The Pastimes of Lord Caitanya Mahāprabhu

ŚRI CAITANYA-CARITĀMṛTA

ANTYA-LĪLĀ Volume 2

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda
It would not be inaccurate to say that Sri Caitanya-caritamrta 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 Sri Krsna Caitanya, a divine incarnation of the Supreme Personality of Godhead. Sri 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, Sri Krsna 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, Sri 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 "lilas." Adi-lila (the early period) traces his life from birth through his acceptance of the renounced order, sannyasa, 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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ŚRI CAITANYA-CARITAMṚTA
of Krṣṇadāsa Kavirāja Gosvāmī

Antya-līlā
Volume Two

"The Glories of the Associates of the Lord"

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 kañcākṣas (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-avatars 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-lilā*, 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-lilā* concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Puri 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 Kaviṭāja 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 Kaviṭāja 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 Kaviṭāja 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 Vrndavana, 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 Sarasvati Gosvāmi, 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 Ṭhākura.

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.

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Acārya of the International Society for Krishna Consciousness
The Deity of Śrī Īśvara Puri at the house of Śrīvāsa Thākura in Halisahara. Īśvara Puri pleased Śrīla Madhavendra Puri by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.
The temple of Madana-mohana, established by Śrila Sanātana Gosvāmi, by whose endeavors all the lost places of pilgrimage in the Vṛndāvana area were excavated. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. (p.41)
Srila Raghunatha dasa Gosvami, one of the most dear servants of Sri Caitanya Mahaprabhu, left all his material possessions to surrender completely unto the Lord and live at His lotus feet.
The site in Panihaṭi where Raghunātha dāsa Gosvāmi received the mercy of Lord Nityānanda and organized a great feast for the satisfaction of the Lord. (pp.223-225)
The samadhi tomb and Deities of Uddhārana Datta Thākura, an extremely elevated and liberal devotee of Lord Nityānanda Prabhu, who sat on the raised platform with the Lord at the festival of Raghunātha dāsa Gosvāmī. (p.232)
The sacred birthplace of Śrīla Raghunātha dāsa Gosvāmī in the village of Saptagrāma, district of Hugali.
Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were ministers directly in charge of the government of Nawab Hussain Shah and they were also householders, but later they became gosvāmīs. These two brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛśna. Being empowered by Lord Caitanya, they both compiled many transcendental literatures to spread the bhakti cult.
"Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, 'The Lord is coming here very soon.' At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura. Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him. Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, 'Here is Sanātana Gosvāmī offering his obeisances.' Seeing Sanātana Gosvāmī, the Lord was greatly surprised. When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows. 'My Lord, please do not touch me. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body.' Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force." (pp.9-11)
“In the village of Pānihāti, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others. Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns. Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished. Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, ‘There is Raghunātha dāsa, offering You obeisances.’ Hearing this, Lord Nityānanda Prabhu said, ‘You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!’ The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa’s head.” (pp.223-225)
“When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu. When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk. From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke. Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as he made Lord Nityānanda eat it. In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun. No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present. Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love. Lord Nityānanda Prabhu ordered, ‘All of you eat, chanting the holy name of Hari!’ Immediately the holy names ‘Hari, Hari’ resounded, filling the entire universe.” (pp.238-241)
PLATE FIVE

“When all the Vaiṣṇavas were chanting the holy names ‘Hari, Hari’ and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.” (p.242)
“Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord. Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love. Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but others could not. The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds. No one can properly describe the sweetness of Lord Nityānanda’s dancing. Śrī Caitanya Mahāprabhu personally comes to see it.” (pp.248-249)
"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana." (p.310)
PLATE EIGHT

"Lord Jagannātha's prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days. All the decomposed food is thrown before the cows from Tailaṅga at the Simha-dvāra gate. Because of its rotten odor, even the cows cannot eat it. At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water. Then he ate the hard inner portion of the rice with salt. When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows. 'What nice things are you eating? Why don't you give anything to Me?' Saying this, He forcibly took a morsel and began to eat." (pp.347-350)
The Fourth Chapter of Antya-līlā is summarized by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. Śrīla Sanatana Gosvāmī came alone from Mathurā to Jagannātha Purī to see Lord Caitanya. Because of bathing in bad water and not getting enough food every day while traveling on the path through Jharikhaṇḍa Forest, he developed a disease that made his body itch. Suffering greatly from this itching, he resolved that in the presence of Śrī Caitanya Mahāprabhu he would throw himself under the wheel of Jagannātha’s car and in this way commit suicide.

When Sanatana Gosvami came to Jagannatha Puri, he stayed under the care of Haridasa Ṭhākura for some time, and Śrī Caitanya Mahāprabhu was very happy to see him. The Lord informed Sanatana Gosvami about the death of his younger brother, Anupama, who had great faith in the lotus feet of Lord Rāmacandra. One day Śrī Caitanya Mahāprabhu said to Sanatana Gosvami, “Your decision to commit suicide is the result of the mode of ignorance. One cannot get love of God simply by committing suicide. You have already dedicated your life and body to My service; therefore your body does not belong to you, nor do you have any right to commit suicide. I have to execute many devotional services through your body. I want you to preach the cult of devotional service and go to Vṛndāvana to excavate the lost holy places.” After having thus spoken, Śrī Caitanya Mahāprabhu left, and Haridāsa Ṭhākura and Sanatana Gosvami had many talks about this subject.

One day Sanatana Gosvami was summoned by Śrī Caitanya Mahāprabhu, who wanted him to come to Yameśvara-totā. Sanatana Gosvami reached the Lord through the path along the beach by the sea. When Śrī Caitanya Mahāprabhu asked Sanatana Gosvami which way he had come, Sanatana replied, “Many servants of Lord Jagannātha come and go on the path by the Sirhha-dvāra gate of the Jagannātha temple. Therefore, I did not go by that path, but instead went by the beach.” Sanatana Gosvami did not realize that there were burning blisters on his feet because of the heat of the sand. Śrī Caitanya Mahāprabhu was pleased to hear about Sanatana Gosvami’s great respect for the temple of Lord Śrī Jagannātha.

Because his disease produced wet sores on his body, Sanatana Gosvami used to avoid embracing Śrī Caitanya Mahāprabhu, but nevertheless the Lord would
embrace him by force. This made Sanātana Gosvāmī very unhappy, and therefore he consulted Jagadānanda Paṇḍita about what he should do. Jagadānanda advised him to return to Vṛndāvana after the cart festival of Jagannātha, but when Śrī Caitanya Mahāprabhu heard about this instruction, He chastised Jagadānanda Paṇḍita and reminded him that Sanātana Gosvāmī was senior to him and also more learned. Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that because Sanātana was a pure devotee, the Lord was never inconvenienced by his bodily condition. Because the Lord was a sannyāsi, He did not consider one body better than another. The Lord also informed him that He was maintaining Sanātana and the other devotees just like a father. Therefore the moisture oozing from Sanātana’s itching skin did not affect the Lord at all. After speaking with Sanātana Gosvāmī in this way, the Lord again embraced him, and after this embrace, Sanātana Gosvāmī became free from the disease. The Lord ordered Sanātana Gosvāmī to stay with Him for that year, and the next year, after seeing the Ratha-yātra festival, he left Purusottama-kṣetra and returned to Vṛndāvana.

