lāgāilā sthāna-saṁskāra kari’

SYNONYMS

pāka-patre—the cooking pots; dekhilā—she saw; saba—all; anna—food; āche bhari’—were filled with; punaḥ—again; bhoga lāgāilā—offered the food; sthāna—the place for offering; saṁskāra kari’—cleansing.

TRANSLATION

‘Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.
**TEXT 38**

এইমত বার বার করিয়ে ভোজন।

তোমার শুদ্ধপ্রেমে মৌরে করে আকর্ষণ। ৩৮।

ei-mata bāra bāra kariye bhojana
tomāra suddha-preme more kare ākaraṣaṇa

**SYNONYMS**

ei-mata—in this way; bāra bāra—again and again; kariye bhojana—I eat; tomāra—your; suddha-preme—pure love; more—Me; kare ākaraṣaṇa—attracts.

**TRANSLATION**

“Thus I again and again eat everything you offer Me, for I am attracted by your pure love.”

**TEXT 39**

তোমার আজ্ঞাতে আমি অচি নিলাচলে।

নিকটে লঞ্জা যা ও আমাতে তোমার প্রেমবলে। ৩৯।

tomāra ājñāte āmi achi nilācāle
nikaṭe laṇā yāo āmā tomāra prema-bale'

**SYNONYMS**

tomāra ājñāte—on your order; āmi—I; achi—reside; nilācāle—at Jagannāṭha Puri; nikaṭe—nearby; laṇā yāo—you take away; āmā—Me; tomāra—your; prema—transcendental love; bale—on the strength of.

**TRANSLATION**

“Only by your order am I living in Nilācāla [Jagannāṭha Puri]. Nevertheless, you still pull Me near you because of your great love for Me.’”

**TEXT 40**

এইমত বার বার করাইহ স্মরণ।

মৌর নাম লঞ্জা তাহার বন্ধিহ চরণ। ৪০।

ei-mata bāra bāra karāiha smaraṇa
mora nāma laṇā tāhār vandiha caraṇa’
SYNONYMS

ei-mata—in this way; bāra bāra—again and again; karāiha—cause; smarana—remembrance; mora—My; nāma—name; laṅā—taking; tāṅra—her; vandiha—worship; caraṇa—feet.

TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, “Remind mother Śacī in this way again and again and worship her lotus feet in My name.”

TEXT 41

एते कहि’ जगन्नाथरे प्रसाद आनाइल ।
माताके बैखळे दिते पूर्णकु पृथकु दिल॥ ४१ ॥

ete kahi’ jagannāthera prasāda ānāila
mātāke vaiśnave dite prthak prthak dila

SYNONYMS

ete kahi’—saying this; jagannāthera—of Jagannātha; prasāda—remnants of food; ānāila—ordered to be brought; mātāke—to His mother; vaiśnave—and all the Vaiśṇavas; dite—to deliver; prthak prthak—separately; dila—he gave.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiśṇavas and His mother.

TEXT 42

তবে দামোদর চলি’ নদীয়া আইলা ।
মাতারে মিলিয়া তার চরণে রহিলা ॥ ৪২ ॥

tabe dāmodara cali’ nadiyā āilā
mātāre miliyā tāṅra caraṇe rahilā

SYNONYMS

tabe—then; dāmodara—Dāmodara Paṇḍita; cali’—walking; nadiyā āilā—reached Nadia (Navadvipa); mātāre miliyā—just after meeting Śacimātā; tāṅra caraṇe—at her lotus feet; rahilā—remained.
In this way Dāmodara Paṇḍita went to Nadia [Navadvipa]. After meeting mother Śaci, he stayed under the care of her lotus feet.

He delivered all the prasāda to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.
TEXT 45

prabhu-gaṅe yāṇra dekhe alpa-maryādā-laṅghana
vākya-daṅga kari’ kare maryādā sthāpana

SYNONYMS

prabhu-gaṅe—in the associates of Śrī Caitanya Mahāprabhu; yāṇra—whose; dekhe—sees; alpa-maryādā-laṅghana—a slight deviation from the standard etiquette and behavior; vākya-daṅga kari’—chastising with words; kare—does; maryādā—etiquette; sthāpana—establishing.

TRANSLATION

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

TEXT 46

ei-ta kahila dāmodarera vākya-daṅga
yāhāra śravaṇe bhāge ‘ajñāna pāṣaṅda’

SYNONYMS

ei-ta—in this way; kahila—I have described; dāmodarera—of Dāmodara Paṇḍita; vākya-daṅga—chastisement by words; yāhāra śravaṇe—by hearing which; bhāge—goes away; ajñāna pāṣaṅda—the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Paṇḍita’s verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

TEXT 47

chaitanya-ramaite, gopāl, koṭisyaṅa ḍhite |
kī laṅgi’ kī kare, kēch na pāre būṅhiṅte
The Glories of Haridasa Thakura

caitanyera līlā—gambhirā, koṭi-samudra haite
ki lāgi’ ki kare, keha nā pāre bujhite

SYNONYMS
caitanyera līlā—the pastimes of Śrī Caitanya Mahāprabhu; gambhirā—very deep; koṭi-samudra haite—more than millions of seas; ki lāgi’—for what reason; ki kare—what He does; keha—anyone; nā—not; pāre bujhite—can understand.

TRANSLATION
The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

TEXT 48
ataeva gūḍha artha kichui nā jāni
bāhya artha karibāre kari ṭānāṭāni

SYNONYMS
ataeva—therefore; gūḍha artha—deep meaning; kichui—any; nā jāni—I do not know; bāhya artha karibāre—to explain the external meanings; kari—I make; ṭānāṭāni—hard endeavor.

TRANSLATION
I do not know the deep meaning of Śrī Caitanya Mahāprabhu’s activities. As far as possible I shall try to explain them externally.

TEXT 49
eka-dina prabhu haridāsere milila
ṭāṅhā laṅā goṣṭhi kari’ ṭāṅhāre puchiла

SYNONYMS
eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; haridāsere—with Haridāsa Ṭhākura; milila—met; ṭāṅhā laṅā—taking him; goṣṭhi kari’—making a discussion; ṭāṅhāre puchiла—the Lord inquired from him.
TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

TEXT 50

“हरिदास, कलिकाले यवन अपार।
गो-स्त्रांजने हिंसा करे महा दुराचार ॥ ५० ॥

“ḥaridāsa, kali-kāle yavana apāra
go-brāhmaṇe hirṇsā kare mahā durācāra

SYNONYMS

haridāsa—My dear Haridāsa; kali-kāle—in this age of Kali; yavana—demons against the Vedic principles; apāra—unlimited; go-brāhmaṇe—cows and brahminical culture; hirṇsā kare—do violence against; mahā durācāra—extremely fallen.

TRANSLATION

“My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word yavana does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a yavana. Such a yavana may be in India or outside of India. As described here, the symptom of yavanas is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, namo brahmaṇya-devayā go-brāhmaṇa-hitāya ca. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and brahmaṇas. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all yavanas and mlecchas. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become mlecchas and yavanas. Thus at the end of the yuga, Kṛṣṇa will appear as the Kalki avatāra and kill them without consideration.

TEXT 51

इह-सबार कोई मदत हैवेन निष्ठार ॥
ताहार छेतु ना देखियें,—ए धुंध अपार ॥”51 ॥
ihā-sabāra kon mate ha-ibe nistāra?
tāhāra hetu nā dekhiye,—e duḥkha apāra”

SYNONYMS
ihā-sabāra—of all these yavanas; kon mate—by which way; ha-ibe nistāra—will be deliverance; tāhāra hetu—the cause of such deliverance; nā dekhiye—I do not see; e duḥkha apāra—it is My great unhappiness.

TRANSLATION
“How will these yavanas be delivered? To My great unhappiness, I do not see any way.”

PURPORT
This verse reveals the significance of Lord Śrī Caitanya’s appearance as patitapāvana, the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, patita-pāvana-hetu tava avatāra: “O my Lord, You have appeared just to deliver all the fallen souls.” mo-sama patita prabhu nā pāibe āra: “And among all the fallen souls, I am the lowest.” How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement e duḥkha apāra (“It is My great unhappiness”). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te. Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (kṛṣṇa-prema-pradāya te).

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord’s mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (Cc. Ādi-līlā 9.41) It is therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu.
Unfortunately, even some so-called Vaiśṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the yavanas and mlecchas. Such yavanas and mlecchas are coming to us and becoming purified Vaiśṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *iḥā-saṁśāra kon mate ha-ibe nistāra*: “How will all these yavanas be delivered?” Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

TEXT 52

हरिदास कहे, - “प्रभु, चिंता ना करिह।
यवनेर संसार देखि दुःख ना भाविह।” । ॥ ५२ ॥

haridāsa kahe, — “prabhu, cintā nā kariha
yavanera saṁsāra dekhī’ duḥkha nā bhāviha

SYNONYMS

haridāsa kahe—Haridāsa replied; prabhu—my dear Lord; cintā nā kariha—do not be in anxiety; yavanera saṁsāra— the material condition of the yavanas; dekhī’—seeing; duḥkha nā bhāviha—do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, “My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, “My dear Lord, do not be in anxiety.” This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu’s anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.
TEXT 53

yardskole 'mukti' habe anayase
\'ha rama, ha rama\' bali' kah naPWMahasa || 53 ||

yavana-sakalera 'mukti' habe anayase
'ha rama, ha rama' bali' kahe namaabhase

SYNONYMS

yavana-sakalera—of all the yavanas; mukti—liberation; habe—there will be; anayase—very easily; ha rama ha rama—O Lord Rama, O Lord Rama; bali—saying; kahe—they say; nama-abhase—almost chanting the holy name of the Lord without offenses.

TRANSLATION

"Because the yavanas are accustomed to saying, 'ha rama, ha rama' [O Lord Ramacandra], they will very easily be delivered by this namaabhasa.

TEXT 54

maha-preme bhakta kahe, —'ha rama, ha rama'
yavanera bhagya dekha, laya sei nama || 54 ||

maha-preme bhakta kahe, —'ha rama, ha rama'
yavanera bhagya dekha, laya sei nama

SYNONYMS

maha-preme—in great ecstatic love; bhakta kahe—a devotee says; ha rama ha rama—O Lord Ramacandra, O Lord Ramacandra; yavanera—of the yavanas; bhagya—fortune; dekha—just see; laya sei nama—they are also chanting the same holy name.

TRANSLATION

"A devotee in advanced ecstatic love exclaims, 'O my Lord Ramacandra! O my Lord Ramacandra!' But the yavanas also chant, 'ha rama, ha rama!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridasa Thakura says that a great devotee of the Lord exclaims, "ha rama, ha rama," but although yavanas do not know the transcendental
meaning of “ḥa rāma, ḍa rāma,” they say those words in the course of their ordinary life. For the yavanas the words “ḥa rāma” mean “abominable,” whereas the devotee exclaims the words “ḥa rāma” in ecstatic love. Nevertheless, because the words “ḥa rāma” are the spiritual sumnum bonum, the fact is the same, whether they are uttered by yavanas or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, “ḥa rāma,” always acts, even when the holy names are chanted without reference to the Supreme Lord. Yavanas utter the holy name in a different attitude than devotees, but the holy name “ḥa rāma” is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

**TEXT 55**

ybhyapi anya sānkete anya haya nāmabhāsa
tathāpi nāmera teja nā haya vināśa

**SYNONYMS**

yadyapi—although; anya—another; sānkete—by intimation; anya—that other; haya—is; nāma-ābhāsa—almost equal to the holy name; tathāpi—still; nāmera teja—the transcendental power of the holy name; nā haya vināśa—is not destroyed.

**TRANSLATION**

Nāmācārya Haridāsa Thākura, the authority on the chanting of the holy name, said, “The chanting of the Lord’s holy name to indicate something other than the Lord is an instance of nāmabhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

**TEXT 56**

darśtri-darśṭrāhato mleccho
ḥa rāmeti punah punah
uktvāpi muktim āpnoti
kīṁ punah śraddhayā gṛman
SYNONYMS

darīṣṭra—of a boar; darīṣṭa—by the teeth; āhatāḥ—killed; mlecchaḥ—a meat-eater; hā—O; rāma—my Lord Rama; iti—thus; punaḥ punaḥ—again and again; uktvā—saying; api—even; muktim—liberation; āpnoti—gets; kim—what; punaḥ—again; śraddhaya—with faith and veneration; grñṇan—chanting.

TRANSLATION
"‘Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, ‘hā rāma, hā rāma’ attains liberation. What then to speak of those who chant the holy name with veneration and faith?’

PURPORT
This refers to an instance in which a meat eater being killed by a boar uttered the words “hā rāma, hā rāma” again and again at the time of his death. Since this is a quotation from the Nṛsiṁha Purāṇa, this indicates that in the purānic age there must also have been mlecchas and yavanas (meateaters), and the words “hā rāma,” meaning “condemned,” were also uttered in those days. Thus Haridāsa Thākura gives evidence that even a meat eater who condemns something by uttering the words “hā rāma” gets the benefit of chanting the holy name that the devotee chants to mean “O my Lord Rāma.”

TEXT 57

�जामिल पुत्रे बोलाय बलि ‘नारायण’।
बिष्णुदूत आसि’ छाड़ ताहार बंधन।॥ ५७ ॥

ajāmila putre bolāya bali ‘nārāyaṇa’
viṣṇu-dūta āsi’ chāḍāya tāhāra bandhana

SYNONYMS
ajāmila—Ajāmila; putre—unto his son; bolāya—calls; bali—saying; nārāyaṇa—the holy name of Nārāyaṇa; viṣṇu-dūta—the attendants of Lord Viṣṇu; āsi’—coming; chāḍāya—remove; tāhāra—of him; bandhana—the bonds.

TRANSLATION
“Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.”
TEXT 58
‘राम’ दुई अक्षर इहा नहे ब्यवहित।
प्रेमवाची ‘हा’-शब्द ताहाते भुविषय॥ ५८ ॥
‘रामा’ दुई अक्षर इहा नहे व्यवहित
प्रेम-वाची ‘हा’-शब्द ताहाते भूषित

SYNONYMS
रामा—the holy name of the Lord; दुई—two; अक्षर—syllables; इहा—these; नहे—are not; व्यवहिता—separated; प्रेम-वाची—a word indicating love; हा—“O”; शब्दा—the word; ताहाते—by that; भूषिता—decorated.

TRANSLATION
“The word ‘राम’ consists of the two syllables, ‘रा’ and ‘मा.’ These are un-separated and are decorated with the loving word ‘हा,’ meaning ‘O.’

TEXT 59
नामेर अक्षर-सर्वे एहि तेज भवति।
ब्यवहित तहेले नाछाते आपन-प्रभव॥ ५९ ॥
नामेरा अक्षर-सबेरा एि तेज स्वाभावा
व्यवहिता हैले ना छाड़े आपना-प्रभावा

SYNONYMS
नामेरा—of the holy name; अक्षरा—letters; सबेरा—of all; एि—this; तेज—certainly; स्वा-भाव—characteristic; व्यवहिता हैले—even when improperly uttered; ना—do not; छाड़े—give up; आपना-प्रभावा—their own spiritual influence.

TRANSLATION
“The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word vyavahita (“improperly uttered”) is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy
name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person’s offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

**TEXT 60**

नामाकर्षं यस्य वाचि स्मरणपणजसं श्रोत्रमुलकं गतं वा
गुनं वाणा स्वरं व्यवहित-रहितं भारतंत्रे भास्याः।
ततक्रेश-व्रिण-जनता-लोक-पाषो-मेधे
निक्षिप्तं स्त्राम फलजनकं नीर्ममोक्ष बिग्री ॥ २० ॥

nāma-ikarṇ yasya vāci smarana-patha-gataṁ śrotre-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitam tārayat eva satyam
tac ced deha-draviṣa-janata-lobha-pāsaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

**SYNONYMS**

nāma—the holy name; ekam—once; yasya—whose; vāci—in the mouth; smarana-patha-gataṁ—entered the path of remembrance; śrotre-mūlaṁ gataṁ—entered the roots of the ears; vā—or; śuddhaṁ—pure; vā—or; aśuddha-varṇaṁ—impurely uttered; vyavahita-rahitam—without offenses or without being separated; tārayati—delivers; eva—certainly; satyam—truly; tat—that name; cet—if; deha—the material body; draviṣa—material opulence; janata—public support; lobha—greed; pāsaṇḍa—atheism; madhye—toward; nikṣiptam—directed; syāt—may be; na—not; phala-janakaṁ—producing the results; śīghram—quickly; eva—certainly; atra—in this matter; vipra—O brāhmaṇa.

**TRANSLATION**

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism—in other words, if one utters the
name with offenses—such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.’”

**PURPORT**

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

\[\text{vāci gataṁ prasaṅgād vāṁ-madhye pravṛttam api, smarana-patha-gataṁ kathaṅcin manah-srṣṭam api, śrōtra-mālam gataṁ kiñcit śrutam api; śuddha-varṇam vā asuddha-varṇam api vā; ‘vyavahitāṁ’ śabdāntareṇa yad-vyavadhānāṁ vakyamāṇā-nārāyaṇa-śabdasya kiñcid uccāraṇānantaram prasaṅgād āpātītaṁ śabdāntaram tena rahitaṁ sat.}\]

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

\[\text{yadvā, yadyapi ‘halaṁ riktam’ ity ādy-uktau hakāra-rikārayor vṛtttyā haritī-नामस्तय eva, tathā ‘rāja-mahisī’ ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-नाम-} \]
\[\text{madhye vyavadhāyakam aśkārāntaram astity etādṛśa-vaśvadhāna-rahitam ity arthaḥ; yadvā, vyavahitām ca tad-rahitaṁ cāpi vā; tatra ‘vyavahitāṁ’—nāmnah kiñcid uccāraṇānan-} \]
\[\text{taram kathaṅcid āpātītaṁ śabdāntaram samādhāya paścān nāmāvaśiśṭākṣara-graṇham ity evam rūpaṁ, madhye śabdāntarenāntaram ity arthaḥ, ‘rahitaṁ’ paścād avaśiśṭākṣara-} \]
\[\text{graṇha-vaśītaṁ, kenacid aṁśena hinam ity arthaḥ, tathāpi tārayaṁ eva.}\]

Suppose one is using the two words “halaṁ riktam.” Now the syllable ha in the word “halaṁ” and the syllable ri in “rikta” are separately pronounced, but nevertheless it will act because one somehow or other utters the word “hari.” Similarly, in the word “rāja-mahiṣi,” the syllables rā and ma appear in two separate words, but because they somehow or other appear together, the holy name rāma will act, provided there are no offenses.

\[\text{sarvebhyaḥ pāpebhyaḥ ‘parādhebhyaḥ sa samsārād apy uddhārayaty eveti satyam eva; kintu nāma-sevanasya mukhyam yat phalam, tan na sadyāḥ sampadyate. tathā deha-} \]
\[\text{bharaṇādy-arthaṁ apī nāma-sevanena mukhyam phalam āśu na sidhyatity āha—tac ced iti.}\]

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.
The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

TEXT 61

नामभूषा हैते हैं सर्वापक्षयः ॥ ६१ ॥

nāmabhāsa haite haya sarva-pāpa-kṣaya

SYNONYMS

nāma-ābhāsa haite—from the vibration of nāmabhāsa; haya—is; sarva-pāpa—of all reactions to sins; kṣaya—destruction.

TRANSLATION

Nāma-cāya Haridāsa Ṭhākura continued, “If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

TEXT 62

तं निर्बांधवं हं गुणविद्यानुत्रां पवानम-पवाननां श्रद्धा-राज्याविरूपतां मुखमंकमेलम् ॥

प्रोद्यायं करणुहर हंतयं जग्मादानों-

राजशीघ्रि क्षयति महापात्तकात्मकर्षिण ॥ ६२ ॥

tan nirvājam bhaja guṇa-nidhe pāvanaṁ pāvanāṁ
śraddhā-rajyan-matir atitarāṁ uttamaḥ-śloka-maulim
prodyāya antah-karaṇa-kuhare hanta yan-nāma-bhān
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim

SYNONYMS

tan—Him; nirvājam—without duplicity; bhaja—worship; guṇa-nidhe—O reservoir of all good qualities; pāvanaṁ—purifier; pāvanāṁ—of all other purifiers; śraddhā—with faith; rajyat—being enlivened; matih—mind; atitarāṁ—exceedingly; uttamaḥ-śloka-maulim—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions;
prodyan—manifesting; antah-karana-khare—in the core of the heart; hanta—alas; yat-nāma—whose holy name; bhānōh—of the sun; ābhāsah—slight appearance; api—even; kṣapayati—eradicates; mahā-pātaka—the resultant actions of greatly sinful activities; dhvānta—of ignorance; rāsim—the mass.