After meeting Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī also returned to Bengal, where he remained for one year. Whatever money he owned, he distributed among his relatives, the brahmanas and the temples. In this way he completely retired and returned to Vṛndāvana to meet Sanātana Gosvāmī.

After narrating these incidents, Krṣṇadāsa Kaviṛja Gosvāmī has given a list of the main books of Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Jiva Gosvāmī.

**TEXT 1**

vrndavanaḥ punah praptam
śri-gaurah śri-sanatanaḥ
deha-patad avan snehat
śuddham cakre parikṣayā

**SYNONYMS**

vrndavanaḥ—from Vṛndāvana; punah—again; praptam—received; śri-gaurah—Lord Śrī Caitanya Mahāprabhu; śri-sanatanaḥ—Śrī Sanātana Gosvāmī; deha-patad—from giving up his body; avan—protecting; snehat—by affection; śuddham—pure; cakre—made; parikṣayā—by examination.
TRANSLATION
When Sanatana Gosvami returned from Vrndavana, Sri Caitanya Mahaprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Sri Caitanya Mahaprabhu purified his body.

TEXT 2
जय जय श्रीचैतन्य जय नित्यनन्द ॥
जय आदितचन्द्र जय गौरभक्तवर्ण ॥ २ ॥
jaya jaya shri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS
jaya— all glories; shri-caitanya—to Lord Sri Caitanya Mahaprabhu; jaya—all glories; nityananda—to Nityananda Prabhu; jaya—all glories; advaita-candra—to Sri Advaita Acarya; jaya—all glories; gaura-bhakta-vrnda—to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION
All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

TEXT 3
नीलाचल हैद्रे रुप गौडे यथे गेला ॥
मथुरा हैद्रे सनातन नीलाचल आइला ॥ ३ ॥
nilacala haite rupa gauda yabe gela
mathura haite sanatana nilacala aila

SYNONYMS
nilacala haite—from Nilacala (Jagannatha Puri); rupa—Sri Rupa Gosvami; gauda—to Bengal; yabe—when; gela—went; mathura haite—from Mathura; sanatana—Sanatana Gosvami; nilacala aila—came to Jagannatha Puri.

TRANSLATION
When Sri Rupa Gosvami returned from Jagannatha Puri to Bengal, Sanatana Gosvami went from Mathura to Jagannatha Puri to see Sri Caitanya Mahaprabhu.
TEXT 4

Sanatana Gosvami walked alone on the path through Jharikhar Vana in central India. Sometimes he fasted, and sometimes he would eat.

SYNONYMS

jharikhar - known as Jharikhar Vana; pathe - through the path of the forest of central India; aila - came; eka - alone; caliya - walking; kabhu - sometimes; upavasa - fasting; kabhu - sometimes; carvana kariya - chewing.

TRANSLATION

Because of bad water in Jharikhar Vana and because of fasting, Sanatana Gosvami contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

TEXT 5

Because of bad water in Jharikhar Vana and because of fasting, Sanatana Gosvami contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.
**Synonyms**

nirveda ha-ila—there was disappointment; pathe—on the path; karena vicāra—he considered; nica-jāti—of a lower caste; deha mora—my body; atanta—completely; asāra—useless for devotional service.

**Translation**

In disappointment, Sanātana Gosvāmi considered, “I am of a low caste, and my body is useless for devotional service.”

**Text 7**

जगन्नथे गेले ताँर दर्शन ना पाईमु।
अभुर दर्शन सदा करिते चारिमु॥ ७॥

jagannāthe gele tānika ār πāimu
prabhura ār sā karite nārimu

**Synonyms**

jagannāthe—to Jagannatha Puri; gele—when I go; tānika—His; ār—visit; nā πāimu—I shall not get; prabhura ār—seeing Lord Śri Caitanya Mahāprabhu; sā—always; karite—to do; nārimu—I shall not be able.

**Translation**

“When I go to Jagannatha Puri, I shall not be able to see Lord Jagannatha, nor shall I always be able to see Śri Caitanya Mahāprabhu.”

**Text 8**

मन्दिर-निकटे गुलित ताँर बास-स्थिति।
मन्दिर-निकटे याइतेन मोर नाहि शक्ति॥ ८॥

mandira-nikaṭe śuni tānika vāsā-sthiti
mandira-nikaṭe yāite mora nāhi śakti

**Synonyms**

mandira-nikaṭe—near the temple; śuni—I hear; tānika—His; vāsā-sthiti—residential place; mandira-nikaṭe—near the temple; yāite—to go; mora—my; nāhi śakti—there is no power.
TRANSLATION

“I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

TEXT 9

jagannāthera sevaka phere kārya-anurodhe
tāṅra sparśa haile mora habe aparādhe

SYNONYMS
jagannāthera—of Lord Jagannātha; sevaka—different servants; phere—move about; kārya-anurodhe—because of different duties; tāṅra—of them; sparśa—touch; haile—if there is; mora—my; habe—there will be; aparādhe—offense.

TRANSLATION

“The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

TEXT 10

tāte yadi ei deha bhāla-sthāne diye
duḥkhā-sānti haya āra sad-gati pāiye

SYNONYMS
tāte—therefore; yadi—if; ei—this; deha—body; bhāla-sthāne—in a good place; diye—I sacrifice; duḥkhā-sānti—appeasement of unhappiness; haya—there is; āra—and; sat-gati—good destination; pāiye—I get.

TRANSLATION

“Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.
TEXT 11

जगन्नाथ रथयात्राय हैबेन बाहिर।
हाँ रथ-चाक्यं छाड़िया एहि शरीरः॥ ११ ॥

jabannatha ratha-yatra ha-ibena bahira
taina ratha-cakya chadimu ei saria

SYNONYMS

jagannatha ratha-yatra—on the occasion of the car festival of Lord Jagannatha;
ha-ibena bahira—He will be out;
taina—of Him;
ratha-cakya—under the wheel of the cart;
chadimu—I shall give up;
ei saria—this body.

TRANSLATION

"During the Ratha-yatra festival, when Lord Jagannatha comes out of the temple, I shall give up this body under the wheel of His cart.

TEXT 12

महाप्रभुर आगे, अर देखि’ जगन्नाथ।
रथे देह छाड़िया—एहि परम-पुरुषार्थः॥ १२ ॥

mahaprabhura age, a-ra dekhi' jagannatha
rathe deha chadimu,—ei parama-purusarthaa

SYNONYMS

mahaprabhura age—in front of Sri Caitanya Mahaprabhu; a-ra—and;
dekhi’ jagannatha—after seeing Lord Jagannatha;
rathe—under the cart;
deha chadimu—I shall give up this body;
ei—this;
parama-purusaa-artha—the highest benediction of life.

TRANSLATION

"After seeing Lord Jagannatha, I shall give up my body under the wheel of the cart in the presence of Sri Caitanya Mahaprabhu. This will be the highest benediction of my life."

TEXT 13

एहि तु निश्चय करि’ नीलाचले आइल।
लोके पृथ्वि हरिदास-स्थाने उत्तरिल॥ १३ ॥
ei ta’ niścaya kari’ nilācale āilā
loke puchi’ haridāsa-sthāne uttarilā

SYNONYMS

ei ta’—in this way; niścaya kari’—ascertaining; nilācale āilā—came to Jagannātha Puri;.loke puchi’—inquiring from people; haridāsa-sthāne—the place of Haridāsa Ṭhākura; uttarilā—approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nilacala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

TEXT 14

हरिदासेर कैला तेन्ह चरण वन्दना।
जानि’ हरिदास ताँंरे कैला आलिंगना ॥ १४ ॥

haridāsera kailā teňha carana vandana
jāni’ haridāsa tāṅre kailā aliṅgana

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; kailā—did; teňha—he; caranā vandana—worshiping the lotus feet; jāni’—knowing; haridāsa—Haridāsa Ṭhākura; tāṅre—him; kailā aliṅgana—embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

TEXT 15

महाप्रभु देखिते ताँर उत्कान्त्थित मन।
हरिदास कहे—‘प्रभु आसिबेन में खेन’ ॥ १५ ॥

mahāprabhu dekhite tāṅra utkanṭhita mana
haridāsa kahe,—‘prabhu āsibena ekhana’

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; dekhite—to see; tāṅra—his; utkanṭhita—anxious; mana—mind; haridāsa kahe—Haridāsa said; prabhu—Śrī Caitanya Mahāprabhu; āsibena ekhana—will come here.
Sanatana Gosvami Visits the Lord

TRANSLATION

Sanatana Gosvami was very eager to see the lotus feet of Sri Caitanya Mahaprabhu. Therefore Haridasa Thakura said, "The Lord is coming here very soon."

TEXT 16

হেনকালে প্রভু ‘উপলভ্য গো’ দেখিয়া।
হরিদাসে মিলিতে আইল। ভক্তগণ লঞ্চ। ১৬॥

hena-kāle prabhu ‘upala-bhoga’ dekhiyā
haridāse milite āilā bhakta-gaṇa laṇā

SYNONYMS

hena-kāle—at this time; prabhu—Śri Caitanya Mahāprabhu; upala-bhoga—the upala-bhoga offering to Lord Jagannatha; dekhiyā—after seeing; haridāse—Haridāsa; milite—to meet; āilā—came; bhakta-gaṇa laṇā—with other devotees.

TRANSLATION

At that very moment, Śri Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Thākura.

TEXT 17

প্রভু দেখি’ তুঁ হে পড়ে দশুব হঢ়।
প্রভু আলিঙ্গিরা হরিদাসেরে উঠাঞ্চ। ১৭॥

prabhu dekhi’ duṇhe paḍe danḍavat haṅṇa
prabhu āliṅgilā haridāsere utṭhāṇā

SYNONYMS

prabhu dekhi’—seeing Lord Śri Caitanya Mahāprabhu; duṇhe—both of them; paḍe—fell down; danḍavat haṅṇa—flat like rods; prabhu—Śri Caitanya Mahāprabhu; āliṅgilā—embraced; haridāsere—Haridāsa Thākura; utṭhāṇā—after lifting.

TRANSLATION

Seeing Śri Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.
TEXT 18

Haridāsa kahe,—‘sanātana kare namaskāra’।
Sanātane dekhi‘ āruḥ hāila caṃatkāra। 18।

haridāsa kahe,—‘sanātana kare namaskāra’
sanātane dekhi‘ prabhu hailā caṃatkāra

SYNONYMS

haridāsa kahe—Haridāsa said; sanātana—Sanātana Gosvāmī; kare namaskāra—
is offering his obeisances; sanātane dekhi‘—seeing Sanātana Gosvāmī; prabhu—
Śrī Caitanya Mahāprabhu; hailā caṃatkāra—became very surprised.

TRANSLATION

Haridāsa Thākura said to Śrī Caitanya Mahāprabhu, “Here is Sanātana
Gosvāmī offering his obeisances.” Seeing Sanātana Gosvāmī, the Lord was
greatly surprised.

TEXT 19

Sanātane alingite prabhu āgu hailā
pāche bhāge sanātana kahite lāgilā। 19।

sanātane alingite prabhu āgu hailā
pāche bhāge sanātana kahite lāgilā

SYNONYMS

sanātane—Sanātana Gosvāmī; alingite—to embrace; prabhu—Śrī Caitanya
Mahāprabhu; āgu hailā—came forward; pāche—back; bhāge—runs; sanātana—
Sanātana Gosvāmī; kahite lāgilā—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana
backed away and spoke as follows.

TEXT 20

“morē nā chuṇiha, prabhu, padoṅ tomāra pāya
eke nika-jāti adhama, āra kaṇḍu-rasā gāya। 20।

“more nā chuṇiha, prabhu, padoṅ tomāra pāya
eke nika-jāti adhama, āra kaṇḍu-rasā gāya
SYNONYMS

more—me; nā chūrīha—please do not touch; prabhu—my Lord; paḍon—I fall
down; tomāra pāya—at Your feet; eke—on one side; nica-jātī—of a low caste;
adham— the lowest of mankind; āra—and; kaṇḍu-rasā—a disease of wet, itch­
ing infections; gāya—on the body.

TRANSLATION

“My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of
men, having been born of a low caste. Besides that, I have infections on my
body.”

TEXT 21

बलात्कारे श्री भक्तों अलिंगन कील ।
कन्धु-कला महाप्रभुर श्री-अंगे लागिल ॥ २१ ॥

balātkāre prabhu tānre āliṅgana kaila
kaṇḍu-kleda mahāprabhura śri-āṅge lāgila

SYNONYMS

balātkāre—by force; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; āliṅgana
kaila—embraced; kaṇḍu-kleda—the moisture of weeping itches; mahāprabhura—of Śrī Caitanya Mahāprabhu; śri—transcendental; āṅge—body;
lāgila—touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmi by force.
Thus the moisture oozing from the itching sores touched the transcendental
body of Śrī Caitanya Mahāprabhu.

TEXT 22

সব হেন মিলাইলা শান্তেন ।
সনাতন কৈলা সবার চরণ বন্ধেন ॥ ২২ ॥

saba bhakta-gaṅe prabhu milāilā sanātane
sanātana kailā sabāra caraṇa vandane

SYNONYMS

saba—all; bhakta-gaṅe—devotees; prabhu—Śrī Caitanya Mahāprabhu;
milāilā—introduced; sanātane—to Sanātana Gosvāmī; sanātana—Sanātana
Gosvāmī; kailā—did; sabāra—of all of them; caraṇa vandane—worshiping the
lotus feet.
TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmi, who offered his respectful obeisances unto the lotus feet of them all.

TEXT 23

prabhu laṅga vasilā piṅḍāra upare bhakta-gaṇa
piṅḍāra tale vasilā haridāsa sanatana

SYNONYMS

prabhu laṅga—with Śrī Caitanya Mahāprabhu; vasilā—sat down; piṅḍāra upare—upon the raised platform; bhakta-gaṇa—all the devotees; piṅḍāra tale—below the platform; vasilā—sat down; haridāsa sanatana—Haridāsa Ṭhākura and Sanātana Gosvāmi.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmi.