TRANSLATION

“‘O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.’

PURPORT

This verse is found in Bhakti-rasāmṛta-sindhu (2.1.103).

TEXT 63

nāmābhāsa haite haya saṁsārerā kṣaya

SYNONYMS

nāma-ābhāsa haite—even on account of nāmābhāsa; haya—there is; saṁsārerā kṣaya—deliverance from material bondage.

TRANSLATION

“Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

TEXT 64

mriyamāṇo harer nāma
grnan putropacāritam
ajāmilo ’py agād dhāma
kim uta śraddhayā grnan
SYNONYMS

mṛiyāmāṇah—dying; hareḥ nāma—the holy name of the Supreme Lord; gṛṇān—chanting; putra-upacāritam—though spoken for his son; ajāmilah—Ajāmilā; api—also; agāt—attained; dharma—the spiritual world; kim uta—what to speak of; śraddhāya—with faith and reverence; gṛāṇ—chanting.

TRANSLATION

‘While dying, Ajāmilā chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?’

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.2.49).

TEXT 65

नामाभासे ‘मुक्ति’ हय सर्वशास्त्रे देखि।
श्रीभागवते ताते अजामिला—सक्षी॥६५॥

nāmābhāsē ‘mukti’ haya sarva-sāstre dekhi
śrī-bhāgavate tāte ajāmila—sākṣi”

SYNONYMS

nāma-ābhāsē—simply by a glimpse of the rays of the holy name; mukti—liberation; haya—there is; sarva-sāstre—in all the revealed scriptures; dekhi—I find; śrī-bhāgavate—in Śrīmad-Bhāgavatam; tāte—to that; ajāmila—Ajāmilā; sākṣi—witness.

TRANSLATION

“Because of even the faintest rays of the effulgence of the Lord’s holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmilā in Śrīmad-Bhāgavatam.”

TEXT 66

शुनिया प्रभुर स्वस्थ बाध्ये अंतरे।
पुनरपि भविषी करि पुष्चये ताहारे॥ ६६॥

śuniyā prabhura sukha bādaye antare
punarapi bhavīṣi kari’ puchaye tāṁhare
SYNONYMS

śuniyā—hearing; prabhura—of Śrī Caitanya Mahāprabhu; sukha—happiness; bāḍaye—increased; antare—within the heart; punarapi—still; bhaṅgi kari’—as a matter of course; puchaye tāṅhāre—inquires from Haridāsa Ṭhākura.

TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

TEXT 67

“पृथिवीते बहुजीवः—स्थावर-जन्म।
िहा-सबार कि प्रकारे हाइबे मोचन्?’” ६७

“prthivite bahu-jiva—sthāvara-jaṅgama
ihā-sabāra ki prakāre ha-ibe mocana?”

SYNONYMS

prthivite—on this earth; bahu-jiva—many living entities; sthāvara—not moving; jaṅgama—moving; ihā-sabāra—of all of these; ki prakāre—how; ha-ibe mocana—there will be deliverance.

TRANSLATION

“On this earth there are many living entities,” the Lord said, “some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?”

TEXT 68

हरिदास कहे,—“प्रभु, से कृपā ते मार।
स्थाबर-जन्म आगे करियाच लिन्दार॥ ६८॥

haridāsa kahe,—“prabhu, se kṛpā tomāra
sthāvara-jaṅgama āge kariyācha nistāra

SYNONYMS

haridāsa kahe—Haridāsa replied; prabhu—my dear Lord; se—that; kṛpā—mercy; tomāra—Your; sthāvara-jaṅgama—nonmoving and moving living entities; āge—previously; kariyācha nistāra—You have delivered.
The Glories of Haridasa Thakura

TRANSLATION

Haridasa Thakura replied, “My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them.

TEXT 69

তুমি যে করিয়াছ এই উচ্চ সন্তোষ
প্রবর-জঙ্গমের সেই হয়ত’ শ্রবণ

*tumi ye kariyācha ei ucca saṅkirtana
sthāvara-jaṅgamera sei hayata’ śravaṇa

SYNONYMS

tumi—You; ye—what; kariyācha—have executed; ei—this; ucca—loud; saṅkirtana—chanting; sthāvara-jaṅgamera—of all living entities, moving and non-moving; sei—they; hayata’—there is; śravaṇa—hearing.

TRANSLATION

“You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

TEXT 70

সুনিয়া জঙ্গমের হয় সংসার-ক্ষয়
প্রবরে সে শঙ্ক লাগে, প্রতিঘনি হয়

*suniyā jaṅgamera haya saṁsāra-kṣaya
sthāvare se śabda lāge, pratidhvani haya

SYNONYMS

suniyā—hearing; jaṅgamera—of the living entities who can move; haya—there is; saṁsāra-kṣaya—annihilation of bondage to the material world; sthāvare—unto the nonmoving living entities; se śabda—that transcendental vibration; lāge—touches; prati-dhvani—echo; haya—there is.

TRANSLATION

“My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.
TEXT 71

‘प्रतिभवनि’ नहे, सेव करये ‘कीर्तन’।
ते मार कुपार एই अकध्य कथन॥ ७१॥

‘pratidhvani’ nahe, sei karaye ‘kirtana’
tomara krpura ei akathya kathana

SYNONYMS
prati-dhvani nahe—that sound vibration is not an echo; sei—they; karye kirtana—are chanting; tomara krpura—of Your mercy; ei—this; akathya kathana—inconceivable incident.

TRANSLATION

“Actually, however, it is not an echo; it is the kirtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

TEXT 72

सकल जगतें हय उच सकीर्तन।
शुलिया प्रेमावेशेन नाचे स्थावर-जगल।॥ ७२॥

sakala jagate haya ucca sañkirtana
suniyā premāveśe nāce sthāvara-jāṅgama

SYNONYMS
sakala jagate—all over the universe; haya—there is; ucca sañkirtana—loud chanting of the Hare Kṛṣṇa mantra; suniyā—hearing; prema-āveśe—in ecstatic emotional love; nāce—dance; sthāvara-jaṅgama—all living entities, nonmoving and moving.

TRANSLATION

“When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

TEXT 73

যেহেতু বৈল আঃ রিখে বৃন্দাবন যাইতে।
বলুক্ত-বটাচার্য কহিয়াছেন আমাতে॥ ৭৩॥
The Glories of Haridāsa Ṭhākura

Text 75]

yaiche kailā jhārikhaṇḍe vrṇḍāvana yāite
balabhadra-bhaṭṭācārya kahiyaḥchena āmāte

SYNONYMS

yaiche—as; kailā—You have performed; jhārikhaṇḍe—in the forest known as Jhārikhaṇḍa; vrṇḍāvana yāite—while going to Vṛṇḍāvana; balabhadra-bhaṭṭācārya—Your servant Balabhadra Bhaṭṭācārya; kahiyaḥchena āmāte—has said to me.

TRANSLATION

“My dear Lord, all the incidents that took place while You were going to Vṛṇḍāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

Text 74

বাসুদেব জীব লাগি’ কৈল নিবেদন।
তবে অঞ্জীকার কৈলা জীবের মোচন।॥ ৭৪ ॥

vāsudeva jīva lāgi’ kaila nivedana
tabe aṅgikāra kailā jīvera mocana

SYNONYMS

vāsudeva—the Lord’s devotee named Vāsudeva; jīva lāgi’—for all living entities; kaila nivedana—submitted his appeal; tabe—at that time; aṅgikāra kaila—You accepted; jīvera mocana—the deliverance of all living entities.

TRANSLATION

“When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

Text 75

জগৎ নিষ্ঠারিতে এই তোমার অবতার।
ভক্তচার আগে ভাতে কৈলা অঞ্জীকার।॥ ৭৫ ॥

jagat nistārite ei tomāra avatāra
bhakta-bhāva āge tāte kailā aṅgikāra
SYNONYMS

jagat nistārite—to deliver the whole world; ei—this; tomāra avatāra—Your incarnation; bhakta-bhava—the mood of a devotee; āge—previously; tāte—therefore; kailā aṅgikāra—You accepted.

TRANSLATION

“My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

TEXT 76

उच्च संकीर्तन भावे तेते करिला प्रचार ।
ग्निरचर जीवेर सब खुडाइला संसार ॥” ॥

ucca saṅkirtana tāte karilā pracāra
sthira-cara jivera saba khanḍāilā saṁsāra”

SYNONYMS

ucca saṅkirtana—loud chanting of the Hare Kṛṣṇa mantra; tāte—therefore; karilā pracāra—You have spread; sthira-cara—nonmoving and moving; jivera—of the living entities; saba—all; khanḍāilā—You finished; saṁsāra—the bondage to material existence.

TRANSLATION

“You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage.”

TEXT 77

প্রভু কহে,—“সব জীব মুক্তি যাবে পাবে।
এই ত’ ব্রহ্মাণ্ড তবে জীববৃক্ষ হবে!” ॥” ॥

prabhu kahe,—“saba jīva mukti yabe pābe
ei ta’ brahmāṇḍa habe jīva-śūnya habe!”

SYNONYMS

prabhu kahe—the Lord replied; saba jīva—all living entities; mukti—liberation; yabe—when; pābe—will achieve; ei—this; ta’—certainly; brahmāṇḍa—universe; habe—will be.
TRANSLATION

Śrī Caitanya Mahāprabhu replied, “If all living entities were liberated, the entire universe would be devoid of living beings.”

TEXTS 78-79

Haridāsa bale,—“tomāra yāvat martye sthiti
tāvat sthāvara-jaṅgama, sarva jiva-jāti

saba mukta kari’ tumi vaikuṇṭhe pāthaibā
sūkṣma-jive punah karme udbuddha karibā

SYNONYMS

citar a—Haridāsa Thākura said; tomāra—Your; yāvat—as long as; martyr—in this material world; sthiti—situation; tāvat—for that duration of time; sthāvara-jaṅgama—nonmoving and moving; sarva—all; jiva-jāti—species of living entities; saba—all; mukta kari’—liberating; tumi—You; vaikuṇṭhe—to the spiritual world; pāthaibā—will send; sūkṣma-jive—the undeveloped living entities; punah—again; karme—in their activities; udbuddha karibā—You will awaken.

TRANSLATION

Haridāsa said, “My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non-moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

TEXT 80

sei jiva habe ihaṅ sthāvara-jaṅgama
tāhāte bharibe brahmāṇḍa yena pūrva-samā
SYNONYMS

sei jiva—such living entities; habe—will be; ihān—in this material world; sthāvara-jaṅgama—nonmoving and moving living entities; tāhāte—in that way; bharibe—You will fill; brahmāṇḍa—the entire universe; yena—as; pūrva-sama—the same as previously.

TRANSLATION

“In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, “If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities.” In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in Bhagavad-gītā, kāraṇar guṇa-saṅgo 'sya sad-asad-yoni-janmasu: “Because of the living entity’s association with material nature, he meets with good and evil among various species.” (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

TEXT 81

पूर्वे येन रघुनाथ सब आयोध्या लेन।
बैकार्तके गेला, अजुलीरे आयोध्या भरेन। ॥ ८१ ॥

pūrve yena raghunātha saba āyodhyā lañā
vaikuṇṭhake gelā, anya-jīve āyodhyā bharāñā

SYNONYMS

pūrve—previously; yena—as; raghunātha—Rāmacandra; saba—all; āyodhyā—the population of Āyodhyā; lañā—taking with Him; vaikuṇṭhake gelā—went back to Vaikuṇṭhaloka; anya-jīve—other living entities; āyodhyā—Āyodhyā; bharāñā—filling.

TRANSLATION

“Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.
TEXT 82

अवतारः तुमि ऐंछे पातियाँच हाट।
केह ना बुझिते पारे तोमार गुढ़े नाट॥ ८२ ॥

avatarī tumī aiche pātiyācha hāta
kēha nā bujhite pāre tomāra guḍha nāṭa

SYNONYMS

avatarī—descending; tumī—You; aiche—like that; pātiyācha hāta—have set up a market; kēha nā bujhite pāre—no one can understand; tomāra—Your; guḍha nāṭa—deep acting.

TRANSLATION

“My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

TEXT 83

पूर्वे येन अवं रुक्ष करिः अवतार।
सकल जीवाँ-जीवे खुलाइला संसार॥ ८३ ॥

pūrve yena vraje krṣṇa kari' avatarā
sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra

SYNONYMS

pūrve—previously; yena—as; vraje—in Vṛndāvana; krṣṇa—Lord Kṛṣṇa; kari' avatarā—descending as an incarnation; sakala—all; brahmāṇḍa-jīvera—of living entities within this universe; khaṇḍāilā—destroyed; saṁsāra—the material existence.

TRANSLATION

“Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

TEXT 84

न चैवं विश्वं कार्यं भवताभवतांज।
योगेश्वरेण रुक्षे यत् एतांमूचलं॥ ८४ ॥

na caivaṁ vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvaraṁ kṛṣṇe
yata etad vimucyate
SYNONYMS

na—not; ca—also; evam—thus; vismayah—wonder; kāryaḥ—to be done; bhavataḥ—by You; bhagavati—unto the Supreme Personality of Godhead; aje—the unborn; yoga-iṣvara-iṣvare—the master of all masters of mystic power; krṣṇe—unto Lord Kṛṣṇa; yataḥ—by whom; etat—all living entities; vimucyate—are delivered.

TRANSLATION

"'Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.29.16).

TEXT 85

“ayam hi bhagavan dṛṣṭah kirtitah sarṣmṛtaḥ ca
dveṣānubandhenaḥ api akhila-surasurādi-durlabham
cphalam prayacchati, kim uta samyag bhaktimatam” iti

SYNONYMS

ayam—this; hi—certainly; bhagavān—Supreme Personality of Godhead; dṛṣṭah—seen; kirtitah—glorified; sarṣmṛtaḥ—remembered; ca—and; dveṣa—of envy; anubandhena—with the conception; api—although; akhila-sura-asura-ādi—by all demigods and demons; durlabham—very rarely achieved; phalam—result; prayacchati—awards; kim uta—what to speak of; samyak—fully; bhaktimatam—of those engaged in devotional service; iti—thus.

TRANSLATION

"‘Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?’
PURPORT
This is a quotation from the Viṣṇu Purāṇa (4.15.17).

TEXT 86

"By descending as an incarnation at Navadvipa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

SYNONYMS

SYNONYMS

TRANSLATION

TEXT 87

"One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.
TEXT 88

ভোমার যে লিলাঃ মহাঅম্বরের সিন্ধু।
মোর মনোগোচর নহে তার এক বিন্দু॥"৮৮॥

tomāra ye lilā mahā-amṛtera sindhu
mora mano-gocara nahe tāra eka bindu"

SYNONYMS

tomāra—Your; ye—whatever; lilā—pastimes; mahā-amṛtera sindhu—a great ocean of nectar; mora—for me; manah-gocara nahe—it is not possible to conceive; tāra—of it; eka bindu—one drop.

TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

TEXT 89

এত শুনি’ প্রভুর মনে চমৎকার হৈল।
‘মোর গৃহলীলা হরিদাস কেমনে জানিল?’ ৮৯॥

eta śuni’ prabhura mane camatkāra haila
‘mora gūḍha-lilā haridāsa kemane jānila?’

SYNONYMS

eta śuni’—hearing this; prabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; camatkāra haila—there was astonishment; mora—My; gūḍha-lilā—confidential pastimes; haridāsa—Haridāsa; kemane—how; jānila—has understood.

TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridāsa have understood them?"

TEXT 90

মনের সত্তোষে তারে কৈলা আলিলা।
বাজো প্রকাশিতে এসব করিলা বর্জন॥ ৯০॥
Greatly satisfied by the statements of Haridasa Thakura, Sri Caitanya Mahaprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.
māyā-balena bhavatāpi niguhyanānaṁ
paśyanti kecid aniśam tvad-ananya-bhāvāḥ

SYNONYMS
ullaṅghita—passed over; tri-vidha—three kinds; sima—the limitations; sama—of equal; atiśāyi—and of excelling; sambhāvanam—by which the adequacy; tava—Your; parivraṇhina—of supremacy; sva-bhāvam—the real nature; māyā-balena—by the strength of the illusory energy; bhavata—Your; api—although; niguhyanānam—being hidden; paśyanti—they see; kecit—some; aniśam—always; tvat—to You; ananya-bhāvāḥ—those who are exclusively devoted.

TRANSLATION
"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT
This is a verse from the Stotra-ratna of Yāmunācārya.

TEXT 93

tabe mahāprabhu nija-bhakta-pāse yānā
haridāsāra guṇa kahe sata-mukha haṅā

SYNONYMS
tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-bhakta-pāse—to His personal devotees; yānā—going; haridāsāra guṇa—the transcendental qualities of Haridāsa Ṭhākura; kahe—explains; sata-mukha—as if with hundreds of mouths; haṅā—becoming.

TRANSLATION
Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura’s transcendental qualities as if He had hundreds of mouths.
TEXT 94

bhaktera guṇa kahite prabhura bāḍaye ullāsa
bhakta-gaṇa-sreṣṭha tāte śrī-haridāsa

SYNONYMS

bhaktera—of the devotees; guṇa—qualities; kahite—speaking; prabhura—of Śrī Caitanya Mahāprabhu; bāḍaye—increases; ullāsa—jubilation; bhakta-gaṇa—of all devotees; sreṣṭha—topmost; tāte—in that; śrī-haridāsa—Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

TEXT 95

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; asaṅkhya—innumerable; apāra—unfathomable; keha—one; kona amśe—some part; varṇe—describes; nāhi pāya pāra—cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

TEXT 96

caitanya-maṅgale śrī-vṛndāvana-dāsa
haridāsera guṇa kīchu kariyācheṇ prakāśa

SYNONYMS

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; asaṅkhya—innumerable; apāra—unfathomable; keha—one; kona amśe—some part; varṇe—describes; nāhi pāya pāra—cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.
SYNONYMS
caitanya-maṅgale—in the book known as Caitanya-maṅgala (Caitanya-bhāgavata); śrī-vṛndāvana-dāsa—Śrī Vṛndāvana dāsa Thākura; haridāsera—of Haridāsa Thākura; guṇa—qualities; kichu—some; kariyāchena prakāśa—manifested.

TRANSLATION
In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Thākura has described the attributes of Haridāsa Thākura to some extent.

TEXT 97

saba kahā nā yāya haridāsera caritra
keha kichu kahe karite āpanā pavitra

SYNONYMS
saba—all; kahā—to speak; nā yāya—is not possible; haridāsera caritra—the characteristics of Haridāsa Thākura; keha kichu kahe—someone says something; karite—just to make; āpanā—himself; pavitra—purified.

TRANSLATION
No one can describe all the qualities of Haridāsa Thākura. One may say something about them just to purify himself.

TEXT 98

vṛndāvana-dāsa yāhā nā kaila varṇana
haridāsera guṇa kichu śuna, bhakta-gaṇa

SYNONYMS
vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Thākura; yāhā—whatever; nā—not; kaila varṇana—described; haridāsera guṇa—qualities of Haridāsa Thākura; kichu—something; śuna—hear; bhakta-gaṇa—O devotees of Śrī Caitanya Mahāprabhu.
The Glories of Haridasa Thakura

TRANSLATION

O devotees of Sri Caitanya Mahaprabhu, please hear something about the qualities of Haridasa Thakura that Srila Vrndavana dasa Thakura has not described in detail.

TEXT 99

After leaving his home, Haridasa Thakura stayed for some time in the forest of Benapola.

TEXT 100

Haridasa Thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.
PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāṇo station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the acārya of chanting the Hare Kṛṣṇa mahā-mantra, is called Nāmācārya Haridāsa Ṭhākura. From his personal example we can understand that chanting the Hare Kṛṣṇa mantra and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a tulasī, and before the tulasī chant the Hare Kṛṣṇa mahā-mantra undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa mahā-mantra. One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa mahā-mantra 300,000 times a day. Such chanting is for the muktā-purūṣa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa mahā-mantra on beads every day and offering respect to the tulasī plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa mahā-mantra with a vow before the tulasī plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura’s example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasī plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

TEXT 101

brāhmaṇera ghare kāre bhikṣā nirvāhāna
prabhāve sakala loka karaye pūjana

SYNONYMS

brāhmaṇera ghare—in the house of a brāhmaṇa; kāre—does; bhikṣā nirvāhāna—asking alms of food; prabhāve—by spiritual potency; sakala loka—all people; karaye pūjana—worship.

TRANSLATION

For his bodily maintenance he would go to a brāhmaṇa’s house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.
PURPORT

In the days of Haridasa Thakura, all the brahmaQas worshiped Nārāyaṇa in the form of the šālagrama-śilā. Therefore begging from a brahmaQa's house meant taking kṛṣṇa-prasāda, which is transcendental (nirguṇa). If we take food from the house of others, such as karmīs, we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took prasāda in the houses of Vaiśṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiśṇava's or brahmaQa's house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, viṣayīra anna khāile duṣṭa haya mana: if a devotee takes alms or food from the house of a karmī who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of vairāgya-vidyā, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Gṛhausthas living within the jurisdiction of the temple must be especially careful not to imitate karmīs by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A member of the temple, whether gṛhaustha, brahmacāri or sannyāsi, must practice a life of renunciation, following in the footsteps of Haridāsa Thākura and the six Gosvāmīs. Otherwise, because māyā is very strong, at any time one may become a victim of māyā and fall down from spiritual life.

TEXT 102

sei deśādhyakṣa nāma—rāmacandra khāṇa
vaishnava-vidvēṣī sei pāṣaṇḍa-pradhāna

SYNONYMS

sei—that; deśa-adhyakṣa—landholder; nāma—whose name; rāmacandra khāṇa—Rāmacandra Khāṇ; vaishnava-vidvēṣī—envious of Vaiśnava; sei—that; pāṣaṇḍa-pradhāna—chief of the atheists.

TRANSLATION

A landholder named Rāmacandra Khāṇ was the zamindar of that district. He was envious of Vaiśnava and was therefore a great atheist.

TEXT 103

haridāsa loke pūrṇa, sahithe na pāre
thāra apeyāh karibete na ṭāla upayā kare

SYNONYMS

haridāsa—Haridāsa; loke—everywhere; pūrṇa—full; sahithe—among; na—does not; pāre—be; thāra—thou; apeyāh—impurities; karibete—commingle; na—does not; ṭāla—Māla; upayā—purification; kare—become.

TRANSLATION

Haridāsa commingles everywhere, not among. Thou shouldst be purified, O Māla.
Unable to tolerate that such respect was being offered to Haridasa Thakura, Ramacandra Khan planned in various ways to dishonor him.

By no means could he find any fault in the character of Haridasa Thakura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

This is typical of atheistic men, but even among so-called religionists, sadhus, mendicants, sannyasis and brahmacaris, there are many enemies of the Krishna consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Sri Caitanya Mahaprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord’s desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Ramacandra Khana, who opposed Haridasa Thakura.
Veśyā-gane kahe, — “ei vairāgi haridāsa tumi-saba kara ihāra vairāgya-dharma nāśa”

SYNONYMS
veśyā-gane—unto the prostitutes; kahe—said; ei—this; vairāgi—mendicant; haridāsa—Haridāsa Ṭhākura; tumi-saba—all of you; kara—cause; ihāra—his; vairāgya-dharma—from the life of a mendicant; nāśa—deviation.

TRANSLATION
Rāmacandra Khān said to the prostitutes, “There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity.”

PURPORT
Devotional service is the path of vairāgya-vidyā (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacāri, sannyāsi or vānaprastha is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man’s vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura’s vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa’s time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.
SYNONYMS

veśyā-gaṇa-madhye—among the prostitutes; eka—one; sundari—attractive; yuvati—young; se—she; kahe—said; tina-dine—in three days; hariba—I shall attract; tāṅra—his; mati—mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected. “I shall attract the mind of Haridāsa Ṭhākura,” she promised, “within three days.”

TEXT 107

ধীম কহে,—“মোর পাঁছক যাউক তোমার সলে।
তোমার সহিত একত্র তারে ধরি’ যেন আনে।”

khāṇna kahe,—“mora pāika yāuka tomāra sāne
tomāra sahita ekatra tāre dhari’ yena āne”

SYNONYMS

khāṇna kahe—Rāmacandra Khān said; mora pāika—my constable; yāuka—let him go; tomāra sāne—with you; tomāra sahita—with you; ekatra—together; tāre—he; dhari’—arresting; yena—so that; āne—can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute, “My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me.”

TEXT 108

বেশ্যা কহে,—“মোর সঙ্গ হউক একবার।
দ্বিতীয়বারে ধরিতে পাইক লইয়ু তোমার।”

veśyā kahe,—“mora saṅga ha-uka eka-bāra
dvitiya-bāre dharite pāika la-imu tomāra”

SYNONYMS

veśyā kahe—the prostitute said; mora saṅga—union with me; ha-uka—let there be; eka-bāra—one time; dvitiya-bāre—the second time; dharite—to arrest; pāika—constable; la-imu—I shall take; tomāra—you.

TRANSLATION

The prostitute replied, “First let me have union with him once; then the second time I shall take your constable with me to arrest him.”
TEXT 109

रात्रिकाले सेहै बेस्त्रा स्वबेश धरिय।।
हरिदासेर बासय गेल उल्लिसित हुए।। १०९ ॥

রাত্রিকালে সেই বেস্থানে স্বনিস্থ ধরিয়া।।
হরিদাসের বাসায় গেল উল্লিসিত হুই।। ১০৯ ॥

rātri-kāle sei veśyā suveśa dhariyā
haridāsāra vāsāya gela uḷlassita haṇā

SYNONYMS

rātri-kāle—at night; sei—that; veśyā—prostitute; su-veśa dhariyā—dressing herself very nicely; haridāsāra—of Haridāsa Ṭhākura; vāsāya—to the place; gela—went; uḷlassita haṇā—with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

TEXT 110

তুলসী নমস্কারি’ হরিদাসের দ্বারে যাই।।
গোসানিরে নমস্কারি’ রহিল। দাঙ্গায়।। ১১০ ॥

tulasī namaskari’ haridāsāra dvāre yāṇā
gosānire namaskari’ rahilā dāṇḍānā

SYNONYMS

tulasī namaskari’—after offering obeisances to the tulasī plant; haridāsāra—of Ṭhākura Haridāsa; dvāre—at the door; yāṇā—going; gosānire—unto the acārya; namaskari’—offering obeisances; rahilā dāṇḍānā—remained standing.

TRANSLATION

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

TEXT 111

অঞ্জ উষাজ্জ্যা দেখাই বসিলা দুয়ারে।।
কহিতে লাগিলা কিছু স্বপ্নমূর্তি অরে।। ১১১ ॥

aṅga ughādiyā dekhāi vasilā dūyāre
kahite lāgilā kichu sūmadhura svare
SYNONYMS

aṅga ughādīyā—exposing part of her body; dekhāi—visible; vasilā—sat down;
duyāre—on the threshold of the door; kahite lāgilā—began to speak; kichu—
something; su-madhura svare—in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the
door and spoke to him in very sweet words.

TEXT 112

"ठाकुर, तुम्हि—परमसुंदर, यथा योकन ।
तोमा देखिक रूप नारी धरित के पारे मन ।।

"ठाकुर, तुमि—parama-sundara, prathama yauvana
tomā dekhi' kon nārī dharite pāre mana?

SYNONYMS

ṭhākura—O great devotee acaryā; tumi—you; parama-sundara—very
beautifully constructed; prathama yauvana—the beginning of youth; tomā
dekhi'—seeing you; kon nāri—what woman; dharite pāre—can control; mana—
her mind.

TRANSLATION

"My dear Thākura, O great preacher, great devotee, you are so beautifully
built, and your youth is just beginning. Who is the woman who could control
her mind after seeing you?

TEXT 113

तोमार संगम लागी' लुङ्क मोर मन ।
तोमा ना पाइले प्राण ना याय धारण ।।

tomāra saṅgama lāgi' lubdha mora mana
tomā nā pāile prāṇa nā yāya dhāraṇā”

SYNONYMS

tomāra saṅgama—union with you; lāgi'—for the sake of; lubdha—greedy;
mora mana—my mind; tomā—you; nā pāile—if I do not get; prāṇa—my life;
nā—not; yāya—can be; dhāraṇa—maintained.
TRANSLATION

“I am eager to be united with you. My mind is greedy for this. If I don’t obtain you, I shall not be able to keep my body and soul together.”

TEXTS 114-115

হরিদাসা কহে,—“তোমা করিমু অঙ্গীকার।
সংখ্যা-নাম-সমাপ্তি যাবৎ না হয় আমার || ১১৪ ||
তাবৎ তুমি বসি’ গুন নাম-সম্পূর্ণ।
নাম-সমাপ্তি হীলে করিমু যে তোমার মন ||” ১১৫ ||

haridāsa kahe,—“tomā karimu arīgikāra
saṅkhya-nāma-samāpti yāvat nā haya āmāra

tāvat tumī vasi’ śuna nāma-saṅkīrtana
nāma-samāpti haile karimu ye tomāra mana”

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; tomā—you; karimu arīgikāra—I shall accept; saṅkhya-nāma—the number of holy names; samāpti—finishing; yāvat—as long as; nā—not; haya—it is; āmāra—my; tāvat—so long; tumī—you; vasi’—sitting; śuna—hear; nāma-saṅkīrtana—chanting of the holy name; nāma—of the holy name; samāpti—finishing; haile—when there is; karimu—I shall do; ye—what; tomāra—your; mana—mind.

TRANSLATION

Haridāsa Ṭhākura replied, “I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire.”

TEXT 116

এত শুনি সেই বেষ্যা বসিয়া রহিল। ||
কীর্তন করে হরিদাস প্রাতঃকালে হীলা || ১১৬ ||

eta śuni’ sei veṣya vasiyā rahilā
kīrtana kare haridāsa prātaḥ-kālā hailā
SYNONYMS
eta śuni’—hearing this; sei veśyā—that prostitute; vasiyā rahilā—stayed there sitting; kirtana—chanting; kare—performs; haridāsa—Haridāsa Ṭhākura; prātaḥ-kāla hailā—there was the light of morning.

TRANSLATION
Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

TEXT 117
prataḥ-kāla dekhi’ veśyā uthiyā calilā
saba samācāra yāi khānnere kahilā

SYNONYMS
prataḥ-kāla dekhi’—seeing the morning; veśyā—the prostitute; uthiyā calilā—stood up and left; saba samācāra—all information; yāi—going; khānnere kahilā—she spoke to Rāmacandra Khān.

TRANSLATION
When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

TEXT 118
‘ājī āmā aṅgikāra kariyāche vacane
kāli avaśya tāhāra sange ha-ibe saṅgame’

SYNONYMS
ājī—today; āmā—me; aṅgikāra—acceptance; kariyāche—he has done; vacane—by word; kāli—tomorrow; avaśya—certainly; tāhāra saṅge—with him; ha-ibe—there will be; saṅgame—union.

TRANSLATION
“Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him.”
The Glories of Haridasa Thakura

TEXT 119

The next night, when the prostitute came again, Haridasa Thakura gave her many assurances.

TEXT 120

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

TEXT 121

Tāvat ihāṅ vasi’ śuna nāma-saṅkārtana
nāma pūrṇa haile, pūrṇa habe tōmār mana”
SYNONYMS

tāvat—until that time; ihān—here; vasi’—sitting; śuna—hear; nāma-
saṅkīrtana—chanting of the holy name of the Lord; nāma pūrṇa haile—as soon as
the regular chanting is fulfilled; pūrṇa—satisfied; habe—will be; tomāra mana—
your mind.

TRANSLATION

“Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until
my regular chanting is finished. Then your desire will surely be fulfilled.”

TEXT 122

ślulasīrē tāṅke veśyā namaskāra kari’.

dvāre vasi’ nāma śune bale ‘hari’ ‘hari’

SYNONYMS

tulasīrē—unto the tulasi plant; tāṅke—unto Haridāsa Ṭhākura; veśyā—the
prostitute; namaskāra kari’—offering obeisances; dvāre vasi’—sitting at the door;
nāma—the holy name; śune—hears; bale—says; hari hari—O my Lord Hari, O
my Lord Hari.

TRANSLATION

After offering her obeisances to the tulasi plant and Haridāsa Ṭhākura, she
sat down at the door. Hearing Haridāsa Ṭhākura chanting the Hare Kṛṣṇa
mantra, she also chanted, “O my Lord Hari, O my Lord Hari.”

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcen-
dental trick. The prostitute came to pollute Haridāsa Ṭhākura, but he took it as his
duty to deliver the prostitute. As clearly demonstrated here, the process of
deliverance is very simple. With faith and reverence the prostitute associated with
Haridāsa Ṭhākura, who personally treated her material disease by chanting the
Hare Kṛṣṇa mahā-mantra. Although the prostitute had an ulterior motive, some-
how or other she got the association of a Vaiṣṇava and satisfied him by occa-
sionally chanting in imitation, “O my Lord Hari, O my Lord Hari.” The conclusion is
that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering
obeesances to the tulasi plant or a Vaiṣṇava all lead one to become a transcendental
devotee who is completely cleansed of all material contamination.
When the night came to an end, the prostitute was restless. Seeing this, Haridasa Thakura spoke to her as follows.

TEXT 124

“कोटिनामाग्रहण-यज्ञ करिएकमासे।
এই দীক্ষা করিয়াছি, হেল আসি’ শেষে || ১২৪ ||

“koti-nāma-grahana-yajña kari eka-māse
ei dikṣā kariyāchi, haila āsi’ śeṣe

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called yajña. Yajñaṁ saṁkīrtana-prāyaṁ yajantī hi sumedhasaḥ: those whose intelligence is brilliant accept this hari-nāma-yajña, the yajña of chanting the holy name of the Lord. By performing this yajña, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life.
According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the yajña of chanting the Hare Kṛṣṇa maha-mantra, he became a regularly initiated brāhmaṇa. As stated in Śrīmad-Bhāgavatam (3.33.6):

\[
yan-नामद्वेय-स्रवणानुकिर्तनाः
yat-प्राहवनाः yat-smaranāḥ api kvaicit
svādō 'pi sadyaḥ savanāya kalpit
kutaḥ punas te bhagavan nu darśanāt
\]

Even if a devotee comes from a family of dog-eaters, if he surrenders to the Personality of Godhead he immediately becomes a qualified brāhmaṇa and is immediately fit to perform yajña, whereas a person born in a family of brāhmaṇas has to wait until completing the reformatory processes before he may be called saṁskṛta, purified. It is further said in Śrīmad-Bhāgavatam (12.1.42):

\[
asaṁskṛtaḥ kriyā-hinā
tajasā tamaśāvīrūḥ
prajāśe bhaktasyayanti
mlecchā rājanya-rūpiṇaḥ
\]

"In the age of Kali, mlecchas, or lowborn people who have not undergone the purifying process of saṁskāra, who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of saṁskāra is called asaṁskṛta, but if one remains kriyā-hinā even after being purified by initiation—in other words, if one fails to actually apply the principles of purity in his life—he remains an unpurified mleccha or yavana. On the other hand, we find that Haridāsa Ṭhākura, although born in a mleccha or yavana family, became Nāmācārya Haridāsa Ṭhākura because he performed the nāma-yajña a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

TEXT 125

আজি সমাপ্ত হইবে,-হেন জান ছিল।
সমাপ্ত রাক্তি নিলুঃ নাম সমাপ্ত না হইল। ১২৫।
Text 126

The Glories of Haridasa Thakura

āji samāpta ha-ibe, — hena jñāna chila
samasta rātri niluṅ nāma samāpta nā haila

SYNONYMS

āji—today; samāpta ha-ibe—will be finished; hena jñāna chila—I thought that; samasta rātri—all night; niluṅ—I took; nāma—the holy name of the Lord; samāpta—finished; nā haila—was not.

TRANSLATION

“I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Krṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.”

TEXT 126

kalī samāpta habe, tabe habe vrata-bhaṅga
svacchande tomāra saṅge ha-ibeka saṅga”

SYNONYMS

kalī—tomorrow; samāpta habe—it will end; tabe—at that time; habe—there will be; vrata-bhaṅga—the end of my vow; svacchande—in full freedom; tomāra saṅge—with you; ha-ibeka—there will be; saṅga—union.

TRANSLATION

“Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom.”

PURPORT

Haridasa Thakura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Krṣṇa mantra, and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Krṣṇa says in Bhagavad-gītā (7.28):
“Persons who have acted piously in previous lives and in this life, whose sinful ac­
tions are completely eradicated and who are freed from the duality of delusion,
engage themselves in My service with determination.”

TEXT 127

The prostitute returned to Rāmacandra Khān and informed him of what had
happened. The next day she came earlier, at the beginning of the evening, and
stayed with Haridāsa Thākura.

TEXT 128

unto the tulasi plant; thākurake—and unto Haridāsa Thākura;
namaskāra kari’—offers her obeisances; dvāre vasi’—sitting at the door; nāma
suneh—hears the holy name; bale—chants; hari hari—the holy name of the Lord.
After offering obeisances to the tulasi plant and Haridasa Thakura, she sat down on the threshold of the room. Thus she began to hear Haridasa Thakura’s chanting, and she also personally chanted “Hari, Hari,” the holy name of the Lord.

“Today it will be possible for me to finish my chanting,” Haridasa Thakura informed her. “Then I shall satisfy all your desires.”

The night ended while Haridasa Thakura was chanting, but by his association the mind of the prostitute had changed.
TEXT 131

daṇḍavat haṇā paḍe ṭhākura-caraṇe
rāmacandra-khāṛnersa kathā kaila nivedane

SYNONYMS

daṇḍavat haṇā—offering obeisances; paḍe—she fell down; ṭhākura-caraṇe—at the lotus feet of Haridāsa Ṭhākura; rāmacandra-khāṛnersa—of Rāmacandra Khāṇ; kathā—policy; kaila—did; nivedane—submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khāṇ had appointed her to pollute him.

TEXT 132

“वेष्या हाँगा युजियो पाप करियाँहें। अपार।
कुपा करिये कर मो-अधमे निष्टार।” १३२∥

“veṣyā haṇā muṇi pāpa kariyāchoṇ apāra
kṛpā kari’ kara mo-adhame nistāra’”

SYNONYMS

veṣyā haṇā—being a prostitute; muṇi—1; pāpa—sinful activities; kariyāchoṇ—have done; apāra—unlimited; kṛpā kari’—being merciful; kara—please do; mo-adhame—unto me, the most fallen; nistāra—deliverance.

TRANSLATION

“Because I have taken the profession of a prostitute,” she said, “I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul.”

TEXT 133

ṭhākura kahe,—खाँनेर कथा सव आमि जानि।
अंज यूजियो सेइ, तारे दुःख नाहि जानि। १३३∥

ṭhākura kahe,—khāṛnera kathā saba āmi jāni
ajña mūrkha sei, tāre duhkha nāhi māni
SYNONYMS

thākura kahe—Haridāsa Ṭhākura said; khaṁnera katha—the plans of Rāmacandra Khān; saba—all; āmi jāni—I know; ajña mūrkha sei—he is an ignorant fool; tāre—by that; duḥkha nāhi māni—I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, “I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.”

TEXT 134

sei-dina yāitāma e-sthāna chādiyā
tina dina rahilānā tomā nistāra lāgiyā

SYNONYMS

sei-dina—on that very day; yāitāma—I would have left; e-sthāna—this place; chādiyā—giving up; tina dina—for three days; rahilānā—I stayed; tomā—you; nistāra lāgiyā—for delivering.

TRANSLATION

“On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you.”

TEXT 135

veśyā kahe,—“kṛpa karī’ karaha upadeśa ki mora kartavya, yāte yāya bhava-kleśa”

SYNONYMS

veśyā kahe—the prostitute said; kṛpa karī’—being merciful; karaha upadeśa—please give instructions; ki—what; mora kartavya—my duty; yāte—by which; yāya—go away; bhava-kleśa—all material tribulations.
TRANSLATION

The prostitute said, “Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence.”

TEXT 136

ঠাকুর কহে,—“ঘরের জ্যোত্য জ্যোত্যে কর দান।
এই ঘরে আসিয়া তুমি করহ বিশ্রাম॥ ১৩৬ ॥

thākura kahe, — “gharera dravya brāhmaṇe kara dāna
ei ghare āsi’ tumi karaha viśrāma

SYNONYMS

thākura kahe—Śrīla Haridāsa Thākura said; gharera—at home; dravya—articles; brāhmaṇe—to the brāhmaṇas; kara dāna—give as charity; ei ghare—in this room; āsi’—returning; tumi—you; karaha viśrāma—stay.

TRANSLATION

Haridāsa Thākura replied, “Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.”