TEXT 24

kuśala-vārtā mahāprabhu puchena sanatane
tenha kahena,—‘parama maṅgala dekhinu carane’

SYNONYMS

kuśala—of well-being; vārtā—news; mahāprabhu—Śrī Caitanya Mahāprabhu; puchena—inquires; sanatane—from Sanātana Gosvāmi; tenha kahena—he said; parama maṅgala—everything is auspicious; dekhinu carane—I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, “Everything is auspicious because I have seen Your lotus feet.”
TEXT 25

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanatana Gosvāmi informed Him of their good health and fortune.

TEXT 26

Śrī Caitanya Mahāprabhu informed Sanatana Gosvāmi, “Śrīla Rūpa Gosvāmi was here for ten months. He left for Bengal just ten days ago.

TEXT 27

tomāra bhāi anupamera haila gaṅgā-prāpti bhāla chila, raghunāthe dṛḍha tāra bhakti”
SYNONYMS

tomāra bhāi—your brother; anupamera—of Anupama; haila—was; gaṅgā-
prāpti—death; bhāla chila—he was a very good man; raghu-nāthe—unto Lord
Raghuṇātha (Lord Rāmacandra); drḍha—firm; tāra bhakti—his devotion.

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had
firm conviction in Raghuṇātha [Lord Rāmacandra]."

TEXT 28

Sanātana kahē,—"Nīciḥ-bṁṣe mōra jatvā.
Ardhā ancyāprejyē,—Aṁāra kūla-dṛṣṭam \| 28 \|
sanātana kahe,—"nica-varīṣe mora jatma
adharma anyāyayā yata,—Aṁāra kula-dharma

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; nica-varīṣe—in a low family; mora
jatma—my birth; adharma—irreligion; anyāyayā—sinful activities; yata—all;
Aṁāra—my; kula-dharma—family business.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, for my family commits
all kinds of irreligious acts that violate the scriptural injunctions.

TEXT 29

Hena bhāga संहितान छ दुःखि' कैल। अजीकार।
Tōṣār kūpaṁ bṁṣe māṅga la Aṁāra \| 29 \|
hena varīṣa ghrāṇā cāḍi' kailā aṅgikāra
tomāra kṛpāya varīṣe maṅgala Aṁāra

SYNONYMS

hena—such; varīṣa—family; ghrāṇā—hatred; cāḍi'—giving up; kailā—You
have done; aṅgikāra—acceptance; tomāra—Your; kṛpāya—by mercy; varīṣe—in
the family; maṅgala—auspiciousness; Aṁāra—my.
TRANSLATION

"My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

TEXT 30

সেই অনুপম-ভাই শিশুকাল হইতে।
রঘুনাথ-উপাসনা করে দৃঢ়চিত্তে॥ ৩০ ॥

sei anupama-bhaï śisu-kāla haite  
raghunātha-upāsanā kare dṛḍha-citte

SYNONYMS

sei—that; anupama-bhāi—brother named Anupama; śisu-kāla haite—from the beginning of childhood; rāgu-nātha—of Lord Rāmacandra; upāsanā—worship; kare—performs; dṛḍha-citte—with great determination.

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

TEXT 31

রাত্রি-দিনে রঘুনাথের ‘নাম’ আর ‘ধ্যান’।
রামায়ণ নিরবধি শুনে, করে গান॥ ৩১ ॥

rāatri-dine rāghunāthera ‘nāma’ āra ‘dhyāna’  
rāmāyaṇa niravadhī śune, kare gāna

SYNONYMS

rātri-dine—day and night; rāgu-nāthera—of Lord Rāmacandra; nāma—holy name; āra—and; dhyāna—meditation; rāmāyaṇa—the epic about the activities of Lord Rāmacandra known as the Rāmāyaṇa; niravadhī—continuously; śune—hears; kare gāna—chants.

TRANSLATION

"He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.
TEXT 32

अमि आर रुप—तार ज्येष्ठ-सहोदर।
आमा-सबा-संगे तेंह रहे निरंतरा ॥ ३२ ॥

अमि आर रुप—तार ज्येष्ठ-सहोदर।
आमा-दोन्हा-संगे तेंह रहे निरंतरा ॥ ३२ ॥

अमि—मैं; आर—और; रुपा—रूपा गोस्वामी; तारा—म्यू; ज्येष्ठा-सहोदरा—बड़े भाई।
आमा-दोन्हा—दोन्हे मेरे; संगे—साथ; तेंहा—वे; रहे—बने; निरंतरा—अवधारणाय की।

SYNONYMS

अमि—मैं; आर—और; रुपा—रूपा गोस्वामी; तारा—म्यू; ज्येष्ठा-सहोदरा—बड़े भाई।
आमा-दोन्हा—दोन्हे मेरे; संगे—साथ; तेंहा—वे; रहे—बने; निरंतरा—अवधारणाय की।

TRANSLATION

“रूपा और मैं उनके बड़े भाई हैं। वे हमसे अवधारणाय की।”

TEXT 33

आमा-सबा-संगे कृष्णकथा; भगवत सुने।
ताहार परीक्षा कैलूं आमा-दुई जने ॥ ३३ ॥

आमा-सबा-संगे कृष्णकथा, भगवता सुने।
ताहार परीक्षा कैलूं आमा-दुई जने ॥ ३३ ॥

SYNONYMS

आमा-सबा—मेरे; संगे—साथ; कृष्णकथा—कृष्ण कथा सुने।
भगवता सुने—सुने भगवत; ताहार—ता हार; परीक्षा—विचार; कैलूं—कैलूं; आमा-दुई-जने—यह दोन्हे हैं।

TRANSLATION

“कृष्ण कथा सुने और वे हमसे विचार करते हैं।”

TEXT 34

“सुनहा वल्लभ, कृष्ण—परम-मधुर।
सौंदर्य, मधुर, प्रेम-विलास—अचूर। ॥ ३४ ॥

सुनहा वल्लभ, कृष्ण—परम-मधुर।
सौंदर्य, मधुर, प्रेम-विलास—अचूर। ॥ ३४ ॥
SYNONYMS

sunaha—please hear; vallabha—dear Vallabha; krṣṇa—Lord Kṛṣṇa; parama-madhura—supremely attractive; saundarya—beauty; mādhurya—sweetness; prema-vilāsa—pastimes of love; pracura—without limitation.

TRANSLATION

‘‘Dear Vallabha,’ we said, ‘please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.’

TEXT 35

krṣṇa-bhajana kara tumi āmā-duṅhāra saṅge
 tina bhāi ekatra rahimu krṣṇa-kathā-raṅge”

SYNONYMS

krṣṇa-bhajana—devotional service to Lord Kṛṣṇa; kara—engage in; tumi—you; āmā-duṅhāra—the two of us; saṅge—with; tina bhāi—three brothers; ekatra—in one place; rahimu—we shall stay; krṣṇa-kathā—of the pastimes of Lord Kṛṣṇa; raṅge—in enjoyment.

TRANSLATION

‘‘Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.’