PURPORT

Haridāsa Thākura’s instruction that the prostitute should distribute to the brāhmaṇas all the property she had at home is very significant. Haridāsa Thākura never advised the prostitute to give charity to the so-called daridra-nārāyaṇa (“poor Nārāyaṇa”) or any other such persons. According to Vedic civilization, charity should be given only to the qualified brāhmaṇas. As stated in Bhagavad-gitā (18.42):

śamo damas tapah sāucarī
kṣāntir ārvam eva ca
jñānarī vijnānam āstikyam
brahma-karma svabhāva-jam

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one’s life, and full faith in the Supreme Personality of Godhead. Persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in Bhagavad-gitā (9.22) that He personally carries to them all their necessities (yoga-kṣemaṁ
The Vedic civilization recommends that one give charity to brāhmaṇas and sannyāsīs, not to the so-called daridra-nārāyaṇa. Nārāyaṇa cannot be daridra, nor can daridra be Nārāyaṇa, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to brāhmaṇas and sannyāsīs because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a brāhmaṇa goes to Kṛṣṇa, who says in Bhagavad-gītā (9.27):

\[
\begin{align*}
\text{yat karoṣi yad aśnāsi} \\
\text{yaj juhoṣi dadāsi yat} \\
\text{yat tapasyasi kaunteya} \\
\text{tat kuruṣva mad-arpanam}
\end{align*}
\]

"O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that everything belongs to them. This is the mistake of materialistic civilization. The prostitute (veṣyā) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the brāhmaṇas whatever she possessed. When Śrīla Rṣa Gosvāmī retired from family life, he distributed fifty percent of his income to the brāhmaṇas and Vaiṣṇavas. A brāhmaṇa knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme Personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the brāhmaṇas and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

**TEXT 137**

रिरमर्म नाम लो, कर तुलसी सेवन ।
अचिरं पाबे तेबै कुष्णे करन ॥” १३७ ॥

\[
nirantara nāma lao, kara tulasī sevana
acirāt pābe tabe kṛṣnera caraṇa”
\]

**SYNONYMS**

nirantara—twenty-four hours a day; nāma lao—chant the Hare Kṛṣṇa mantra; kara—perform; tulasī sevana—worship of the tulasī plant; acirāt—very soon; pābe—you will get; tabe—then; kṛṣnera caraṇa—the lotus feet of Kṛṣṇa.
TRANSLATION

“Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasi plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa.”

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (sarva-dharmān parityajya mām ekaṁ āraṇī vṛṣaṇī vṛṣaṇī). Why is it that people cannot do this? Kṛṣṇa assures, aham tvāṁ sarva-pāpebhīyo mokṣayīṣyāmi mā śucāḥ: “I shall deliver you from all sinful reactions. Do not fear.” Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of Bhagavad-gītā, but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa mantra constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

 לך תַּנַּד אֶפִי סוּניְַכִּנָּא
taror api sahispunā
amānīnā mānadena
kirtaniyāh sadā hariḥ

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Sadā means “always.” Haridāsa Ṭhākura says, nirantara nāma lao: “Chant the Hare Kṛṣṇa mantra without stopping.”

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people’s sinful activities they cannot do this. Na māṁ duṣkṛtino mādhāṁ prapaṇyante naraḍhamāḥ: rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa mantra and rendering service unto the tulasi plant, they will very soon be able to surrender. One’s real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most confidential servant,
Nāma-cārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

**TEXT 138**

एत बलि’ तारे ‘नाम’ उपदेश करि’।
उष्ठिया चलिल। ठाकुर बलि’ ‘हरि’ ‘हरि’ || १३८ ||

*eta bali’ tare ‘nāma’ upadeśa kari’
*uṭhiyā calilā ṭhākura bali’ ‘hari’ ‘hari’*

**SYNONYMS**

*eta bali’—saying this; tāre—her; nāma upadeśa kari’—instructing about the process of chanting the Hare Kṛṣṇa maha-mantra; uṭhiyā—standing up; calilā—left; ṭhākura—Haridāsa Ṭhākura; bali’—chanting; hari hari—the Hare Kṛṣṇa maha-mantra.*

**TRANSLATION**

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting “Hari, Hari.”

**TEXT 139**

तबे सेह बेश्यः गुरुर अज्ञा लिल ||
गृहविद्व खैव छिल, त्रांगणेर छिल || १३९ ||

*tabe sei veśyā gurura ājñā la-ila
grha-vitta yebā chila, brāhmaṇere dila*

**SYNONYMS**

*tabe—thereafter; sei—that; veśyā—prostitute; gurura—of the spiritual master; ājñā—order; la-ila—took; grha-vitta—all household possessions; yebā—whatever; chila—there was; brāhmaṇere—to the brāhmaṇas; dila—gave.*

**TRANSLATION**

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

**PURPORT**

Sometimes the word *grha-vṛtti* is substituted for the word *grha-vitta*. *Vṛtti* means “profession.” The *grha-vṛtti* of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, *grha-vṛtti* is not a suitable
word. The proper word is *grha-vitta*, which means “all the possessions she had in her home.” All the girl’s possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to *brāhmaṇas* and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, *aham tvāṁ sarva-pāpebhyyo mokṣayiṣyāmi*: “I shall save you from all sinful reactions.” When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees, the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa’s *prasāda* and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava *guru* accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one’s hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava *guru* is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

**TEXT 140**

㎡थां मुँिैं एकबंध रहिहल सें घरे।
रात्रि-दिले स्त्रिवलक्ष नाम ग्रहान्य करे॥ १४० ॥

*māthā muḍi’ eka-vastre rahila sei ghare
rātri-dine tina-lakṣa nāma grahaṇa kare*

**SYNONYMS**

*māthā muḍi’—shaving her head; eka-vastre—wearing one cloth; rahila—remained; sei ghare—in that room; rātri-dine—throughout the entire day and night; tina-lakṣa—300,000; nāma—holy names; grahaṇa kare—chants.*

**TRANSLATION**

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.
Text 141

The Glories of Haridasa Thakura

SYNONYMS

tulasi—the tulasi plant; sevana kare—she worshiped; carvana—chewing; upavansa—fasting; indriya-damana—controlling the senses; haila—there was; premera prakasa—manifestations symptomizing love of Godhead.

TRANSLATION

She worshiped the tulasi plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

Text 142

SYNONYMS

prasiddha—celebrated; vaisnaviga—devotee of the Lord; haila—became; parama-mahaniti—very advanced; baqa baqa vaisnava—many recognized, highly situated devotees; tauna—her; darasanete—to see; aanti—used to go.

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaisnava would come to see her.

PURPORT

Stalwart, highly advanced Vaisnava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaisnava, stalwart Vaisnava are interested in seeing them. Anyone can be turned into a
Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

TEXT 143

বেশ্যার চরিত্র দেখিয়ে লোকে চমৎকার।
হরিদাসের মহিমা কহে করি' নমস্কার। ॥ ১৪৩ ॥

veśyāra caritra dekhi' loke camatkāra
haridāsera mahimā kahe kari' namaskāra

SYNONYMS

veśyāra—of the prostitute; caritra—character; dekhi'—seeing; loke—all people; camatkāra—astonished; haridāsera—of Thākura Haridāsa; mahimā—glories; kahe—speak; kari' namaskāra—offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Thākura and offered him obeisances.

PURPORT

It is said, phalena paricāyate: one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called gosvāmīs, some are called svāmīs, some are prabhus, and some are prabhupāda. One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual guru when it is seen that he has changed the character of his disciples. Haridāsa Thākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Thākura and glorified him.

TEXT 144

রামচন্দ্র খান অপরাধ-বীজ তৈল।
সেই বীজ বৃক্ষ হেন আগেতে ফলিল ॥ ১৪৪ ॥
By inducing a prostitute to disturb Haridasa Thakura, Ramacandra Khan caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Ramacandra Khan ate its fruits.

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.
SYNONYMS

sahajei—naturally; avaiṣṇava—nondevotee; rāmacandra-khāṇa—Rāmacandra Khāṇ; haridāsera—at the lotus feet of Haridāsa; aparādhe—by offenses; haila—was; asura-samāna—exactly like a demon.

TRANSLATION

Rāmacandra Khāṇ was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

TEXT 147

বৈষ্ণবর্থ নিষ্ঠা করে, বৈষ্ণব-অপমান ।
বহু-দিনের অপরাধে পাইল পরিনাম || ১৪৭ ||

vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna
bahu-dinera aparādhe pāila pariṇāma

SYNONYMS

vaiṣṇava-dharma—the cult of Vaiṣṇavism; nindā kare—blasphemes; vaiṣṇava apamāna—insults to the devotees; bahu-dinera—for a long time; aparādhe—by offensive activities; pāila—got; pariṇāma—the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Rāmacandra Khāṇ was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvana, although born of a brāhmaṇa father, Viśvaśravā, was nevertheless called an asura or rākṣasa because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khāṇ also became such an asura because of his offenses against Haridāsa Ṭhākura and many others.

TEXT 148

নিত্যানন্দ-গোসাইঞ্জ গোঁড়ে যবে আইল ।
গোঁড়ে প্রচারিতে তবে ভীমেতে লাগিলে || ১৪৮ ||

nityānanda-gosāṅi gaude yabe āilā
prema pracārite tabe bhramite lāgilā
The Glories of Haridasa Thakura

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; gauḍe—in Bengal; yabe—when; āilā—came back; prema pracārite—to preach the cult of bhakti, love of Godhead; tabe—at that time; bhramite lāgilā—began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

TEXT 149

prema-pracārana āra pāṣāṇḍa-dalana
dui-kārye avadhūta kareṇa bhramaṇa

SYNONYMS

prema-pracārana—preaching the cult of bhakti; āra—and; pāṣāṇḍa-dalana—subduing atheistic men; dui-kārye—with two kinds of activities; avadhūta—the great devotee and mendicant; kareṇa—does; bhramaṇa—touring.

TRANSLATION

For two purposes—to spread the cult of bhakti and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in Bhagavad-gītā (4.8):

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthitvā yuge yuge

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes—to preach the bhakti cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda
Prabhu perform the same activities. There are two classes of devotees. One is called goṣṭhyānandī, and the other is called bhajanānandī. A devotee who does not preach but always engages in devotional activities is called a bhajanānandī, whereas a devotee who not only is expert in devotional service but who also preaches the cult of bhakti and defeats all kinds of agnostics is called a goṣṭhyānandī.

TEXT 150

सर्वज्ञ नित्यानन्द आईला तार घरे ।
आलिया बसिला दुर्गामान्दप-उपरे ॥ १५० ॥

sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-upare

SYNONYMS
sarva-jña—omniscient; nityānanda—Lord Nityānanda; āilā—came; tāra ghare—at his house; āsiyā—coming; vasilā—sat down; durgā-maṇḍapa-upare—on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā- maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā- maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āsvina (October). Rāmacandra Khān possessed such a Durgā- maṇḍapa at his residence.

TEXT 151

अनेक लोकजन संगे अंगना भरिल ।
भित्र हैते रामचंद्र सेवक पाठाइल ॥ १५१ ॥

aneka loka-jana saṅge aṅgana bharila
bhitara haite rāmacandra sevaka pāṭhāila

SYNONYMS
aneka—many; loka-jana—crowds of people; saṅge—accompanied by; aṅgana—the courtyard; bharila—became filled; bhitara haite—from inside; rāmacandra—Rāmacandra Khān; sevaka—servant; pāṭhāila—sent.
TRANSLATION

When the Durga-manḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the bhitara-bāḍi, or inside house. In the outside house, or bahir-bāḍi, the respectable gentleman received visitors and kept his business office. The Durga-manḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

TEXT 152

sevaka bale—“gosāñi, more pāṭhāila khāña
gṛhasthera ghare tomaya diba vāsā-sthāna

SYNONYMS

sevaka bale—the servant said; gosāñi—my dear Lord; more—me; pāṭhāila—sent; khāña—Rāmacandra Khān; gṛhasthera ghare—at the house of some ordinary person; tomaya—unto You; diba—I shall give; vāsā-sthāna—residential place.

TRANSLATION

The servant informed Lord Nityānanda, “My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man’s house.

TEXT 153

goyālar gosālā haya atyanta bhistār
ihāṅ saṅkirṇa-sthala, tomāra manuṣya—apārā”
SYNONYMS

goyālāra—of a milkman; go-śālā—cow shed; haya—is; atyanta—very; vistāra—spacious; ihāṅ—here; saṅkīrṇa-sthala—very narrow place; tomāra—Your; manusya—adherents; apāra—unlimited.

TRANSLATION

“You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You.”

TEXT 154

bhitare āchilā, śuni’ krodhe bāhirilā
aṭṭa aṭṭa hāsi’ gosāñi kahite lāgilā

SYNONYMS

bhitare āchilā—was staying inside; śuni’—hearing; krodhe—in anger; bāhirilā—came out; aṭṭa aṭṭa—very loudly; hāsi’—laughing; gosāñi—Lord Nityānanda Prabhu; kahite lāgilā—began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

TEXT 155

“satya kahe,—ei ghara mora yogya nay
mleccha go-vadha kare, tāra yogya haya”

SYNONYMS

satya kahe—Rāmacandra Khān says rightly; ei ghara—this house; mora—for Me; yogya naya—is not fit; mleccha—the meat eaters; go-vadha kare—who kill cows; tāra—for them; yogya haya—it is fit.
TRANSLATION

"Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meat eaters."

TEXT 156

এত বলি' ক্রোধে গোসাঞির উঠিয়া চলিলা।
তারে দণ্ড দিতে সে গ্রামে না রহিলা।॥ ১৫৬ ॥

etā bali' krodhe gosānī uṭhiyā calilā
tāre daṇḍa dite se grāme nā rahilā

SYNONYMS

eta bali'—saying this; krodhe—in anger; gosānī—Lord Nityānanda; uṭhiyā calilā—got up and left; tāre—him; daṇḍa dite—to chastise; se—that; grāme—in the village; nā rahilā—did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

TEXT 157

ঈহা রামচন্দ্র খান সেবকে আজ্ঞা দিল।
গোসাঞি যাহা বসিলা, তার মাটি খোদাইল।॥ ১৫৭ ॥

ihāṅ rāmacandra khāna sevake ājñā dila
gosānī yāhāṅ vasilā, tāra māṭī khodāilā

SYNONYMS

ihāṅ—here; rāmacandra khāna—Rāmacandra Khān; sevake—to the servant; ājñā dila—ordered; gosānī—Lord Nityānanda Prabhu; yāhāṅ—where; vasilā—sat down; tāra—of that place; māṭī—earth; khodāilā—caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

TEXT 158

গোসাঞি-জলে লেপিলা সব মস্তি-প্রাঙ্গণ।
তবু রামচন্দ্রের মন না হৈল পরস্পর।॥ ১৫৮ ॥
gomaya-jale lepilā saba mandira-prāṅgaṇa
tabu rāmacandrera mana nā haila parasanna

SYNONYMS

go-maya-jale—with water mixed with cow dung; lepilā—smeared; saba—all;
mandira—the Durgā-maṇḍapa temple; prāṅgaṇa—the courtyard; tabu—still;
rāmacandrera mana—the mind of Rāmacandra Khān; nā haila parasanna—was not happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

TEXT 159

dasyu-vṛtti kare rāmacandra rājāre nā deya kara
kruddha haṅa mleccha ujira āila tāra ghara

SYNONYMS

dasyu-vṛtti—the business of a thief; kare—does; rāmacandra—Rāmacandra;
rājāre—to the government; nā—does not; deya—pay; kara—tax; kruddha haṅa—being angry; mleccha—the Mohammedan; ujira—minister; āila—came; tāra ghara—to his house.

TRANSLATION

Rāmacandra Khān’s business was questionable, for he tried to avoid paying income tax to the government. Therefore the government’s minister of finance was angry and came to his residence.

TEXT 160

āsi’ sei durgā-maṇḍape vāsā kaila
abadhya vadha kari’ māṁsa se-ghare rāndhāila
The Glories of Haridāsa Ṭhākura

SYNONYMS

āsī’—coming; sei durgā-манḍape—at that very place of the Durgā-манḍapa; vāsā kaila—made his residence; avadhya—a cow or calf, which is not to be killed; vadha kari’—killing; mārīsa—meat; se-ghare—in that place; rāndhāila—cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-манḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

TEXT 161

strī-putra-sahita rāmacandrere bāndhiyā
tāra ghara-grama lute tina-dina rahiyā

SYNONYMS

strī-putra—his wife and children; sahita—with; rāmacandrere bāndhiyā—arresting Rāmacandra Khān; tāra—his; ghara-grama—house and village; lute—plundered; tina-dina rahiyā—staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

TEXT 162

sei ghare tina dina kare amedhya randhana
āra dina sabā laṅā karilā gamana

SYNONYMS

sei ghare—in that room; tina dina—for three days; kare—does; amedhya randhana—cooking the flesh of a cow; āra dina—the next day; sabā laṅā—accompanied by his followers; karilā gamana—left.
TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

TEXT 163

The Mohammedan minister took away Rāmacandra Khān’s position, wealth and followers. For many days the village remained deserted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man’s fault the entire town or place is afflicted.
Haridasa-ṭhākura ca/i’ āilā candapure
āsiyā rahilā balarāma-ācāryera ghare

SYNONYMS

haridasa-ṭhākura—Haridasa Ṭhākura; ca/i’—walking; āilā—came; candapure—in the village known as Candapura; āsiyā—coming; rahilā—remained; balarāma-ācāryera ghare—at the residence of Balarāma Ācārya.

TRANSLATION

Haridasa Ṭhākura walked until he came to the village known as Candapura. There he stayed at the house of Balarama Ācārya.

PURPORT

The village of Candapura is situated near the confluence of the rivers Ganges and Yamuna at Saptagrama in the district of Hugli. Candapura is just east of the house of the two brothers Hiranya and Govardhana, the father and uncle of Raghunātha-dāsa Gosvāmi. In Candapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridasa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

TEXT 166

हिरण्य, गोवर्धन—द्विगु मुलुकेर मजुमदार
तार पुरोहिता—‘बलराम’ नाम तारा ॥ १६६ ॥

hiranya, govardhana—dui mulukera majumadara
tāra purohita—‘balarāma’ nāma tāra

SYNONYMS

hiranya—Hiranya; govardhana—Govardhana; dui—two; mulukera—of that country; majumadara—treasurers of the government; tāra—their; purohita—priest; balarāma—Balarāma; nāma—name; tāra—his.

TRANSLATION

Hiranya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word majumadara refers to a treasurer who keeps accounts of revenue.
TEXT 167

Haridāsa’s favored by Haridāsa Thākura; therefore he kept Haridāsa Thākura in the village.

SYNONYMS

haridāsera kṛpā-pātra—favored by Haridāsa Thākura; tāte—therefore; bhakti-māne—a great devotee of Haridāsa Thākura; yatna kari’—with great care and attention; thākurere—Haridāsa Thākura; rākhilā—kept; sei grāme—in the village.

TRANSLATION

Balarama Acarya, being favored by Haridāsa Thākura, was very attached to him. Therefore he kept Haridāsa Thākura in the village with great care and attention.

TEXT 168

nirjana pāṇa-śālāya kareṇa kīrtana
balarāma-ācārya-grhē bhikṣā-nirvāhaṇa

SYNONYMS

nirjana—solitary; pāṇa-śālāya—in a thatched cottage; kareṇa—performs; kīrtana—chanting of the Hare Kṛṣṇa mantra; balarāma-ācārya-grhē—at the house of Balarāma Ācarya; bhikṣā-nirvāhaṇa—accepting alms.

TRANSLATION

In the village, Haridāsa Thākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mantra. He accepted prasāda at the house of Balarāma Ācarya.

TEXT 169

rūpam-aṅga vālak kareṇa adhyayana
haridāsera thākurere bāi’ kareṇa dharma

SYNONYMS

rūpa-aṅga—physical form; vālak—person; adhyayana—lecturing; haridāsera thākurere—Haridāsa Thākura; bāi’—teaching; dharma—law.

TRANSLATION

In the village, Haridāsa Thākura taught at the house of Haridāsa Thākura.
The Glories of Haridasa Thakura

Raghunatha-dasa bala kare adhyayana
haridasa-thakurere yai' kare darshana

SYNONYMS
raghunatha-dasa—Raghunatha dasa; bala—a boy; kare adhyayana—was engaged in study; haridasa-thakurere—to Haridasa Thakura; yai’—going; kare darshana—used to see.

TRANSLATION
Raghunatha dasa, who was the son of Hira nylon Majumadara and was later to become Raghunatha dasa Gosvami, was at that time a boy engaged in study. He came to see Haridasa Thakura daily.

TEXT 170

Haridas kra kare tahar upare.
Sai kra ‘kara’ haila caitanya paibare.

SYNONYMS
haridas—Haridasa Haridasa; kra kare—shows mercy; tahar upare—upon him; sai kra—that mercy; kara—the cause; haila—became; caitanya—Sri Caitanya Mahaprabhu; paibare—to attain.

TRANSLATION
Naturally Haridasa Thakura was merciful toward him, and because of the merciful benediction of this Vaisnava, he later attained the shelter of Sri Caitanya Mahaprabhu’s loto s feet.

TEXT 171

Tahar yaiche haila haridasa mahima kathana
vyakhya, —adbuta kathah suna, bhakta-gana

SYNONYMS
tahar—at that place; yaiche—just as; haila—there was; haridasa—of Haridasa Thakura; mahima—glories; kathana—discussion; vyakhya—dis-
course; adbhuta—wonderful; kathā—incident; suna—hear; bhakta-gana—O devotees.

TRANSLATION
At the residence of Hiranāya and Govardhana, discourses took place by which Haridāsa Thākura was glorified. O devotees, please listen to that wonderful story.

TEXT 172
एकदिन बलराम मिनति करिया।
मजुमदारेर सघाय आईल ठाकुरे लण। १७२॥
eka-dina balarāma minati kariyā
majumadārera sabhāya āilā thākure laṅā

SYNONYMS
eka-dina—one day; balarāma—Balarāma Acārya; minati kariyā—in great humility; majumadārera—of the Majumadāras, Hiranāya and Govardhana; sabhāya—at the assembly; āilā—came; thākure—Haridāsa Thākura; laṅā—taking with him.

TRANSLATION
One day Balarāma Acārya requested Haridāsa Thākura with great humility to come to the assembly of the Majumadāras, Hiranāya and Govardhana. Thus Balarāma Acārya went there with Haridāsa Thākura.

TEXT 173
ठाकुरे देखि’ द्वाइ भाइ कैला अन्युथान।
पाय पद्डि’ असन दिल। करिया सम्मान॥ १७३॥
thākura dekhi’ dui bhāi kailā abhyutthāna
pāya paḍī’ āsana dilā kariyā sammāna

SYNONYMS
thākura dekhi’—seeing Haridāsa Thākura; dui bhāi—the two brothers; kailā abhyutthāna—stood up; pāya paḍī’—falling at the lotus feet; āsana dilā—offered a sitting place; kariyā sammāna—with great respect.
TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

SYNONYMS

aneka pāṇḍita—many learned scholars; sabhāya—in that assembly; brāhmaṇa—brāhmaṇas; sat-jana—respectable gentlemen; dui bhāi—the two brothers; mahā-pāṇḍita—very learned scholars; hiranyā—Hiranyā; govardhana—Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiranyā and Govardhana were also greatly learned.

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; guna—the qualities; sabe—all of them; kahe—began to speak; paṇča-mukhe—as if speaking with five mouths; śuniyā—hearing; ta’—certainly; dui bhāi—the two brothers; pāilā—got; baḍa sukhe—very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura’s great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.
TEXT 176

It was mentioned in the assembly that Haridasa Thakura chanted the holy names of Krsna 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

SYNONYMS

tina-lakṣa—300,000; nāma—holy names of the Lord; ṭhākura—Haridasa Thakura; kareṇa kirtana—used to chant; nāmera—of the holy name; mahimā—glories; uṭhālā—raised; paṇḍita-gaṇa—all the learned scholars.

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

TEXT 177

SYNONYMS

keha bale—some of them said; nāma haite—by chanting the Hare Kṛṣṇa mantra; haya—there is; pāpa-kṛṣaya—disappearance of all reactions to sinful activities; keha bale—some of them said; nāma haite—by chanting the holy name; jivera—of the living entities; mokṣa haya—there is liberation.

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."
haridāsa kahena, —“nāmera ei dui phala naya
nāmera phale kṛṣṇa-pade prema upajaya

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura replied; nāmera—of chanting the holy name of the Lord; ei—these; dui—two; phala—results; naya—are not; nāmera phale—by the result of chanting the holy name; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; prema upajaya—awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, “These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

TEXT 179

�বং ব্রজপ্রিয়ামকীর্তিঃ
জ্ঞাতা নীত্যাগ্রণে জ্ঞতচিন্তা উচ্চঃ।
হস্তভ্য রোদিতি রোকতি গায়ঃ
ত্রুমাণবনমুন্তাতি লোকায়ত। ১৭৯॥
evaṁ-vrataḥ sva-priya-nāma-kīrtiḥ
jātānurāgo druta-citta uccaiḥ
hasaty atho roditī rautī gāyati
unmādavan nṛtyati loka-bāhyah

SYNONYMS

evaṁ-vrataḥ—when one thus engages in the vow to chant and dance; sva—own; priya—very dear; nāma—holy name; kīrtiḥ—by chanting; jāta—in this way develops; anurāgaḥ—attachment; druta-cittaḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmādava-vat—like a madman; nṛtyati—dances; loka-bāhyah—not caring for outsiders.

TRANSLATION

‘‘When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’’
PURPORT
For an explanation of this verse (Bhāg. 11.2.40) one may consult Chapter Seven, text 94, of the Ādi-lilā.

TEXT 180

अनुषंगिक फल नामेरे—‘मुक्ति’, ‘पापनाश’ |
ताहार दृष्टांत याचे सूर्यरा प्रकाश || १८० ||

ānuṣaṅgika phala nāmera—‘mukti’, ‘pāpa-nāśa’
tāhāra dṛṣṭānta yaiche sūryera prakāśa

SYNONYMS
ānuṣaṅgika—concomitant; phala—result; nāmera—of the holy name; mukti—liberation; pāpa-nāśa—extinction of the resultant actions of sinful life; tāhāra—of that; dṛṣṭānta—example; yaiche—as; sūryera prakāśa—light of the sun.

TRANSLATION
“Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

TEXT 181

अंहः संहर्कङ्किलं सक्तस्रयादेव सकल-लोकसः |
तरणिरिव तिमिरजलं जयं जगमन्गलं हरेर नाम || १८१ ||

āṁhaḥ sarīharat akhilaṁ sakṛd
udayāṁ eva sakala-lokasya
taraṇīr iva timira-jaladhiṁ
ejayati jagan-maṅgalarṁ harer nāma

SYNONYMS
āṁhaḥ—the resultant action of sinful life, which causes material bondage; sarīharat—completely eradicating; akhilaṁ—all; sakṛt—once only; udayāt—by rising; eva—certainly; sakala—all; lokasya—of the people of the world; taraṇīḥ—the sun; iva—like; timira—of darkness; jala-dhim—the ocean; jayati—all glories to; jagat-maṅgalam—auspicious for the whole world; hareḥ nāma—the holy name of the Lord.
TRANSLATION

"'As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.'"

PURPORT

This verse is found in the Padyāvali (16).

TEXT 182

एँ श्लोकेर अर्थ कर पण्डितेर गणः ||
सबे कहे, कूचौं कह अर्थविवरणः || १८२ ||

ei ślokera artha kara pañditera gana”
sabe kahe, —‘tumi kaha artha-vivaraṇa’

SYNONYMS

ei ślokera—of this verse; artha—meaning; kara—explain; pañditera gana—O groups of learned scholars; sabe kahe—everyone said; tumi kaha—you speak; artha-vivaraṇa—the meaning and explanation.

TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, “O learned scholars, please explain the meaning of this verse.” But the audience requested Haridāsa Ṭhākura, “It is better for you to explain the meaning of this important verse.”

TEXT 183

हरिदास कहेन, यैचे सूर्येर उदयः ||
उदयः न छैते आरंभे तामेर हय क्षयः || १८३ ||

haridāsa kahena, —“yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura began to explain; yaiche—like; sūryera udaya—sunrise; udaya nā haite—although not visible; ārambhe—from the beginning; tamera—of darkness; haya kṣaya—there is dissipation.
TRANSLATION

Haridāsa Ṭhākura said, “As the sun begins to rise, even before visible it dissipates the darkness of night.

TEXT 184

caura-preta-rākṣasādīra bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa

SYNONYMS

caura—thieves; preta—ghosts; rākṣasa—demons; ādīra—of them and others; bhaya—fear; haya—becomes; nāśa—destroyed; udaya haile—when the sunrise is actually visible; dharma-karma—all religious activities and regulative principles; ādi—everything; parakāśa—becomes manifest.

TRANSLATION

“With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

TEXT 185

aiche nāmodayārambe pāpa-ādīra kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

SYNONYMS

aiche—similarly; nāma-udaya—of the appearance of the holy name; ārambe—by the beginning; pāpa—reactions of sinful activities; ādīra—of them and others; kṣaya—dissipation; udaya kaile—when there is actually awakening of offenseless chanting; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; haya prema-udaya—there is awakening of ecstatic love.

TRANSLATION

“Similarly, the first hint that offenseless chanting of the Lord’s holy name has awakened dissipates the reactions of sinful life immediately. And when
one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

TEXT 186

‘मुक्ति’ तुच्छ-फल हय नामाभास हैते || १८६ ||

‘mukti’ tuccha-phala haya nāma-abhāsa haite

SYNONYMS

mukti—liberation; tuccha-phala—insignificant result; haya—is; nāma-ābhāsa haite—from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

“Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

TEXT 187

म्रियमानः हरे नाम गृहन् पुत्रोपचारितम् ॥
अज्ञामिलोण्णायां विमृतं अश्वक्ता गृहन् ॥ १८७ ॥

mriyamāṇaḥ harer nāma grānan putrapacāritam ajāmilo ’py agād dhāma kim uta śraddhayā grānan

SYNONYMS

mriyamāṇah—dying; hareḥ nāma—the holy name of the Supreme Lord; grānan—chanting; putra-upacāritam—though spoken for his son; ajāmilah—Ajamila; api—also; agāt—attained; dhāma—the spiritual world; kim uta—what to speak of; śraddhayā—with faith and reverence; grānan—chanting.

TRANSLATION

“While dying, Ajamila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?’

PURPORT

This is a verse from Śrimad-Bhāgavatam (6.2.49).
TEXT 188

ye mukti bhakta nā laya, se kṛṣṇa cāhe dite

SYNONYMS

ye—which; mukti—liberation; bhakta—a devotee; nā laya—does not take; se—that; kṛṣṇa—Lord Kṛṣṇa; cāhe dite—wants to offer.

TRANSLATION

“Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.”

TEXT 189

sāloka-sārṣṭi-sārūpya-sāmīpyaikatvam api uta
dīyamānam na gṛhnanti
vinā mat-sevanar h janāh

SYNONYMS

sāloka—to live on the same planet; sārṣṭi—to acquire the same opulence; sārūpya—to achieve the same bodily features; sāmīpya—to live always near the Supreme Lord; ekatvam—to merge into the existence of the Lord; api—even; uta—certainly; dīyamānam—being offered; na gṛhnanti—do not take; vinā—without; mat-sevanam—My service; janāh—the devotees.

TRANSLATION

“‘My devotees do not accept sāloka, sārṣṭi, sārūpya, sāmīpya, or oneness with Me—even if I offer these liberations—in preference to serving Me.’”

PURPORT

This verse is spoken by Lord Kapila, an avatāra of the Supreme Personality of Godhead, in Śrīmad-Bhāgavatam (3.29.13).
The Glories of Haridasa Ṭhākura

'gopāla cakravarti' nāma eka-jana
majumadāra ēra ghare sei ārindā pradhāna

SYNONYMS
gopāla cakravarti—Gopāla Cakravarti; nāma—named; eka-jana—one person;
majumadāra ēra—at the residence of Hiranya and Govardhana Majumadāra;
sei—he; ārindā pradhāna—the chief tax collector.

TRANSLATION
At the house of Hiranya and Govardhana Majumadāra, a person named Gopāla Cakravarti was officially the chief tax collector.

TEXT 191

gauc;:le rahi' pātsāhā-āge ārindā-giri kare
bāra-lakṣa mudrā sei pātsāra ṭhāṇī bhare

SYNONYMS
gauc;:le rahi'—living in Bengal; pātsāhā-āge—on behalf of the emperor; ārindā-giri kare—acts as the chief tax collector; bāra-lakṣa—twelve hundred thousand; mudrā—coins; sei—he; pātsāra ṭhāṇī—for the emperor; bhare—collects.

TRANSLATION
This Gopāla Cakravarti lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

TEXT 192

parama-sundara, pañcita, nūtana-yauvana
nāmābhāse 'mukti' śuṇi' nā ha-ila sahana

SYNONYMS
parama-sundara—very beautiful; pañcita—learned; nūtana—new; yauvana—youth; nāmā-ābhāse—by the glimpse of awakening of pure chanting of the holy name; mukti—liberation; śuṇi’—hearing; nā ha-ila sahana—could not tolerate.
TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the śāstras regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the statements of the śāstras about how easily liberation can be achieved, for as stated in Bhagavad-gītā (12.5), kleśo 'dhirātata teṣāṁ avyaktāsakta-cetasāṁ: impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamangala Ṭhākura has said, muktih svayam mukūlaṁjali sevate 'smān: liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the ārindā pradhāna, chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura.

TEXT 193

क्रुद्ध हाँगा बले सेह सरोज बचन।
“भाबुकेर सिद्धान्त सुन, पण्डितेर गण॥ १९३ ॥

kruddha haṅga bale sei saroja vacana
“bhāvukera siddhānta śuna, paṇḍitera gaṇa

SYNONYMS

kruddha haṅga—becoming very angry; bale—said; sei—he; sa-roja vacana—angry words; bhāvukera—of an emotional person; siddhānta—conclusion; śuna—just hear; paṇḍitera gaṇa—O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravarti, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. “O assembly of learned scholars,” he said, “just hear the conclusion of the emotional devotee.

TEXT 194

कोटि-अंग्रे ब्रजजाने येखी ‘सुक्ष्म’ नय।
एই কহে সামান্যে সেই ‘স্যাক্ষ’ হয়॥ ১৯৪ ॥

Translation

One billion and one has served Vraja, but he is ‘small’. He said, ‘This is small.’
"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."

**SYNONYMS**

koṭi-janme—after millions upon millions of births; brahma-jñāne—by absolute knowledge; yei—which; mukti naya—liberation is not possible; ei—this person; kahe—says; nāma-ābhāse—simply by the awakening of a glimpse of the pure chanting of the holy name; sei—that; mukti—liberation; haya—becomes possible.

**TRANSLATION**

Haridasa Thakura said, “Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.”

**TEXT 195**

ḥaridāsa cahe, — kene karaha sarṣaya?
śāstre cahe, — nāmābhāsa-mātre ‘mukti’ haya

**SYNONYMS**

ḥaridāsa cahe—Haridasa Thakura said; kene—why; karaha sarṣaya—are you doubtful; śāstre cahe—it is stated in the revealed scriptures; nāma-ābhāsa-mātre—simply by a glimpse of the chanting of the holy name; mukti haya—there is liberation.

**TRANSLATION**

Haridasa Thakura said, “Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.”

**TEXT 196**

bhakti-sukha-āge ‘mukti’ ati-tuccha haya
ataeva bhakta-gaṇa ‘mukti’ nāhi laya
SYNONYMS

bhakti-sukha—transcendental bliss derived from devotional service; äge—before; mukti—liberation; ati-tuccha—extremely insignificant; haya—is; ataeva—therefore; bhakta-gaṇa—pure devotees; mukti—liberation; nāhi laya—do not accept.

TRANSLATION

“For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

TEXT 197

“My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.’”

PURPORT

This verse is quoted from the Hari-bhakti-sudhodaya (14.36).

TEXT 198

vipra kahe,—“nāmābhāse yadi ‘mukti’ naya tabe tōmār nāk kāṭi’ karah nīścaya” ১৯৮॥
SYNONYMS

vipra kahe—the brähmana said; nāma-ābhāse—simply by the awakening of offenseless chanting of the holy name; yadi—if; mukti naya—liberation is not attainable; tabe—then; tomāra—your; nāka—nose; kāṭi’—I shall cut off; karaha niścaya—take it as certain.

TRANSLATION

Gopāla Cakravartī said, “If one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose.”

SYNONYMS

haridāsa kahena—Haridasa Thākura said; yadi—if; nāma-ābhāse—simply by the awakening of the holy name of the Lord; mukti naya—mukti is not available; tabe—then; tomāra—my; nāka—nose; kāṭimu—I shall cut off; ei—this; su-niścaya—certain.

TRANSLATION

Then Haridāsa Thākura accepted the challenge offered by Gopāla Cakravartī. “If by nāmābhāsa liberation is not available,” he said, “certainly I shall cut off my nose.”

SYNONYMS

śuni’ sabhā-sad uṭhe kari’ hāhākāra
majumadāra sei vipre karila dhīkkāra

śuni’—hearing; sabhā-sat—all the members of the assembly; uṭhe—got up; kari’ hāhā-kāra—making a tumultuous sound; majumadāra—Hiranya and Govardhana Majumadāra; sei vipre—unto that brāhmaṇa who was their servant; karila—made; dhīk-kāra—chastisement.
All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. “You are a foolish logician,” he said. “What do you know about the devotional service of the Lord?”

PURPORT

The philosophy enunciated by the Māyāvādīs is called ghaṭa-paṭiṭiyā philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopāla Cakravartī was a ghaṭa-paṭiṭiyā logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

TEXT 202

haridāsa-ṭhākure tuṇi kaili āpamāna!
sarva-nāsa habe tora, nā habe kalyāṇa”
SYNONYMS

haridāsa-ṭhākura—unto Haridāsa Ṭhākura; tuṇī—you; kailī—did; apamāna—insult; sarva-nāsa—destruction of everything; habe—there will be; tora—your; nā—not; habe—will be; kalpāṇa—auspicious result.

TRANSLATION

“You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious.”

TEXT 203

शुनि हरिदास तबे उठिया चलिला।
मजुमदार सेि बिप्रे भ्याग करिला।॥ २०३॥

śuni’ haridāsa tabe uthiyā calilā
majumadāra sei vipre tyāga karilā

SYNONYMS

śuni’—hearing; haridāsa—Haridāsa Ṭhākura; tabe—then; uthiyā calilā—got up and began to go away; majumadāra—Hiraṇya and Govardhana Majumadāra; sei vipre—this brāhmaṇa; tyāga karilā—kicked out.

TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

TEXT 204

सभा-सहिते हरिदासेर पड़िला चरणे।
हरिदास हासिर कहे मधुर-वचने॥ २०४॥

sabhā-sahite haridāsera paḍilā carāne
haridāsa hāsi’ kahe madhura-vacane

SYNONYMS

sabhā-sahite—with all the members of the assembly; haridāsera—of Haridāsa Ṭhākura; paḍilā carāne—fell down at the lotus feet; haridāsa—Haridāsa Ṭhākura; hāsi’—smiling; kahe—said; madhura-vacane—in a sweet voice.
TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

TEXT 205

“তোমাদের দোষ নাহি, এই অজ্ঞ ব্রাহ্মণ।
তার দোষ নাহি, তার তর্কনিষ্ঠা মন ॥ ২০৫ ॥

toma-sabāra doṣa nāhi, ei ajña brāhmaṇa
ṭāra doṣa nāhi, tāra tarka-niṣṭha mana

SYNONYMS

toma-sabāra—of all of you; doṣa—fault; nāhi—there is not; ei—this; ajña—ignorant; brāhmaṇa—so-called brāhmaṇa; tāra doṣa nāhi—he is also not at fault; tāra—his; tarka-niṣṭha—accustomed to speculation; mana—mind.

TRANSLATION

“None of you are at fault,” he said. “Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

TEXT 206

তর্কের গোচর নহে নামের মহিষ।
কোথায় হাইতে জানিবে সে এই সব তত্ত্ব? ২০৬ ॥

tarkera gocara nahe namera mahattva
kothā haite jānibe se ei saba tattva?

SYNONYMS

tarkera—by argument and logic; gocara—appreciable; nahe—is not; namera—of the holy name; mahattva—the glory; kothā haite—from where; jānibe—will know; se—he; ei—this; saba—all; tattva—truth.

TRANSLATION

“One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.
TEXT 207

याहा घर, क्रृष्ण करुण कुशल सबार!
आमार सबझे दुःख ना हउक काहार।” २०७।।

yāha ghara, krṣṇa karuna kuśala sabāra
āmāra sambandhe duḥkha nā ha-uka kāhāra“

SYNONYMS
yāha ghara—go to your homes; krṣṇa karuna—may Lord Kṛṣṇa bestow; kuśala sabāra—blessings to everyone; āmāra sambandhe—on my account; duḥkha—unhappiness; nā ha-uka—may there not be; kāhāra—of anyone.

TRANSLATION
“All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted.”