TEXT 36

ei-mata bāra-bāra kahi dui-jana
 āmā-duṅhāra gaurave kichu phiri’ gela mana”

SYNONYMS

ei-mata—in this way; bāra-bāra—again and again; kahi—we speak; dui-jana—two persons; āmā-duṅhāra—of us both; gaurave—out of respect; kichu—some-what; phiri’ gela—turned; mana—mind.
TRANSLATION

“In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

TEXT 37

“তোমাকে আমি কেমনে লজ্জিয়ে?
দীক্ষা-মন্ত্র দেহ’ কৃষ্ণ-ভজন করিমূল।” ৩৭ ॥

“tomā—of you; duṅhāra—of both; ājñā—the order; āmi—I; kemane—how; laṅghimu—shall disobey; dikṣā—initiation; mantra—mantra; deha’—just give; kṛṣṇa-bhajana—devotional service to Kṛṣṇa; karimu—I shall perform.

SYNONYMS

tomā—of you; duṅhāra—of both; ājñā—the order; āmi—I; kemane—how; laṅghimu—shall disobey; dikṣā—initiation; mantra—mantra; deha’—just give; kṛṣṇa-bhajana—devotional service to Kṛṣṇa; karimu—I shall perform.

TRANSLATION

“Vallabha replied, ‘My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.’

TEXT 38

এত কহিতে রাজ্ঞিকালে করেন চিন্তন।
কেমনে ছাড়িয় রঘুনাথের চরণ। ৩৮ ॥

eta kahi’ rātrī-kāle kareṇa cintana
ekemane chāḍimū rakunāthera caraṇa

SYNONYMS

eta kahi’—saying this; rātrī-kāle—at night; kareṇa cintana—began to think; kemane—how; chāḍimū—shall I give up; rakhunāthera caraṇa—the lotus feet of Lord Raghunātha.

TRANSLATION

‘After saying this, at night he began to think, ‘How shall I give up the lotus feet of Lord Raghunātha?’

TEXT 39

সব রাজ্ঞি কল্পন করিত কৈল জাগরণ।
শ্রীনাথকালে আমাকে হয় কৈল লিবেন। ৩৯ ॥
saba råtri kranda kari' kaila jågarana
pråtah-kåle åmå-duñhåya kaila nivedana

SYNONYMS
saba råtri—throughout the whole night; kranda—crying; kari’—doing; kaila jågarana—remained awake; pråtah-kåle—in the morning; åmå-duñhåya—to the two of us; kaila—made; nivedana—submission.

TRANSLATION
‘He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

TEXT 40
‘raghu-nåthera pada-padme veciyåchoñ måthå
kådite nå påroñ måthå, påna ba ça vyåtha

SYNONYMS
raghu-nåthera—of Lord Råmacandra; pada-padme—at the lotus feet; veciyåchoñ måthå—I have sold my head; kådite—to take away; nå påroñ—I am unable; måthå—the head; påna—I get; ba ça vyåtha—too much pain.

TRANSLATION
‘I have sold my head at the lotus feet of Lord Råmacandra. I cannot take it away. That would be too painful for me.

TEXT 41
kåpå kari’ more åjñå deha’ dui-jana
janme-janme sevoñ råghunåthera caraña

SYNONYMS
kåpå kari’—being merciful; more unto me; åjñå deha’—give the order; dui-jana—both of you; janme-janme—life after life; sevoñ—let me serve; råghu-nåthera caraña—the lotus feet of Lord Raghunåtha.
TRANSLATION

"Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

TEXT 42

"It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

SYNONYMS

"It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

TRANSLATION

"Upon hearing this, both of us embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we both praised him.
TEXT 44

"My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

TEXT 45

Sri Caitanya Mahaprabhu said, "There was a similar incident concerning Murari Gupta. Formerly I examined him, and his determination was similar."
SYNONYMS
sei bhakta—that devotee; dhanya—glorious; ye—who; nā—not; chāde—gives up; prabhura carana—the lotus feet of the Lord; sei prabhu—that Personality of Godhead; dhanya—glorious; ye—who; nā—not; chāde—gives up; nijā-jana—His servant.

TRANSLATION
"Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

TEXT 47

durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne

SYNONYMS
durdaive—by chance; sevaka—the servant; yadi—if; yāya—goes; anya sthāne—to another place; sei ṭhākura—that master; dhanya—glorified; tāre—him; cule—by the hair; dhari’—capturing; āne—brings back.

TRANSLATION
"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

TEXT 48

bhāla haila, tomāra ihān haila āgamane
ei ghare raha ihān haridāsa-sane

SYNONYMS
bhāla haila—it was very good; tomāra—your; ihān—here; haila—there was; āgamane—arrival; ei ghare—in this room; raha—remain; ihān—here; haridāsa-sane—with Haridāsa Ṭhākura.
"It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Kṛṣṇa's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the holy name of Kṛṣṇa."

TEXT 50

eta bali’ mahāprabhu uṭhiyā calilā
govinda-dvāraya duṇhe prasāda pāṭhāilā

SYNONYMS

eta bali’—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; uṭhiyā calilā—got up and left; govinda-dvāraya—through Govinda; duṇhe—to both of them; prasāda pāṭhāilā—sent prasāda.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.
TEXT 51

ei-mata sanatana rahe prabhu-sthane
jagannathera cakra dekh' karena praname

SYNONYMS

ei-mata—in this way; sanatana—Sanatana Gosvami; rahe—remains; prabhu-
sthane—under the care of Sri Caitanya Mahaprabhu; jagannathera—of Lord
Jagannatha; cakra—the wheel on the top of the temple; dekh’—seeing; karena
praname—offers respectful obeisances.

TRANSLATION

In this way, Sanatana Gosvami stayed under the care of Sri Caitanya
Mahaprabhu. He would see the wheel on the pinnacle of the Jagannatha
temple and offer respectful obeisances.

TEXT 52

prabhu asi' prati-dina milena dui-jane
ișta-gosthi, krṣṇa-kathā kahe kata-kshane

SYNONYMS

prabhu—Sri Caitanya Mahaprabhu; asi’—coming; prati-dina—every day;
milena dui-jane—meets both of them; ișta-gosthi—discussion; krṣṇa-kathā—
topics of Lord Kṛṣṇa; kahe—speaks; kata-kśane—for some time.

TRANSLATION

Every day Sri Caitanya Mahaprabhu would go there to meet these two stal-
wart devotees and discuss topics of Kṛṣṇa with them for some time.

TEXT 53

dira bhagad pāya nitya jagannath-ātmāre
bhaa ānī' nitya abhā deha haakaare

SYNONYMS

dira—daily; bhagad—by the grace of; pāya—meeting; nitya—continuously;
jagannath-ātmāre—of Lord Jagannatha; bhaa—speak; ānī'—always; nitya—
continuously; abhā—radiantly; deha—body; haakaare—manifest.

TRANSLATION

Every day by the grace of Lord Jagannatha, he always spoke radiantly to
them.
Sanātana Gosvāmi Visits the Lord

Text 55

divya prasāda pāya nitya jagannātha-mandire
tāhā ānī’ nitya avaśya dena donhākāre

SYNONYMS

divya—first-class; prasāda—prasāda; pāya—gets; nitya—daily; jagannātha-
mandire—at the temple of Lord Jagannātha; tāhā ānī’—bringing that; nitya—
daily; avaśya—certainly; dena—delivers; donhākāre—to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the high-
est quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to
both devotees.