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone’s insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

\[
tṛṇād api suṣicena
\]
\[
taror api sahiṣṇunā
\]
\[
amāninā mānadenā
\]
\[
kirtaniyāḥ sadā hariḥ
\]

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.” A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

TEXT 208

तबे से हिरण्यदास निज घरे आइल।
सेहे ब्राह्मणे निज धार-माला १०८।।

tabe se hiraṇya-dāsa nīja ghare āila
seī brahmane nījā dvāra-mānā kaila
SYNONYMS

*tabe*—thereupon; *se*—that; *hiranya-dasa*—Hiranya Majumadara; *nija*—own; *ghare*—to home; *aila*—returned; *sei*—that; *brahma-n*—to Gopala Cakravarti; *nija*—own; *dvara*—door; *marna*—prohibition; *kaila*—issued.

TRANSLATION

Then Hiranya dasa Majumadara returned to his home and ordered that Gopala Cakravarti not be admitted therein.

TEXT 209

tina dina bhitare sei viprera 'kushtha' haifa
ati ucca nasa tara galiya paqila

SYNONYMS

*tina dina*—three days; *bhitare*—within; *sei*—that; *viprera*—of the brhma-n; *kushtha*—leprosy; *haifa*—appeared; *ati*—very; *ucca*—raised; *nasa*—nose; *tara*—his; *galiya*—melting; *paqila*—fell.

TRANSLATION

Within three days that brhma-n was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

TEXT 210

campaka-kali-sama hasta-padanguli
koeka ha-ila saba, kusthe gela gali

SYNONYMS

campaka—of a golden-hued flower; *kali*—buds; *sama*—like; *hasta-pada-anguli*—fingers and toes; *konka-da ha-ila*—became crumpled; *saba*—all; *kusthe*—because of leprosy; *gela gali*—melted away.
The brahmanḍa’s toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

Seeing the condition of Gopāla Cakravarti, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brahmanḍa’s offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brahmanḍa suffer the consequences.
TEXT 213

bhakta-svabhāva, —ajña-doṣa kṣamā kare
kṛṣṇa-svabhāva, —bhakta-nindā sahite nā pāre

SYNONYMS

bhakta-svabhāva—the characteristic of a pure devotee; ajña-doṣa—offense by an ignorant rascal; kṣamā kare—excuses; kṛṣṇa-svabhāva—the characteristic of Kṛṣṇa; bhakta-nindā—blaspheming the devotees; sahite nā pāre—cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

Śrī Caitanya Mahāprabhu taught:

\[
\begin{align*}
tṛṇād api sunicena \\
taror api sahiṣṇunā \\
amānīnā mānadena \\
kīrtaniyāḥ sadā hariḥ
\end{align*}
\]

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme Personality of Godhead and glorifying HIm. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsiṁhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. Yadi vaiṣṇava-aparādha utthe hāti mātā (Madhya 19.156). Offending or blaspheming a Vaiṣṇava
has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

**TEXT 214**

बिप्रेर कुष्ठ शुनी हरिदास मने दुःखी हैला।
बलाई-पुरोहिते कही' शान्तिपुर आईला॥ २१४ ॥

viprera kusṭha śuni' haridāsa mane duḥkhī haila
balāi-purohite kahi' śaṁtipura āilā

**SYNONYMS**

viprera—of the brāhmaṇa; kusṭha—leprosy; śuni’—hearing; haridāsa—Haridāsa Ṭhākura; mane—within the mind; duḥkhī haila—became unhappy; balāi-purohite—unto Balarāma Ācārya; kahi’—speaking; śaṁtipura āilā—came to Śaṁtipura.

**TRANSLATION**

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravarti had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiranya Majumāḍāra, he went to Śaṁtipura, the home of Advaita Ācārya.

**TEXT 215**

आचार्ये मिलिया कैला दण्डवत प्रणाम॥
अद्वैत आलिङ्गन करि' करिला सम्मान॥ २१५ ॥

ācārye miliyā kaila đaṇḍavat praṇāma
advaita āliṅgana kari' karilā sammāna

**SYNONYMS**

ācārye miliyā—meeting Advaita Ācārya; kaila—offered; đaṇḍavat praṇāma—obeisances and respects; advaita—Advaita Ācārya; āliṅgana kari’—embracing; karilā sammāna—showed respect.

**TRANSLATION**

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.
TEXT 216

On the bank of the Ganges, in a solitary place, Advaita Acarya made a
cavelike home for Haridasa Thakura and spoke to him about the real meaning
of Srimad-Bhagavatam and Bhagavad-gitâ in terms of devotional service.

TEXT 217

Haridasa Thakura accepted food daily at the house of Advaita Acarya. Meet­
ing together, the two of them would taste the nectar of discourses on the sub­ject matter of Krsna.

TEXT 218

Haridasa Thakura accepted food daily at the house of Advaita Acarya. Meet­
ing together, the two of them would taste the nectar of discourses on the sub­ject matter of Krsna.
Haridāsa kahe, —“gosāñi, kari nivedane more pratyaha anna deha’ kon prayojane?

SYNONYMS

haridāsa kahe—Haridāsa Thākura said; gosāñi—my dear Advaita Ācārya; kari nivedane—let me submit one prayer; more—unto me; pratī-aha—daily; anna deha’—You give food; kon prayojane—what is the necessity.

TRANSLATION

Haridāsa Thākura said, “My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?

TEXT 219

mahā-mahā-vipra ethā kulina-samāja
nice ādara kara, nā vāsaha bhaya lāja!!

SYNONYMS

mahā-mahā-vipra—great, great brāhmaṇas; ethā—here; kulina-samāja—aristocratic society; nice—to a low-class person; ādara kara—You show honor; nā vāsaha—You do not care for; bhaya lāja—fear or shame.

TRANSLATION

“Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

TEXT 220

alaukika acara tomara kahite pai bhaya
sei krpa karibā, —ya-te mor rakśa haya”

SYNONYMS

alaukika acara—uncommon behavior; tomara—Your; kahite—to speak; pai bhaya—I am afraid; sei krpa—that favor; karibā—kindly do; yāte—by which; mora—my; rakśa—protection; haya—there is.
TRANSLATION

“My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society.”

PURPORT

While Haridasa Thakura was staying under the care of Advaita Acarya, he was afraid of the behavior of society in Santipura, Navadvipa, which was full of exceedingly aristocratic brahmanas, kshatriyas and vaisyas. Haridasa Thakura was born in a Mohammedan family and was later recognized as a great Vaisnava, but nevertheless the brahmanas were very critical of him. Thus Haridasa Thakura was afraid that Advaita Acarya would be put into some difficulty because of His familiarity with Haridasa Thakura. Sri Advaita Acarya treated Haridasa Thakura as a most elevated Vaisnava, but others, like Ramacandra Khan, were envious of Haridasa Thakura. Of course, we have to follow in the footsteps of Advaita Acarya, not caring for people like Ramacandra Khan. At present, many Vaisnavas are coming to our Krishna consciousness movement from among the Europeans and Americans, and although a man like Ramacandra Khan is always envious of such Vaisnavas, one should follow in the footsteps of Sri Advaita Acarya by treating all of them as Vaisnavas. Although they are not as exalted as Haridasa Thakura, such Americans and Europeans, having accepted the principles of Vaisnava philosophy and behavior, should never be excluded from Vaisnava society.

TEXT 221

अचार्य कहेन,—“तुम्हि मा करिछ भयः।
सेइ अचारिब, येज शास्त्रमत्त हयः॥ २२१॥

ácārya kahena,—“tumi nā kariha bhaya
sei ácariba, yei śāstra-mata haya

SYNONYMS

ácārya kahena—Advaita Acarya said; tumi—you; nā—not; kariha—do; bhaya—fear; sei ácariba—I shall behave in that way; yei—whatever; śāstra-mata—sanctioned by the revealed scriptures; haya—is.

TRANSLATION

Advaita Acarya replied, “My dear Haridasa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.
Srila Advaita Acarya was not afraid of the strict brahminical culture and customs of society. As stated in the sastric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Krsna says in Bhagavad-gitā:

\[
\text{māṁ hi pārtha vyapāśritya} \\
\text{ye 'pi syuh pāpa-yonayah} \\
\text{striyo vaiśyās tathā śūdrās} \\
\text{te 'pi yānti parāṁ gatim}
\]

“O son of Prtha, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” (Bg. 9.32) Though having taken a low birth in human society, one who accepts Krsna as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or caṇḍāla. That is also a sastric injunction. As stated in Śrimad-Bhāgavatam (2.4.18):

\[
kīraṭa-hūnāndhra-pulinda-pulkaśā \\
ābhīra-śumbhā yavanāḥ khasādayah \\
ye 'nye ca pāpā yad-apāśrayāśrayāḥ \\
śudhyanti tasmāi prabhaviṣṇave namaḥ
\]

Not only the yavanas and khasādayah but even those born in still lower families can be purified (śudhyanti) by the grace of a devotee of Lord Krsna, for Krsna empowers such devotees to perform this purification. Advaita Acarya had confidence in the sastric evidence and did not care about social customs. The Krsna consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Sri Caitanya Mahaprabhu and Advaita Acarya, we can accept a devotee from any part of the world and recognize him as a brāhmaṇa as soon as he is qualified due to following the principles of Vaiṣṇava behavior.
SYNONYMS

tumi khāile—if you eat; haya—there is; koṭi-brāhmaṇa-bhojana—feeding ten million brāhmaṇas; eta bali—saying this; śrāddha-pātra—the dish offered to the forefathers; karāilā bhojana—made to eat.

TRANSLATION

"Feeding you is equal to feeding ten million brahmānas," Advaita Ācārya said. "Therefore, accept this śrāddha-pātra." Thus Advaita Ācārya made him eat.

PURPORT

Śrāddha is prasāda offered to the forefathers at a certain date of the year or month. The śrāddha-pātra, or plate offered to the forefathers, is then offered to the best of the brahmānas in society. Instead of offering the śrāddha-pātra to any other brahmaṇa, Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost brahmānas. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted brahmaṇa, for he was situated above the mode of goodness of the material world. Referring to the Bhaktisandarbha, verse 177, Śrīla Bhaktisiddhānta Sarasvati Ṭhākura quotes the following statements from the Gaurḍa Purāṇa in this connection:

brāhmaṇānāṁ sahasreṇāḥ brāhmaṇānāṁ sahasreṇāḥ
satra-yājī viśiṣyate sarva-vedānta-pāragaḥ
satra-yājī-sahasreṇāḥ sarva-vedānta-paragaḥ

sarva-vedānta-vit-kotya viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasreṇāḥ ekāntya eko viśiṣyate

"A brāhmaṇa qualified to offer sacrifices is better than an ordinary brahmaṇa, and better than such a brahmaṇa is one who has studied all the Vedic scriptures. Among many such brahmānas, one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best."

bhaktir aṣṭa-vidhāḥ hy eṣā
yasmin mlecche 'pi vartate
sa viprendro muni-śreṣṭhaḥ
sa jñāṇī sa ca paṇḍitaḥ
tasmai deyāṁ tato grāhyam
sa ca pūjyo yathā hariḥ
There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of mlecchas or yavanas is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead.

Lord Kṛṣṇa says, “Even if a nondevotee comes from a brāhmaṇa family and is expert in studying the Vedas, he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere pure devotee should be given charity, for he is as worshipable as I.”

TEXT 223

**jagat-nistāra lāgi’ kareṇa cintana avaiṣṇava-jagat kemane ha-ibe mocana?**

**SYNONYMS**

- jagat-nistāra—the deliverance of the people of the whole world;
- lāgi’—for;
- kareṇa cintana—was always thinking;
- avaiṣṇava—full of nondevotees;
- jagat—the whole world;
- kemane—how;
- ha-ibe mocana—will be delivered.

**TRANSLATION**

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. “The entire world is full of nondevotees,” He thought. “How will they be delivered?”

**PURPORT**

Śrīla Advaita Ācārya sets the standard for ācāryas in the Vaiṣṇava sampradāya. An ācārya must always be eager to deliver the fallen souls. A person who establishes a temple or matha to take advantage of people’s sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a gosvāmi or ācārya. One who knows the conclusion of the Śāstras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an ācārya. The role of an ācārya is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī
Thaiowa used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an acarya or gosvami. It would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one’s living.

TEXT 224

कुङ्कुर्णे अवतारितेऽहेन्द्र प्रतिज्ञा करिल।
जल-तुलसी दिया गुज्रा करिते लागिल। || २२४ ||

krṣne avatārite advaita pratijñā karilā
diya-tulasi pūjā karite lāgilā

SYNONYMS

krṣne—Lord Krṣṇa; avatārite—to cause to descend; advaita—Advaita Ācārya; pratijñā—promise; karilā—made; jala-tulasi—Ganges water and tulasi leaves; diya—offering; pūjā—worship; karite—to do; lāgilā—began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Krṣṇa to descend. With this vow, he began to offer Ganges water and tulasi leaves to worship the Lord.

TEXT 225

हरिदासा करे गोंप्नाय नाम-संकीर्तन।
कुङ्कु अवतीर्घ हैवेन—एव ताह्र मन || २२५ ||

haridāsa kare goṇphāya nāma-saṅkīrtana
krṣna avatīrṇa ha-ibena,—ei tāṅra mana

SYNONYMS

haridāsa—Haridāsa Thaiowa; kare—performed; goṇphāya—in the cave; nāma-saṅkīrtana—chanting of the holy name of the Lord; krṣna—Lord Krṣṇa; avatīrṇa ha-ibena—will descend; ei—this; tāṅra mana—his mind.

TRANSLATION

Similarly, Haridāsa Thaiowa chanted in his cave on the bank of the Ganges with the intention to cause Krṣṇa’s descent.
TEXT 226

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

TEXT 227

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

TEXT 228

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.
tarka nā kariha, tarkāgocara tāṅra riti
viśvāsa kariyā śuna kariyā pratiti

SYNONYMS

tarka nā kariha—do not argue; tarka-agocara—beyond argument; tāṅra—his;
riti—behavior; viśvāsa kariyā—believing; śuna—listen; kariyā pratiti—having
confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these
incidents are beyond our material reasoning. One must believe in them with
faith.

TEXT 229

एकदिन हरिदास गोळिपाते बसिया।
नाम-सहीर्दन करेन उच्च करिया॥ २२९ ॥

eka-dina haridāsa goliphate vasiyā
nāma-saṅkirtana karena ucca kariyā

SYNONYMS

eka-dina—one day; haridāsa—Haridāsa Īākura; goṅphāte vasiyā—sitting in
his cave; nāma-saṅkirtana karena—was chanting the holy name of the Lord;
ucca kariyā—resounding very loudly.

TRANSLATION

One day Haridāsa Īākura was sitting in his cave, reciting very loudly the
holy name of the Lord.

TEXT 230

ज्योत्स्नावती रात्रि दश दिश निर्मिल॥
गंगार लहरी ज्योत्स्नाय करेन ज्हल-मल॥ २३० ॥

jyotsnāvati rātri, daśa dik sunirmala
gāṅgāra lahari jyotsnāya kare jhalama

SYNONYMS

jyotsnāvati—full of moonlight; rātri—the night; daśa dik—ten directions; su-
nirmala—very clear and bright; gāṅgāra lahari—the waves of the Ganges;
jyotsnāya—in the moonlight; kare jhalama—appear dazzling.
The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

TEXT 231

dvāre tulasī lepā-pindīra upara
goṅphāra śobhā dekhi’ lokera juḍāya antara

SYNONYMS

dvāre—at the door; tulasī—the tulasi plant; lepā—very clean; pindīra upara—on the altar; goṅphāra śobhā—the beauty of the cave; dekhi’—seeing; lokera—of everyone; juḍāya—was satisfied; antara—the heart.

TRANSLATION

Thus everyone who saw the beauty of the cave, with the tulasi plant on a clean altar, was astonished and satisfied at heart.

TEXT 232

hena-kāle eka nārī arīga āīla
tāṅra aṅga-kāntyā sthāna pīta-varṇa ha-ila

SYNONYMS

hena-kāle—at this time; eka—one; nārī—woman; aṅgane āīla—came to the courtyard; tāṅra—her; aṅga-kāntyā—by the beauty of the body; sthāna—that place; pīta-varṇa ha-ila—became yellowish.

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.
TEXT 233

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

SYNONYMS

tānra—her; aṅga-gandhe—the scent of the body; daśa dik—ten directions; āmodita—perfumed; bhūṣana-dhvanite—by the tinkling of her ornaments; karna—the ear; haya—becomes; camakita—startled.

TRANSLATION

After coming there, the woman offered obeisances to the tulasi plant, and after circumambulating the tulasi plant she came to the door of the cave where Haridāsa Thākura was sitting.

SYNONYMS

āsiyā—coming; tulasire—unto the tulasi plant; sei—that woman; kailā—did; narnaskāra—obeisances; tulasī—the tulasi plant; parikramā—circumambulating; kari’—doing; gelā—went; goṭphā-dvāra—to the door of the cave.

TRANSLATION

After coming there, the woman offered obeisances to the tulasi plant, and after circumambulating the tulasi plant she came to the door of the cave where Haridāsa Thākura was sitting.
The Glories of Haridasa Ṭhākura

SYNONYMS

yoda-hāte—with folded hands; haridāsera—of Haridāsa Ṭhākura; vandilā caraṇa—offered prayers at the lotus feet; dvāre vasi’—sitting at the door; kahe—says; kichu—some; madhura vācana—sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

TEXT 236

“Jagatera bandhu tumi rūpa-guṇavān
tava saṅga lāgi’ mora ethāke prayāṇa

SYNONYMS

jagatera—of the whole world; bandhu—friend; tumī—you; rūpa-guṇa-vān—so beautiful and qualified; tava saṅga—your union; lāgi’—for; mora—my; ethāke prayāṇa—coming here.

TRANSLATION

“My dear friend,” she said, “you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

TEXT 237

more aṅgikāra kara haṅā sadaya
dine dayā kare, —ei sādhu-svabhāva haya”

SYNONYMS

more—me; aṅgikāra kara—accept; haṅā sa-daya—being very kind; dine—to the fallen souls; dayā kare—show favor; ei—this; sādhu-svabhāva—the characteristic of saintly persons; haya—is.

TRANSLATION

“My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen.”
TEXT 238

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

TEXT 239

Haridasa Thakura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

TEXT 240

"sāṅkhya-nāma-saṅkīrtana — ei ‘mahā-yajña’ manye
tāhāte dīkṣita āmi ha-i prati-dine"
SYNONYMS

sāṅkhyā-nāma-saṅkirtana—numerical chanting of the holy name; ei—this; mahā-yajña—great sacrifice; manye—I have vowed; tāhāte dikṣita—initiated in that; āmi—I; ha-i—am; prati-dine—every day.

TRANSLATION

“I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

TEXT 241

yavat kirtana samāpta nahe, nā kari anya kāma
kirtana samāpta haile, haya dikṣāra viśrāma

SYNONYMS

yavat—as long as; kirtana—chanting; samāpta—finished; nahe—is not; nā—not; kari—I do; anya—other; kāma—desire; kirtana—chanting; samāpta—finished; haile—becoming; haya—there is; dikṣāra—of initiation; viśrāma—rest.

TRANSLATION

“As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

TEXT 242

dvāre vasi’ śuna tumī nāma-saṅkirtana
nāma samāpta haile karimu tava priti-ācaraṇa

SYNONYMS

dvāre vasi’—sitting at the door; śuna—hear; tumī—you; nāma-saṅkirtana—chanting of the holy names; nāma—the holy name; samāpta haile—when finished; karimu—I shall do; tava—your; priti—pleasure; ācaraṇa—activities.
TRANSLATION

"Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire."

TEXT 243

ёта бали’ керен төнгө ньам-санкиртнэ \\
сэй нүрү бүс’ керэ срилам-шэрэ \\
eta bali’ karena teñho nāma-saṅkīrtana 
sei nārī vasi’ kare śrī-nāma-śravaṇa

SYNONYMS

eta bali’—saying this; karena—performs; teñho—he; nāma-saṅkīrtana—chanting of the holy name; sei nārī—that woman; vasi’—sitting; kare—does; śrī-nāma-śravaṇa—hearing the holy name.