TEXT 54

एकादिन आसि’ प्रभु दुन्हारे मिलिला॥
Sanātane àchārītade kahite lágilā। ॥ ५४ ॥

eka-dina āsi’ prabhu duňhāre miliā
sanātane ãcambite kahite lágilā

SYNONYMS

eka-dina—one day; āsi’—coming; prabhu—Śrī Caitanya Mahāprabhu; duňhāre
miliā—met both of them; sanātane—unto Sanātana Gosvāmi; ãcambite—all of a
sudden; kahite lágilā—began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to
Sanātana Gosvāmi.

TEXT 55

“sanātane, deha-tyāge kṛṣṇa yadi pāiye
koti-deha kṣaṇeke tabe chāḍite pāriye। ॥ ५५ ॥

“sanātana, deha-tyāge kṛṣṇa yadi pāiye
koti-deha kṣaṇeke tabe chāḍite pāriye

SYNONYMS

sanātana—My dear Sanātana; deha-tyāge—by committing suicide; kṛṣṇa—
Lord Kṛṣṇa; yadi—if; pāiye—I can get; koti-deha—millions of bodies; kṣaṇeke—
in a moment; tabe—then; chāḍite pāriye—I can give up.
TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.

TEXT 56

deha-tyāge kurṇa nā pai, paiye bhajane kṛṣṇa-prāptyera upāya kona nāhi ‘bhakti’ vine

SYNONYMS
deha-tyāge—by giving up the body; kṛṣṇa—Lord Kṛṣṇa; nā pai—I do not get; paiye—I get; bhajane—by devotional service; kṛṣṇa-prāptyera—to get the shelter of Kṛṣṇa; upāya—means; kona—any; nāhi—there is not; bhakti vine—without devotional service.

TRANSLATION

“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.

TEXT 57

deha-tyāgādi yata, saba—tamo-dharma
tamo-rajo-dharme kṛṣṇera nā paiye marma

SYNONYMS
deha-tyāgā-ādi—beginning with giving up the material body; yata—as many; saba—all; tamah-dharma—performed under the mode of ignorance; tamah-rajah-dharme—by remaining in the modes of ignorance and passion; kṛṣṇera—of Lord Kṛṣṇa; nā paiye—I cannot attain; marma—the truth.

TRANSLATION

“Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.
TEXT 58

‘भक्ति’ विना क्रृष्ण कठू नहै ‘प्रेमोदया’।
प्रेम विना क्रृष्णप्राप्ति अन्य हेतु नय।॥ ५८ ॥

‘bhakti’ vinā kṛṣṇe kabhu nahe ‘premodaya’
prema vinā kṛṣṇa-prāpti anya haite naya

SYNONYMS

bhakti vinā—without devotional service; kṛṣṇe—unto Kṛṣṇa; kabhu—at any time; nahe—is not; prema-udaya—development of dormant love for Kṛṣṇa; prema vinā—without love of Kṛṣṇa; kṛṣṇa-prāpti—attaining Kṛṣṇa; anya—anything else; haite—from; naya—is not possible.

TRANSLATION

“Unless one discharges devotional service, one cannot awaken one’s dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

TEXT 59

न साधयति मां योगो न सांख्य धर्म हि उत्तर।
न सांख्यायुपःस्त्यागो यथा भक्तिर्मोर्जिता॥ ५९ ॥

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyaeva tapas tyāgo
yathā bhaktir mamorjita

SYNONYMS

na—never; sādhayati—causes to remain satisfied; māṁ—Me; yogah—the process of control; na—nor; sāṅkhyaṁ—the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ—such an occupation; uddhava—My dear Uddhava; na—nor; svādhyaeva—study of the Vedas; tapah—austerities; tyāgaḥ—renunciation, acceptance of sannyāsa, or charity; yathā—as much as; bhaktiḥ—devotional service; mama—unto Me; ūrjita—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] “‘My dear Uddhava, neither through āstāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth,
nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.

**PURPORT**
This verse is from *Śrimad-Bhāgavatam* (11.14.20).

**TEXT 60**

deha-tyāgādi tamo-dharma—pāṭaka-kārana
sādhaka nā pāya tāte kṛṣṇera carana

**SYNONYMS**
deha-tyāga—giving up the material body by suicide; ādi—beginning with; tamah-dharma—on the platform of the mode of ignorance; pāṭaka-kāraṇa—cause of sinful activities; sādhaka—the devotee; nā pāya—does not get; tāte—by that; kṛṣṇera carana—the lotus feet of Kṛṣṇa.

**TRANSLATION**
“Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa’s lotus feet by such actions.

**TEXT 61**

premī bhaktā viyoge cāhe deha chāḍite
preme kṛṣṇa mile, seha nā pāre marite

**SYNONYMS**
premī bhakta—a devotee attached to Kṛṣṇa by love; viyoge—in separation; cāhe—wants; deha chāḍite—to give up the body; preme—by such ecstatic love; kṛṣṇa mile—one meets Kṛṣṇa; seha—such a devotee; nā pāre marite—cannot die.

**TRANSLATION**
“Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.
TEXT 62

gāḍhānurāgera viyoga nā yāya sahana
tāte anurāgi vānche āpana maraṇa

SYNONYMS

gāḍha-anurāgera—of one who has deep attachment; viyoga—separation; nā—not; yāya sahana—tolerated; tāte—therefore; anurāgi—a deeply attached devotee; vānche—desires; āpana maraṇa—death of himself.

TRANSLATION

“One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

TEXT 63

yasyāṅghri-pañkaja-rajah-snapanarāḥ mahānto
vānchānty umā-patir ivātmā-tamo ‘pahatyai
yarhy ambujākṣa na labheya bhavat-prasādārāṁ
jahyāṁ asūn vrata-kṛśāṁ chata-janmabhiḥ syāt

SYNONYMS

yasya—whose; āṅghri—of feet; paṅkaja—lotus; rajah—in the dust; snapanam—bathing; mahāntaḥ—great personalities; vānchānti—desire; umā-patiḥ—Lord Śiva; iva—like; ātma—personal; tamah—ignorance; apahatyai—to drive away; yarhi—when; ambujākṣa—O lotus-eyed one; na labheya—I do not get; bhavat-prasādam—Your mercy; jahyāṁ—I shall give up; asūn—life; vrata-kṛśāṁ—reduced by observing vows; śata-janmabhiḥ—by hundreds of births; syāt—if it is possible.

TRANSLATION

“O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of
Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmini-devi in *Śrīmad-Bhāgavatam* (10.52.43). Rukmini-devi, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmi was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmini became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a brāhmaṇa messenger. This verse appeared in that letter.

TEXT 64

\[
\text{sīncāṅga nas tvad-adharaṁṛṭa-pūrakeṇa} \\
\text{hāsāvaloka-kala-gitaja-hṛc-chayāgniṁ} \\
\text{no ced vayarh virahajāgni-upayukta-dehā} \\
\text{dhyānena yāma padayoḥ padavim sakhe te}
\]

SYNONYMS

siṅcāṅga—just sprinkle water; aṅga—O my dear Kṛṣṇa; naḥ—our; tvat—Your; adhara—of the lips; amṛta—of nectar; pūrakeṇa—by the stream; hāsa—smile; avaloka—glancing; kala—melodious; gita—speaking; ja—produced by; hṛc—in the heart; śaya—resting; agnim—upon the fire; no cet—if not; vayam—we; viraha—from separation; ja—produced; agni—by the fire; upayukta—consumed; dehā—whose bodies; dhyānena—by meditation; yāma—shall go; padayoḥ—of the lotus feet; padavim—to the site; sakhe—O my dear friend; te—Your.

TRANSLATION

"O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Other-
wise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.’”

PURPORT
This verse (Bhāg. 10.29.35) was spoken by the gopīs when they were attracted by the vibration of Kṛṣṇa’s flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The gopīs did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

TEXT 65

कुबुद्धि छाड़िया कर श्रवण-कीर्त्तनः
अचिरां पाबे तबे कुष्ठे चरणः || ६५ ||

kubuddhi chādiyā kara śravana-kirtana
acirāt pābe tabe kṛṣnera carana

SYNONYMS
ku-buddhi—intelligence not favorable to discharging devotional service; chādiyā—giving up; kara—just do; śravana-kirtana—hearing and chanting; acirāt—very soon; pābe—you will get; tabe—then; kṛṣnera carana—the lotus feet of Kṛṣṇa.

TRANSLATION
Śrī Caitanya Mahāprabhu told Sanātana Gosvāmi, “Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

TEXT 66

निच-जाति नहे कृष्णजने अयोग्यः
सत-कुल-विप्र नहे भजनेर योग्यः || ६६ ||

nica-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya
SYNONYMS

nica-jāti—a low born person; nahe—is not; kṛṣṇa-bhajane—in discharging devotional service; ayogya—unfit; sat-kula-vipra—a brāhmaṇa born in a very respectable aristocratic family; nahe—is not; bhajanera yogya—fit for discharging devotional service.

TRANSLATION

“A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

TEXT 67

যেই গুজে সেই বড়, অন্তস্ত—হীন, ছাপ।
কৃষ্ণভজনে নাহি জাতি-কুলার বিচার || ৬৭ ||

yei bhaje sei bada, abhakta—hina, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

SYNONYMS

yei bhaje—anyone who takes to devotional service; sei—he; baḍa—exalted; abhakta—nondevotee; hina chāra—most condemned and abominable; kṛṣṇa-bhajane—in discharging devotional service; nāhi—there is not; jāti—caste; kula—family; ādi—and so on; vicāra—consideration of.

TRANSLATION

“Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.

TEXT 68

দীনেরে অধিক দয়া করে ভগবান্।
কুলীন, পণ্ডিত, ধনীর বড় অভিমান || ৬৮ ||

dinere adhika dayā kare bhagavān
kulā, paṇḍita, dhanira baḍa abhimāna

SYNONYMS

dinere—to the humble; adhika—more; dayā—mercy; kare—shows; bhagavān—the Supreme Personality of Godhead; kulā—aristocratic; paṇḍita—learned scholar; dhanira—of rich man; baḍa abhimāna—great pride.
TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

TEXT 69

viprād dviṣad-guṇa-yutād aravinda-nābha-pāḍāravinda-vimukhāt śvapacarī varisṭham

SYNONYMS

viprā—than a brāhmaṇa; dvi-ṣaṭ-guṇa-yutā—who has twelve brahminical qualifications; aravinda-nāba—of Lord Viṣṇu, who has a lotuslike navel; pāḍā-aravinda—unto the lotus feet; vimukhāt—than a person bereft of devotion; śvapacarī—a caṇḍāla, or person accustomed to eating dogs; varisṭham—more glorified; manye—I think; tat-arpiita—dedicated unto Him; manah—mind; vacane—words; ahiita—activities; artha—wealth; prānām—life; punātī—purifies; saḥ—he; kulam—his family; na tu—but not; bhūri-mānaḥ—a brāhmaṇa proud of possessing such qualities.

PURPORT

This is a verse from Śrimad-Bhāgavatam (7.9.9).
TEXT 70

bhajanera madhye śreṣṭha nava-vidhā bhakti
‘krṣṇa-prema’, ‘krṣṇa’ dite dhare mahā-śakti

SYNONYMS

bhajanera madhye—in executing devotional service; śreṣṭha—the best; nava-vidhā bhakti—the nine prescribed methods of devotional service; krṣṇa-prema—ecstatic love of Krṣṇa; krṣṇa—and Krṣṇa; dite—to deliver; dhare—possess; mahā-śakti—great potency.

TRANSLATION

“Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Krṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

śravaṇam kirtanam viṣṇoh
smaranam pāda-sevanam
arcanam vandanaṁ dāsyam
sakhyam ātma-nivedanam

These nine are hearing, chanting, remembering Krṣṇa, offering service to Krṣṇa’s lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Krṣṇa and unreservedly surrendering to Krṣṇa. These nine processes of devotional service can grant one Krṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one’s life and soul, one achieves the most exalted position of ecstatic love for Krṣṇa. Ultimately, Krṣṇa is the goal of life. One need not have taken birth in an aristocratic brāhmaṇa family to attain the lotus feet of Krṣṇa, nor is a person born in a low family unfit to achieve Krṣṇa’s lotus feet. In Śrīmad-Bhāgavatam (3.33.7) Devahūti says to Kapiladeva:

aho bata śva-paco ‘to gariyān
yaj-jihvāgre vartate nāma tubhyam
“O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and has also studied all the Vedic literature. Thus he has become an exalted personality.” Similarly, Kuntidevi says to Lord Kṛṣṇa:

\[
\begin{align*}
\text{janmaiśvarya-śruta-śṛibhir} \\
\text{edhamāna-madaḥ pumān} \\
\text{naivārhaty abhidhāturin vai} \\
\text{tvām akiñcana-gocaram}
\end{align*}
\]

“A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud.” (Bhāg. 1.8.26.)

**TEXT 71**

**SYNONYMS**

\[
\begin{align*}
tāra madhye—of the nine different types of devotional service; sarva-śreṣṭha—the most important of all; nāma-śaṅkīrtana—chanting of the holy name of the Lord; niraparādhe—without offenses; nāma laile—if one chants the holy name; pāya—he gets; prema-dhana—the most valuable ecstatic love of Kṛṣṇa.
\end{align*}
\]

**TRANSLATION**

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.”

**PURPORT**

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his Bhakti-sandarbha (270):
lokeṣu āvirbhūya tān anayāśenaiva tat tad yuga-gata-mahā-sādhanānāṁ sarvam eva phalaṁ dadānāṁ sā kṛtārthāyati. yata eva tayāiva kalau bhagavato viśeṣataḥ ca santosō bhavāti.

“Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one’s having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the Vedas. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord.” The chanting of the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—has been praised by Śrīla Rūpa Gosvāmī in his Nāmāṣṭaka (verse 1):

nikhila-śruti-maulī-ratna-mālā-
dyuti-nirājita-pāda-paṅkajānta-
ayī mukta-kulair upāsyamānāṁ
parītas tvāṁ hari-nāma saṁśrayāṁ

“O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You.”