TRANSLATION

After saying this, Haridāsa Thākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

TEXT 244

किर्तन करिते आसि’ प्रांत्यकाल छैल \\
प्रांत्यकाल देखि’ नारी उठिया चलिल \\
kirtana karite āsi’ prātah-kāla haila 
prātah-kāla dekhi’ nāri uthiyā calila

SYNONYMS

kirtana karite—chanting and chanting; āsi’—coming; prātah-kāla—morning; haila—appeared; prātah-kāla dekhi’—seeing the morning light; nārī—the woman; uthiyā calila—got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.
TEXT 245

এইমত তিনদিন করে অগমন।
নানা ভাব দেখায়, যাতে ব্রহ্মার হরে মন

ei-mata tina-dina kare āgamana
nānā bhāva dekhāya, yāte brahmārā hare mana

SYNONYMS

ei-mata—in this way; tina-dina—three days; kare—she does; āgamana—approaching; nānā bhāva—all kinds of feminine postures; dekhāya—exhibits; yāte—by which; brahmārā—even of Lord Brahmā; hare—attracts; mana—mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

TEXT 246

কৃষ্ণে নামাভিষেক মন। সদা হরিদাস।
অরণ্যে রোদিত হেল শ্রীভাবপ্রকাশ।

kṛṣṇe nāmāvīṣṭa-manā sadā haridāsa
aranye rodita haila stri-bhāva-prakāśa

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; nāma-āvīṣṭa—absorbed in chanting the holy name; manā—mind; sadā—always; haridāsa—Haridāsa Ṭhākura; aranye—in the wilderness; rodita—crying; haila—became; stri-bhāva-prakāśa—exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

TEXT 247

তৃতীয় দিবসের রাত্রি-শেষ ঘরে হেল।
ঠাকুরের স্থানে নারী কহিতে লাগিল।
trīya divasera rātri-śeṣa yabe haila
ṭhākurera sthāne nārī kahite lāgila

SYNONYMS
trīya divasera—of the third day; rātri-śeṣa—the end of the night; yabe—when; haila—there was; ṭhākurera—of Haridāsa Ṭhākura; sthāne—at the place; nārī—the woman; kahite lāgila—began to speak.

TRANSLATION
At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

TEXT 248
“তিন দিন বেঞ্চিয়া আমার করি' আধ্যাত্মন।
রাত্রি-দিনে মহে জোমার নাম-সমাপন।” ২৪৮॥

“tina dina vañcilā āmā kari' āśvāsana
rātri-dine nahe toma rā nāma-samāpana”

SYNONYMS
tina dina—for three days; vañcilā—you have cheated; āmā—me; kari’ āśvāsana—giving assurance; rātri-dine—throughout the entire day and night; nahe—is not; toma rā—your; nāma-samāpana—finishing of the chanting of the holy name.

TRANSLATION
“My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished.”

TEXT 249
হরিদাস ঠাকুর কহেন,— “আমি কি করিমু?
নিয়ম করিয়াঢি তাহা কেনেন ছাড়িমু?” ২৪৯॥

haridāsa ṭhākura kahena, —“āmi ki karim? niyama kariyāchi, tāhā koman chādimu?”

SYNONYMS
haridāsa ṭhākura—Haridāsa Ṭhākura; kahena—said; āmi ki karim—what shall I do; niyama kariyāchi—I have made a vow; tāhā—that; keman—how; chādimu—shall I give up.
Haridāsa Ṭhākura said, “My dear friend, what can I do? I have made a vow. How, then, can I give it up?”

After offering obeisances to Haridāsa Ṭhākura, the woman said: “I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” This was actually proved by the behavior of Haridāsa Ṭhākura. Māya enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, mām eva ye prapadyante māyāṁ etāṁ taranti te: “One who is surrendered unto Me cannot be conquered by the illusory energy.” The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? It was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.
TEXT 251

brahmādi jiva, āmi sabāre mohiluṅ
ekelā tomare āmi mohite nāriloṅ

SYNONYMS

brahma-ādi jiva—all living entities, beginning from Lord Brahmā; āmi—I; sabāre mohiluṅ—captivated everyone; ekelā—alone; tomare—you; āmi—I; mohite nāriloṅ—could not attract.

TRANSLATION

“I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of māyā. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of māyā. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy māyā. The verdict of the śāstras is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer; instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of māyā (mām eva ye papa-dyante māyām etāṁ taranti te). A pure living entity who thus attains the stage of anartha-nivṛtti, cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:
“In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of Godhead, Sri Krsna.” (B.r.s. 1.4.15) If one is actually executing devotional service, then anarthas, the unwanted things associated with material enjoyment, will automatically disappear.

**TEXTS 252-253**

**SYNONYMS**

mahā-bhāgavata—the foremost devotee; tumi—you; tomāra darśane—by seeing you; tomāra—your; kṛṣṇa-nāma—of the holy name of Kṛṣṇa; kīrtana—chanting; sravaṇe—by hearing; citta—consciousness; suddha haila—became purified; căhe—wants; kṛṣṇa-nāma laite—to chant the holy name of Lord Kṛṣṇa; kṛṣṇa-nāma upadeśī—instructing about chanting the Hare Kṛṣṇa mahā-mantra; kṛpā kara—show mercy; mote—unto me.

**TRANSLATION**

“My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.
TEXT 254

There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord.

SYNONYMS

caitanya-avatāre—by the incarnation of Śrī Caitanya Mahāprabhu; vahe—flows; prema-amrta—of the eternal nectar of love of Godhead; vanyā—the flood; saba jiva—all living entities; preme—in ecstatic love; bhāse—float; prthivi—the whole world; haila—became; dhanyā—thankful.

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord.

TEXT 255

Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

SYNONYMS

e-vanyāya—in this inundation; ye—anyone who; nā bhāse—does not float; sei—that; jiva—living entity; chāra—most condemned; koṭi-kalpe—in millions of kalpas; kabhu—at any time; tāra—his; nāhika—there is not; nistāra—deliverance.

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The kalpa is explained in Bhagavad-gītā. Sahasra-yuga-paryantam ahar yad brahmaṇo viduh. One day of Brahmā is called a kalpa. A yuga, or mahā-yuga, consists of 4,320,000 years, and one thousand such mahā-yugas constitute one kalpa.
The author of Śrī Caitanya-caritāmṛta says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such kalpas.

**TEXT 256**

 пу́рве а́ми рा́ма-нāма пā́ṇā́чи ‘śiva’ ха́ите
tomāra saṅge lobha haila kṛṣṇa-nāma laite

SYNONYMS

пу́рве—formerly; а́ми—I; рा́ма-нāма—the holy name of Lord Rāma; пā́ṇā́чи—got; śiva ха́ите—from Lord Śiva; tomāra saṅге—by your association; lobha hailе—I became greedy; kṛṣṇa-nāma laite—to chant the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

“Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

**TEXT 257**

мukti-hetuka tāraka haya ‘rāma-nāma’
‘kṛṣṇa-nāma’ pāraka haṅā kare prema-dāna

SYNONYMS

мukti-hetuka—the cause of liberation; tāraka—deliverer; haya—is; rāma-nāma—the holy name of Lord Rāma; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; pāraka—that which gets one to the other side of the ocean of nescience; haṅā—being; kare—gives; prema-dāna—the gift of love of Kṛṣṇa.

TRANSLATION

“The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.
PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa mahā-mantra. The Hare Kṛṣṇa mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the śāstra:

ye 'nye 'ravindākṣa vimukta-māninas
tvāya asta-bhāvād aviṣuddha-buddhayāḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayāḥ

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." (Śrimad-Bhāgavatam 10.2.32) Yuṣmad-aṅghrayāḥ refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa's lotus feet, he falls down (patanty adhaḥ), even from liberation. The Hare Kṛṣṇa mahā-mantra, however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

TEXT 258

कृष्णानाम देहेऽ तुम्हि योरे कर धन्या ।
आनारे ज्ञानय शैच एव प्रेमवश्च ॥ २५८ ॥

kṛṣṇa-nāma deha' tumi more kara dhanyā
āmāre bhāsāya yaiche ei prema-vanyā

SYNONYMS

kṛṣṇa nāma—the holy name of Lord Kṛṣṇa; deha’—please give; tumi—you; more—me; kara dhanyā—make fortunate; āmāre—me; bhāsāya—may cause to float; yaiche—so that; ei—this; prema-vanyā—inundation of ecstatic love of Lord Kṛṣṇa.
TRANSLATION

"Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu."

TEXT 259

एते बलीं बंधि वर्धिनाथ्रेतरे चरणः।
हरिदास कहे—"कर कृष्ण-संकीर्तन" || २५९ ||

eta bali’ vandilā haridāsera caraṇa
haridāsa kahe,—“kara kṛṣṇa-saṅkīrtana”

SYNONYMS

eta bali’—saying this; vandilā—worshiped; haridāsera caraṇa—the lotus feet of Haridāsa Ṭhākura; haridāsa kahe—Haridāsa said; kara—just perform; kṛṣṇa saṅkīrtana—chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Maya worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, “Just perform chanting of the Hare Kṛṣṇa maha-mantra.”

PURPORT

Now even Maya wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa maha-mantra.

TEXT 260

उपदेश पत्रं मयाय चलिला हंग्रं ग्रीं।
एसव कथाते कारो न जन्मे प्रतितिः॥ २६० ॥

upadeśa pāṇā māyā calilā haṅṅā prita
e-saba kathāte kāro nā janme pratita

SYNONYMS

upadeśa pāṇā—getting this instruction; māyā—Māyā; calilā—left; haṅṅā prita—being very pleased; e-saba kathāte—in all these narrations; kāro—of someone; nā—not; janme—there is; pratita—faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.
TEXT 261

प्रतिता करिते कहि कारण इहार।
याहार अभवणे हय बिशास सबार॥ २६१॥

pratita karite kahi kārana ihāra
yāhāra śravanaḥ haya viśvāsa sabāra

SYNONYMS
pratita karite—just to make one faithful; kahi—I say; kārana ihāra—the reason for this; yāhāra śravanaḥ—hearing which; haya—there is; viśvāsa—faith; sabāra—of everyone.

TRANSLATION
Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

TEXT 262

चैतन्यावतारे कृष्णप्रेमे लुब्ध हाँ॥
ब्रह्म-शिव-सनकादि पृथिवीते जन्मिय॥ २६२॥

caitanyāvatāre kṛṣṇa-preme lubdha haṃ
brahma-siva-sanakādi prthivite janmiyā

SYNONYMS
caitanya-avatāre—in the incarnation of Śrī Caitanya Mahāprabhu; kṛṣṇa-preme—for ecstatic love of Kṛṣṇa; lubdha haṃ—being very greedy; brahma—Lord Brahmā; śiva—Lord Śiva; sanaka-ādi—the Kumāras and others; prthivite—on this earth; janmiyā—taking birth.

TRANSLATION
During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

TEXT 263

कृष्णम लंगा नाचें, क्रोमबम्ब्रय भासे॥
सायन-प्रह्लादादि आसे मनुष्य-प्रकाश॥ २६३॥
The Glories of Haridasa Thakura

Text 265

krṣṇa-nāma laṅā nāce, prema-vanyāya bhāse
nārada-prahlādādi āse manuṣya-prakāśe

SYNONYMS

krṣṇa-nāma—the holy name of Lord Kṛṣṇa; laṅā—chanting; nāce—dance; prema-vanyāya—in the inundation of the flood of love of Godhead; bhāse—float; nārada—the sage Nārada; prahlāda-ādi—and devotees like Prahlāda; āse—come; manuṣya-prakāśe—as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

Text 264

lakṣmi-ādi kari’ kṛṣṇa-preme lubdha haṅā
nāma-prema āsvādilā manuṣye janmiyā

SYNONYMS

lakṣmi-ādi—the goddess of fortune and others; kari’—in this way; kṛṣṇa-preme—for love of Kṛṣṇa; lubdha haṅā—being greedy; nāma-prema—the holy name of Kṛṣṇa in love; āsvādilā—tasted; manuṣye janmiyā—taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

Text 265

anyera kā kathā, āpane vrajendra-nandana
avatari’ kareṇa prema-rasa āsvādana
SYNONYMS

anyera kā kathā—what to speak of others; āpane—personally; vrajendra-nanda—the son of Nanda Mahārāja, Kṛṣṇa; avatari—descending; kareṇa—performs; prema-rasa āsvādana—tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

TEXT 266

māyā-dāsī ‘prema’ māge,—iṭhe ki vismaya?
‘sādhu-krpā’-nāma’ vinā ‘prema’ nā janmaya

SYNONYMS

māyā-dāsī—the external energy is a maidservant; prema māge—she wants love of Godhead; iṭhe—in this; ki vismaya—what is the wonder; sādhu-krpā—the mercy of the devotee; nāma—chanting of the holy name; vinā—without; prema—love of Godhead; nā janmaya—is not possible.

TRANSLATION

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

TEXT 267

caitanya-gosāñīra lilāra ei ta’ svabhāva
tribhuvana nāce, gāya, pāṅgā prema-bhāva

SYNONYMS

caitanya-gosāñīra—of Lord Śrī Caitanya Mahāprabhu; lilāra—of the pastimes; ei—this; ta’—certainly; sva-bhāva—the characteristic; tri-bhuvana nāce—the three worlds dance; gāya—chant; pāṅgā—getting; prema-bhāva—love of Kṛṣṇa.
TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

TEXT 268

कृष्ण-आदि, आर यात स्थावर-जमेम ||
कृष्णप्रेमे मन्द करे कृष्ण-सन्निर्तने || २६८ ||

krṣṇa-ādi, āra yata sthāvara-jaṅgame
krṣṇa-preme matta kare krṣṇa-saṅkīrtane

SYNONYMS

krṣṇa-ādi—beginning from Kṛṣṇa; āra—and; yata—all; sthāvara-jaṅgame—moving and nonmoving creatures; krṣṇa-preme—in love of Kṛṣṇa; matta—maddened; kare—make; krṣṇa-saṅkīrtane—chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 269

स्वरूप-गोसाङ्गेन कड़ुचाय ये-लीला लिखिल ||
रघुनथादास-मुखे ये सब शुनिल || २६९ ||

svarūpa-gosāṅi kaṭacāya ye-līlā likhila
raghunātha-dāsa-mukhe ye saba śunila

SYNONYMS

svarūpa-gosāṅi—Śvarūpa Dāmodara Gosvāmī; kaṭacāya—in his notes; ye—whatever; līlā—pastimes; likhila—has noted; raghunātha-dāsa-mukhe—from the mouth of Raghunātha dāsa Gosvāmī; ye—that; saba—all; śunila—I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Śvarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.
TEXT 270

sei saba lilā kahi saṅkṣepa kariyā
caitanya-krpāte likhi kṣudra-jīva haṅā

SYNONYMS
sei saba—all those; lilā—pastimes; kahi—I say; saṅkṣepa kariyā—in brief; caitanya-krpāte—by the mercy of Lord Śri Caitanya Mahāprabhu; likhi—I write; kṣudra-jīva haṅā—being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śri Caitanya Mahāprabhu, since I am an insignificant living being.

TEXT 271

haridāsa ṭhākurera kahilun mahimāra kaṇa
yāhāra śravaṇe bhaktera juḍāya śravana

SYNONYMS
haridāsa ṭhākurera—of Haridāsa Ṭhākura; kahilun—I have described; mahimāra—of the glories; kaṇa—a fragment; yāhāra—of which; śravana—the hearing; bhaktera—of the devotees; juḍāya—satisfies; śravana—the aural reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa Ṭhākura. Hearing this satisfies the aural reception of every devotee.

TEXT 272

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāṁṛta kahe kṛṣṇadāsa
SYNONYMS

śṛi-rūpa—Śrīla Rūpa Gosvāmī; raghuṇāṭha—Śrīla Raghunāṭha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.
References

The statements of Śrī Caitanya-caritāmṛta are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to Śrī Caitanya-caritāmṛta’s translations. Numerals in regular type are references to its purports.

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Ujjvala-nilāmaṇi (Rūpa Gosvāmī), 74

Vedānta-sūtra, 166, 169
Glossary

A

Āmāni—that food which is not offered to Lord Jagannātha.
Amukha—technical term for drama introduction, further classified into five kinds.
Anartha-nivṛtti—the cessation of everything unwanted.
Antya-līlā—last pastimes of Caitanya.
Arūṇa gems—rubies decorating Kṛṣṇa’s flute.
Asamśkrītāḥ—unreformed.
Asura—a demon.
Ātapa-cāula—white rice.
Avatāra—one who descends from the spiritual sky.
Āvēśa-avatāras—incarnations, or empowered living beings.

B

Bābāji—renounced order beyond sannyāsa, in which one chants and reads.
Bhajanānandi—a devotee who always engages in devotional activities but doesn’t preach.
Brahmānanda—pleasure derived from impersonal liberation.

C

Cāṇḍāla—lowborn.
Caturmāsya—four months of the rainy season when sannyāsis do not travel.

D

Dharma-dhvaji—one who accepts sannyāsa but again becomes agitated by senses.
Dharma-kalanka—one who accepts sannyāsa but again becomes agitated by senses.

G

Gandharvas—celestial singers.
Gaura-gopāla mantra—mantra composed of four syllables: rā-dhā-kṛṣṇa.
Gaura mantra—Gau-ra-aṅga.
Chara-bhāta—rice prepared at home, not offered to Lord Jagannātha at temple.
Ghata-paṭiyā—Māyāvāda philosophy which sees no distinctions, stating that everything is one.
Gosāñi—a teacher or ācārya.
Gosṭhīyānandi—a devotee who is expert in devotional activities and is also a preacher.
Gunuḍīcā-mārjana—washing and cleansing the temple Guṇḍīcā.
Indra-nilā—gems decorating Kṛṣṇa’s flute.

Jīva—the living entity.

Kalpa—a day of Brahmā.
Kāma-lekha—exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another.
Karmīṣ—fruitive workers.
Kevalādvaita-vādis—Māyāvādī philosophers.
Khāsādayah—low born.
Kriyā-hīnāḥ—devoid of spiritual behavior.

Mad elephant offense—offense against the lotus feet of a Vaiṣṇava.
Mahā-bhāgavata—highly elevated devotee.
Mānā—standard of measurement in Orissa for rice and grains.
Manu-saṁhitā—lawbook for mankind.
Markaṭa-vairāgya—renunciation of the monkeys.
Maṭha—temple.
Māyā—the external energy of the Lord.
Mlecchas—men who are unclean in their habits.
Mukta-puruṣa—a liberated soul.

Nāmābhāsa—awakening of the offenseless chanting of the holy name.
Nanda Mahārāja—father of Kṛṣṇa.
Nāndi-śloka—the introductory portion of a drama, which is written to invoke good fortune.
Niskīṇcana—free from all material possessions.
Nirguṇa—having no material qualities.

Patita-pāvana—Lord Caitanya, the deliverer of all fallen souls.
Glossary

**Pātra**—players in a drama.

**Prarocanā**—the method inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience.

**Prasāda**—mercy of Kṛṣṇa.

**Prasādi**—food offered to Lord Jagannātha.

**Prasāda**—remnants of foodstuff offered to Kṛṣṇa.

**Pravartaka**—introduction to a drama, when the players first enter the stage in response to the time.

---

**R**

Rādhikā—same as Rādhārānī.

---

**S**

**Sādhu**—saintly person.

**Sādhu-saṅga**—association with devotees.

**Sālokya**—liberation of living on a Vaikuṇṭha planet.

**Sāmipya**—liberation of living as a personal associate of the Lord.

**Śampradāya-ācāryas**—Śrī Rāmānujācārya, Madhvācārya, Viśṇusvāmī and Nimbarka.

**Saṅkirtana**—congregational chanting of the holy name.

**Saṅskṛta**—purified.

**Saṁtapta-dvipa**—the seven islands.

**Saṁratā**—simplicity.

**Saṅrāka-bhāṣya**—Śaṅkarācārya’s commentary on Vedānta.

**Sārūpya**—liberation of having a form the same as the Lord’s.

**Śāstras**—Vedic scriptures.

**Ṣāttvika**—the material quality of goodness.

**Siddha-cāula**—brown rice.

**Ṣīkharini**—a blend of yogurt and sugar candy.

**Śrī-bhāṣya**—commentary on Vedānta by Rāmānujācārya.

**Ṣukla-cāula**—white rice.

**Ṣrāddha**—prāsāda offered to the forefathers at a certain date of the year or month.

**Ṣrāddha-pātra**—plate offered to the forefathers and then to the best of the brāhmaṇas.

**Śrī-sambhāṣāna**—talking with women.

---

**T**

**Tulasi**—a pure devotee in the form of a tree, most beloved by Kṛṣṇa.
Udghātyaka—a dancing appearance of a player in drama.

Vaiṣṇava-aparādha—offenses at the lotus feet of a Vaiṣṇava.
Vidagdha-mādhava—a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.
Vidyā—knowledge.
Vairāgya—renunciation.
Vaikuṇṭha—the spiritual kingdom.
Viṣistadvaita-vāda—philosophy established by the commentary Śrī-bhāṣya by Rāmānujācārya.
Vithi—beginning of a drama consisting of only one scene.

Yadukumāra—Kṛṣṇa who manifests pastimes in Mathurā and Dvārakā, known as.
Yajña—sacrifice.
Yavanas—men who are bereft of Vedic culture and unclean in their habits.
Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ख ङ ए एै एौ

ษ छ ठ ठू ड डू र रू ल लू

'ṁ (anusvara) ॐ (candra-bindu) ॐ (visarga)

Consonants

Gutterals: क ka ख kha ग ga घ gha ो ŋ na

Palatals: च ca छ cha ज ja झ jha ए एं na

Cerebrals: ट ṭa ठ ṭha ड ḍa ढ ḍha न na

Dentals: त ta थ tha द da ध dha न ma

Labials: प pa फ pha ब ba भ bha म ma

Semivowels: य ya र ra ल la ब ba

Sibilants: श sa ष ṣa स sa ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

ः इ ई उ ऊ फ फू फौ फै फौ फै फौ

For example: का kā कि ki की ki कु ku कू ku कृ kṛ कृ kṛ के ke कै kai को ko कौ kau
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virama (ʌ)} \) indicates that there is no final vowel.  

The letters above should be pronounced as follows:

\[ \begin{align*}
\text{a} & \text{— like the } o \text{ in hot; sometimes like the } o \text{ in go;  
final } a \text{ is usually silent.} \\
\text{ā} & \text{— like the } a \text{ in far.} \\
\text{i, ī} & \text{— like the } ee \text{ in meet.} \\
\text{ū} & \text{— like the } u \text{ in rule.} \\
\text{ṛ} & \text{— like the } ri \text{ in rim.} \\
\text{ṝ} & \text{— like the } ree \text{ in reed.} \\
\text{e} & \text{— like the } ai \text{ in pain; rarely like } e \text{ in bet.} \\
\text{ai} & \text{— like the } or \text{ in born.} \\
\text{o} & \text{— like the } o \text{ in go.} \\
\text{au} & \text{— like the } ow \text{ in owl.} \\
\text{ṁ} & \text{— (anusvara) like the } ng \text{ in song.} \\
\text{ḥ} & \text{— (visarga) a final } h \text{ sound like in } Ah. \\
\text{ṅ} & \text{— (candra-bindu) a nasal } n \text{ sound  
like in the French word } bon. \\
\text{k} & \text{— like the } k \text{ in kite.} \\
\text{kh} & \text{— like the } kh \text{ in Eckhart.} \\
\text{g} & \text{— like the } g \text{ in got.} \\
\text{gh} & \text{— like the } gh \text{ in big-house.} \\
\text{n} & \text{— like the } n \text{ in bank.} \\
\text{c} & \text{— like the } ch \text{ in chalk.} \\
\text{ch} & \text{— like the } chh \text{ in much-haste.} \\
\text{j} & \text{— like the } j \text{ in joy.} \\
\text{jh} & \text{— like the } geh \text{ in college-hall.} \\
\text{n} & \text{— like the } n \text{ in bunch.} \\
\text{ṭ} & \text{— like the } t \text{ in talk.} \\
\text{ṭh} & \text{— like the } th \text{ in hot-house.} \\
\text{ḍ} & \text{— like the } d \text{ in dawn.} \\
\text{ḍh} & \text{— like the } dh \text{ in good-house.} \\
\text{ṇ} & \text{— like the } n \text{ in grav.} \\
\text{t} & \text{— as in talk but with the tongue against the  
teeth.} \\
\text{th} & \text{— as in hot-house but with the tongue against the  
teeth.} \\
\text{d} & \text{— as in dawn but with the tongue against the  
teeth.} \\
\text{dh} & \text{— as in good-house but with the tongue against the  
teeth.} \\
\text{n} & \text{— as in nor but with the tongue against the  
teeth.} \\
\text{p} & \text{— like the } p \text{ in pine.} \\
\text{ph} & \text{— like the } ph \text{ in philosopher.} \\
\text{b} & \text{— like the } b \text{ in bird.} \\
\text{bh} & \text{— like the } bh \text{ in rub-hard.} \\
\text{m} & \text{— like the } m \text{ in mother.} \\
\text{y} & \text{— like the } j \text{ in jaw.} \\
\text{r} & \text{— like the } r \text{ in run.} \\
\text{l} & \text{— like the } l \text{ in law.} \\
\text{v} & \text{— like the } b \text{ in bird or like the } w \text{ in dwarf.} \\
\text{s, ś} & \text{— like the } sh \text{ in shop.} \\
\text{s} & \text{— like the } s \text{ in sun.} \\
\text{ḥ} & \text{— like the } h \text{ in home.} \\
\text{ḥ} & \text{— like the } h \text{ in home.} \\
\end{align*} \]

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.
This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śri Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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anunaya kari' prabhure ghare vasailā
anupamera gangā-prāpti kaila nivedane
anupamera lägi' tānre kichu vilambha ha-ila
ānuṣaṅgīka phala nāmera—’mukti’, ’pāpa-
anyathā e artha kārā nāhi haya jñāna

anyera kā kathā, āpane vrajendra-nandana
anyapadesa paṇḍita—kahe gosāñīra ṭhānī
āpāna bhavana āilā tāre āsvāsiyā
āpāna kārūnyā, loke vairāgya śīkṣaṇa
’’āpane bolāna more, ihā yadi jāni

ārā alaukika eka caritra tāṅhāra
ārā dina gopālere deśe pāthālā
ārā dina kēha tāra dekha nā pāilā
ārā dina māhā-prabhu dekhi’ jagannātha
ārā dina mahā-prabhu saba bhakta laṅā

ārā dina prabhu rūpe miliyā vasilā
ārā dina rātri haile vēṣyā āila
ārā dina sabā laṅā karīla gamana
ārā dina sābe paramāṇanda-puri-sthāne
ārā dina sandhyā ha-ite ṭhākura ṭhānī āila

ārā dina seī bālaka prabhu-sthāne āilā
ārā dina dāmodara nibhrte bolāilā
ārā dina sabe mēli’ prabhura carane
ārā guhyā-kathā tāṅhīe smaranā karāiha
ārāmbhiyāchilā, ebe prabu-ājñā pānā

ārā nānā-desēra loka āsī’ jagannātha
ārārya-jana-pariśriyā-damita-divya-veśādaro
aranyo rodita haila stri-bhāva-prakāsa
asānkhya lokerā ghatā—, keha āise yaya
’āsība ājñā dilā prabhu keñe nā āilā?’

āsī’ seī durgā-maṇḍape vāsā kaila
āsī’ uttarilā haridāsa-vāsa-sthāle
āsīyā dekhi sahe ta kukkure
āsīyā rahilā balarāma-ācārya ghare
āsīyā tulasi seī kailā namāskāra

āsīyā vasilā durgā-maṇḍapa-upare
āsmin sampūṭite gābhīra-kapātaīr ābhīra-pallī-
āśru, kampa, stambha, sveda, sāttvika vikāra
āśte-vyastē āmi giyā sakali khaïlā

āśte-vyastē purī-gosāñī prabhu āge gelā
ataeva āmāra dekha nāhila tāṅhīe sāthe
ataeva bhakta-gaṇa ’mukti’ nāhi laya
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kabhu krpa karibena yate dayalu antara
kabhu nahi khai aiche mi$tanna-vyanjana'
kar;Jaca kariya kichu lagila likhite
kaha, tomara kavitva suni' haya camatkara"
kahite liigila kichu sumadhura svare
kali avasya tahara sange ha-ibe sangame'

'kali dubkha paila, aparadha na la-iba mora

kar$an ve(lu-svanair gopir
ka5isvara, sankara, damodara, mukunda
ka5ite vedanta par;li' gela tanra thani
kasmat tvaya sakhi guror vi$ama grhita
k!i$thera putali tumi para nacaite
kata-k$a(le se biilaka uthi' yabe gela
"kavitva na haya ei amrtera dhara

keha kichu kahe karite apana pavitra
keha kona amse varQe, nahi paya para
keha nil bujhite pare tomara gor;Jha nata
kene sloka par;Je-iha keha nahi jane
khanna kahe,-"mora paika yauka tomara
kiba premavese kahe, kibii satya haya
ki lagi' ki kare, keha na pare bujhite
ki lagiya dvara-mana, kare upavasa?"
ki lagiya dvara-mana keha nahi jane
kim kavyena kaves tasya
ki mora kartavya, yate yaya bhava-klesa"
kimva pamara-kama-karmuka-paritrasta
kirtana kare haridasa pratab-kale haila
kirtana karite aiche ratri-5e$e haila
kirtana karite as;• pratab-kala haila
kirtana samapta haile, haya dik$ara visrama
"kon aparadha, prabhu, kaila haridasa?
kona-prakare haridasera chidra nahi piiya
konkar;Ja ha-ila saba, ku$1he gela gali'

krame sri-rOpa-gosiiili sakali kahila
krpa kari' kara mo-adhame nistara"
krpa kari' rOpe sabe kaila alingana
krpa kari' rOpe sabe kaila alingana
kr$Qa-adi, !ira yata sthavara-jangame
kr$Qa avatlrQa ha-ibena, -ei tanra mana
kr$Qa bali' nace saba premavi$ta hana
kr$Qa-bhakti vina prabhura na haya ullasa
kr$Qa-lila-nataka karite haila mana
kr$Qa-nama deha' tumi more kara dhanya
kr$Qa-nama lana nace, prema-vanyaya bhase
'kr$Qa-nama' piiraka hanii kare prema-dana
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kr$Qa-svabhava,-bhakta-ninda sahite na
kr$Qe avatiirite advaita pratijna karila

kr$Qe namavi$fa-mana sada haridasa

"kr$Qere bahira nahi kariha vraja haite

krta yatra cikitsapi
kruddha hana bale sei sarO$a vacana
kruddha hailii mleccha ujira aila tara ghara
k$a(leke asru muchiya sunya dekhi' pata
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śacira mandire, āra nityānanda-nartane
śadhu-kṛpā-‘nāma’ vinā ‘prema’ nā janmaya

sādvaitarāv sāvadhūtara parijana-sahitarān
sādvaitarāv sāvadhūtara parijana-sahitarān
sad-var&śatas tava jānīḥ puruṣottamasya
saḥacari nirātankaḥ ko ‘yān yuvā mudira-
sahite na pāre, dāmodara kahite lāgilā

sakala brāhmade-śiva khaṇḍāilā saṁśāra
sakala-brāhmāṇḍa-śiva kariḷā nītāra
sakala jagate haya ucca sāṅkīrtana
sakala vaiśeṣavera mane camatkāra haila

sakhi murali viśāla-cchidra-jañena pūrṇa
sakhi sthra-kulāṅgaṇa-nikara-nivi-
saṅkhyā-bhāvākrānta-citta, gopa-avatāra
sāṅsārāt-dārsanā, aya yogya-bhakta-jive

sāṅsārāt-dārsanācāya saha niratatikāyā
dsstro sāṅgita jānīḥ puruṣottamāya
sahite na pare, damodara kahite lagila

sāṁśārya eka dākṣitha prabhute pravartane
sāmāya eka dākṣitha prabhute pravartane
samāya tena vidheyārā
samāya tena vidheyārā

sāmudra-sūtra karibe rūpa-gosāṅī gelā
saṃmukhe asiya ajría dila bahu kṛpā kari'
saṃmukhe asiya ajría dila bahu kṛpā kari'
saṁsāra-saṅgītā prabhute pravartane
saṁsāra-saṅgītā prabhute pravartane

sāngānu kari saṅgita-śāstra karite pravartane
sāṅgītā sāṅgītā prabhute pravartane
sāṁsāra-śāstra prabhure vimala
sāṁsāra-śāstra prabhure vimala

sāngānu kari saṅgita-śāstra karite pravartane
sāṁsāra-śāstra prabhure vimala
sāṁsāra-śāstra prabhure vimala
sāṁsāra-śāstra prabhure vimala

sāṅgānu kari saṅgita-śāstra karite pravartane
sāṁsāra-śāstra prabhure vimala
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sāṁsāra-śāstra prabhure vimala

sāṅkhyā-nāma-saṅkīrtana—ei ‘mahā-
saṅkha pañā rūpa pañṣa lāgilā
tantoṣa pañālī dhकhi‘ vyājana-paripaṭî
saptā-dvīpera loka āra nava-khaṇḍa-vāsi
sārvabhauma-śāṅkānanda-śaṅkāpā-sāthā

sārvabhauma-śāṅkānanda parīkṣa karite
sarvasāya śiromāṇa prabhhu kahite lāgilā
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<td>śloka śuni’ haridāsa ha-ilā ullāśi</td>
<td>——′eiti stuti haila′</td>
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<td>śloka śuni’ sabāra ha-ilā ānanda-vismaya</td>
<td>——′kyā kaha, dāmodara?′</td>
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<td>snāna bhogāna kara, āpane krodha yābe′</td>
<td>——sama'kāra citte camatkāra haila</td>
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<td>snehe rāndhila prabhura priya ye vyāñjana</td>
<td>——sama’kāra citte camatkāra haila</td>
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<td>so yam vasanta-samāyah samiyyā yaśmin</td>
<td>——sama’kāra citte camatkāra haila</td>
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<td>5uni’ prabhura bhakta-ganera camatkāra haila</td>
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<td>——sama’kāra citte camatkāra haila</td>
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<td>5uni’ mahāprabhu īṣat hāsiyyā rahilā</td>
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tāhā vinā nahe tomāra ṣṛdayānuvāda”
taiçe gaura-kānti, taiçe sadā premāveṣa
taiçe tumī navadvipe kari’ avatāra
tāla-patre śloka likhi’ cāleṭe rākhilā

tamālasya skandhā vinihita-bhuja-vallair iyām

tāhāra prabhāva-prema jāne dui-jane

tāhāra āṅga-gandhe daśa dik āmodita
tāhāra āṅga-kāntyē sthāna pīta-varṇa ha-īla
tāhāra apamāṇa karite nāṇā upāya kare
tāhāra pītā ‘viśayi’ baḍa satānanda-khānā

tāhāra ṭāni tāṅgula māgī’ ānīla haridāsā
tāhāra karāilā sābara carana vandana
tārā bhaye sabē kare sāṅkoca vyavahārā
tārā doṣā nāhī, tārā tarka-nilūṭha mana
tārā ghāra-grāma lūṭe tīna-dīna rāhiyā

tārā madhye eka bindu diyāche karpūra”
tārā madhye mithyā kene stūti-kāṣṭha bindu
taranir iva tiṃira-jalādhīrin

tārā pūrohita—bālarāma’ nāma tāṅrā
tārā riti dekhi’ haridāsā kahena tāḥāre

tāre daṇḍa dite se grāme nā rāhīlā
tarka nā kariha, tarkāgocara tāṅrā riti
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tasya hareḥ pada-kamalāṁ
tāte jāṇī —— pūrve tomāra pāṇāche prasāḍa

tathāpi śvara tāre phalā bhuṇjāilā
tathāpi kahiye kichu śaṅkṣepe kāthāna
tathāpi nāmēra teja nā hāna vināśā
tathāpi tāḥāra doṣā —— sūnda ryyavatī
tathāpy antah-khelā murāli-tathāpy antah-khelā murāli-
tava śaṅga lāgī’ mora ethāke pravāna
tāvata hāna vasī’ śuna nāma-sāṅkīrtana
tāvata sthāvāra-jaṅgama, sarva jīva-jāti
tāvata tumī vasī’ śuna nāma-sāṅkīrtana

śri Caitanya-caritāmṛta

tabe āmāra nāka kāṭimu, —— ei suṇiścayā”
tabe āṅgikāra kālā jīvera močana
tabe dāmodāra calī’ nādiyā āilā
tabe gosāṅīra pratisēṭhā puruṣottame ha-ībe
tabe jāṇī, ināhāte haya Caitaya-āveṣe”

tabe mahāprabhu duṅhe kari’ ālīṅgana
tabe mahāprabhu kālā āṭupe ālīṅgana
tabe mahāprabhu niį-bhakta-pāše yāṅā
tabe mahāprabhu sāba bhakta laṅā gālā
tabe nārī kahe tāṅre kari’ namākārā
tabe prabhū tāṅre ājñā kailā gauḍe yāite
tabe purī-gosāṅī ekā prabhū-sṭhāne āilā
tabe pūrṇa kārimu ājī tomāra abhilāsā
tabe rūpā-gosāṅī kahe tāṅre vīśeṣa
tabe rūpā-gosāṅī yādi śloka paḍāla

tabe saktī saṅcārī’ āmī karilūn upadeṣa
tabe sīhānya-dāsa nīja ghare āilā
tabe sei śloka rūpā-gosāṅī kahilā
tabe sei vēṣyā gurūra ājñā la-īla
tabe śīvānanda bhoga-sāṃgrāmī anīlā

tabe śīvānanda tāṅre sākala kahilā
tabe śīvānande kichu kahe brahma-cārī
tabe śīvānandera mane pratiṭhi ha-īla
tabe śrīvāsā tārā vṛttānta kahilā
tabe tāṅre ethā āmī ānība satvarā

tabe tomāra nāka kāṭi’ karahā niścayā”
tabe mahāprabhura mane prasāḍa nahilā
tabe rāmacandra mana nā hāila parasanana
tac ced deha-draiṇa-janāṭa-lōbha-pāṣaṇḍa-
tad api bhajaisa śvaśvac cumbanānda-
tāhā dekhiilā prabhū kariyā bojhanā
tāhān yaiche haila haridāsērā mahimā kathāna
tāhāra drśṭānta yaiche sūryera prakāśa
tāhāra hetu nā dekhiye, —— e ṭuṅkha apāra”
tahai milimu saba advaṭīdī saṅe
tahāra darsane ‘vaiśṇava’ haya sarva-deṣe

tāhāte bhārībe brahmaṇḍā yena pūrva-sama
tāhāte dikṣīta āmī ha-i prati-dine
tāhā dekhibhā āise sarva gauḍa-desa

tāhā dekhi’ dāmodara duṅka pāya manē
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tāte jāṇī —— pūrve tomāra pāṇāche prasāḍa

tathāpi śvara tāre phalā bhuṇjāilā
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vākya-danṭa kari' kare maryāḍā sthāpana
vamsīṁ kūṁṭalite dadhānām adhare
vande 'ham śrī-guroh śrī-yuta-pada-kalāmam
vande 'ham śrī-guroh śrī-yuta-pada-kalāmam

varṣāntare śivānanda laṅa bhakta-gaṇa
varṣāntare śivānanda saha bhakta laṅa
vāsudeva jiva lāgī' kaila nivedana
vayam retum yuktāṁ kathāṁ aśārnāṁ kāṁ
'vedānta padīya gopāla āisāche ekhāne

vēśyā-gaṇa-madhīyē eka sundari yuvati
vēśyā-gaṇe āni' kare chidhēra upāya
vēśyā-gaṇe ke, -“ei vairāgi haridāsa
vēśyā giyā samācāra ākhanīre kahīla
‘vēśyā hānī muṇī pāpa kariyāchoṇ apāra

vēśyā ke, -“kṛpā kari' karaha upadesa
vēśyā ke, -“mora saṅga ha-uka eka-bāra
vēśyāra caritra dekhī' loke camatkāra
vidagdha-mādhava āra laḷīla-mādhava
vidhur etī divā virūpātām

vīharā-sura-dirgīkā mama maṇāḥ-karindrasya
vīprā kahe, -“nāmābhāse yadi 'mukli' naya
vīprēra kuṣṭha saṁsāra kanīre duḥkhi
‘viśādī hānī haridāsa ātma-gātha kaila
‘viśāya-vimukhā’ acāryā -“vairāgya-

viśnu-dūta āṣī' chāḍāya tāhāra bandhana
viśvāsā kariyā śuṇā caityam-carita
viśvāsā kariyā śuṇā kariyā pratiti
vraja chādi' kṛṣṇa kābhū nā yāna kāhante
vraja-līlā-prema-rasa yena varṇe nirantarā

vraja-līlā-pura-līḷā ekatra varṇite
vraja-pura-līḷā ekatra kariyāchī ghāṭanā
vrajavāma-drśāṁ na paddhatiḥ
vraje yāi rasa-sāstra karihya niṛūpaṇa
vrddhā tapasvīni āra paramā vaiśnāvi

vrndāvana-dāsa yāhā nā kaila varṇana
vrndāvana haite prabhu nilācāle āilā
tvrdāvanam divya-latā-paritāṁ
vrndāvanam parityayya
vrndāvanē nātakera ārambhā kaśīla

“vrndāvane yāhā' tumī, rahiha vrndāvane
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Madhya-lilā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-lilā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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