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his Brhad-bhāgavatāmṛta (Chapter One, verse 9):

jayati jayati nāmānanda-rūparh murārer
viraṁita-nija-dhāmaḥ-dhyāna-pūjādi-yatnam
kathamapi sakṛd-āttāṁ muktidaṁ pṛānīnāṁ yat
paramāṁ aṁṛtam ekaṁ jīvannāṁ bhūṣanāṁ me

“All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure.”

In Śrimad-Bhāgavatam (2.1.11) Śukadeva Gosvāmī says:

etan nirvīdyamānānāṁ
icchātāṁ akuto-bhayam
yogināṁ nrpa nirātāṁ
hārer nāmāṅukirtanam
"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His Śikṣāṣṭaka (3):

\[
\begin{align*}
\text{trṛṇad api sunīcena} \\
\text{taror api sahiṣṇunā} \\
\text{amānīnā mānadena} \\
\text{kīrtaniyāḥ sādā hariḥ}
\end{align*}
\]

“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.”

Regarding the ten offenses in chanting the holy name, one may refer to the Ādī-līlā, Chapter Eight, verse 24.

**TEXT 72**


tvadden api sunīcena

taror api sahiṣṇunā

amānīnā mānadena

tākrtaniyāḥ sādā hariḥ

**SYNONYMS**

\begin{align*}
\text{eta śuni‘—hearing this;} \\
\text{sanātanera—of Sanatana Gosvāmī;} \\
\text{haila camatkāra—} \\
\text{there was astonishment;} \\
\text{prabhure nā bhāya—Śrī Caitanya Mahāprabhu does not approve;} \\
\text{mora—my;} \\
\text{marāna-vicāra—decision to commit suicide.}
\end{align*}

**TRANSLATION**

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, “My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu.”

**TEXT 73**

\begin{align*}
sarvajña mahāprabhu nīṣedhilā more \\
prabhura caṇa dhari' kahena tānāhare
\end{align*}
**SYNONYMS**

sarva-jña—who knows everything; mahāprabhu—Śrī Caitanya Mahāprabhu; niśedhila—has forbidden; more—me; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—the feet; dhari’—touching; kahena tānhāre—began to speak to Him.

**TRANSLATION**

Sanātana Gosvāmī concluded, “Lord Śrī Caitanya Mahāprabhu, who knows everything—past, present and future—has forbidden me to commit suicide.” He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

**TEXT 74**

“sarvajña, krpa/lu tumi iśvara svatantra
yaiche nācāo, taiche nācī,—yena kāṣṭha-yantra

**SYNONYMS**

sarva-jña—all-knowing; krpa/lu—merciful; tumi—You; iśvara—the Supreme Lord; svatantra— independent; yaiche—as; nācāo—You make to dance; taiche—so; nācī—l dance; yena—as if; kāṣṭha-yantra—an instrument of wood.

**TRANSLATION**

“My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

**TEXT 75**

nīca, adhama, pāmara muñi pāmara-svabhāva
more jiyāile tomāra kibā habe lābha?”

**SYNONYMS**

nīca—lowborn; adhama—lowest; pāmara—condemned; muñi—I; pāmara-svabhāva—naturally sinful; more jiyāile—if You save me; tomāra—Your; kibā—what; habe—will be; lābha—profit.
TRANSLATION

“I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?”

TEXT 76

prabhu kahe, —“tomāra deha mora nija-dhana tumi more kariyācha ātma-samarpāṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; tomāra deha—your body; mora—My; nija-dhana—personal property; tumi—you; more—to Me; kariyācha—have done; ātma-samarpāṇa—complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

TEXT 77

parera dravya tumi kene cāha vināśite? dharmadharma vicāra kibā nā pāra karite?

SYNONYMS

parera dravya—another’s property; tumi—you; kene—why; cāha—want; vināśite—to destroy; dharmadharma—what is pious and what is impious; vicāra—consideration; kibā—why; nā—not; pāra—you can; karite—do.

TRANSLATION

“Why should you want to destroy another’s property? Can’t you consider what is right and wrong?”
TEXT 78

তোমার শরীর—মোর প্রধান ‘সাধন’।
এ শরীরে সাধিয়ু আমি বহু প্রয়োজন। ॥ ৭৮ ॥

tomāra śarīra—mora pradhāna ‘sādhana’
e śarīre sādhimu āmi bahu prayojana

SYNONYMS

tomāra śarīra—your body; mora—My; pradhāna—chief; sādhana—instrument;
e śarīre—by this body; sādhimu—shall carry out; āmi—I; bahu—many; prayojana—necessities.

TRANSLATION

“You body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.”

TEXT 79

হৃদয়-ক্ষেত্র-ক্ষেত্রগতি-নির্ধার |
বৈষ্ণবের কৃত্য, আর বৈষ্ণব-আচার। ॥ ৭৯ ॥

bhakta-bhakti-krṣṇaprema-tattvera nidhāra
vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra

SYNONYMS

bhakta—devotee; bhakti—devotional service; krṣṇa-prema—love of Kṛṣṇa; tattvera—of the truth of; nidhāra—ascertainment; vaiṣṇavera kṛtya—duties of a Vaiṣṇava; āra—and; vaiṣṇava-ācāra—characteristics of a Vaiṣṇava.

TRANSLATION

“You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.”

TEXT 80

ক্ষেত্র-ক্ষেত্র-ক্ষেত্র-প্রবর্তন |
লুপ্ততীৰ্থ-উদ্ধার, আর বৈরাগ্য-শিক্ষণ। ॥ ৮০ ॥

krṣṇa-bhakti, krṣṇaprema-sevā-pravartana
lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa
SYNONYMS

krṣṇa-bhakti—devotional service to Kṛṣṇa; krṣṇa-prema—love of Kṛṣṇa; sevā—service; pravartana—establishment of; lupta-tīrtha—the lost places of pilgrimage; uḍḍhāra—excavating; āra—and; vairāgya-śikṣā—instruction on the renounced order of life.

TRANSLATION

“You will also have to explain Kṛṣṇa’s devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

TEXT 81

nija-priya-sthāna mora—mathurā-वṛν्दāvana
tāhāṅ eta dharma cahi karite pracaraṇa

SYNONYMS

nija—own; priya-sthāna—very dear place; mora—My; mathurā-वṛν्दāvana—Mathurā and Vṛndāvana; tāhāṅ—there; eta—so many; dharma—activities; cahi—I want; karite—to do; pracaraṇa—preaching.

TRANSLATION

“Mathurā-वṛν्दāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrila Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called Brhad-bhāgavatāmṛta to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the Hari-bhakti-vilāsa, wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiśṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness.
Mathurā and Vṛndāvana are the abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanatana Gosvāmī.

TEXT 82

मातार आज्ञाय अमि बसि नीलाचले।
ताहै ‘धर्म’ शिखाईতे नाहि निज-बले ॥ ८२ ॥

mātāra ājñāya āmi vasi nilācale
tāhān ‘dharma’ śikhaite nāhi nija-bale

SYNONYMS

mātāra—of My mother; ājñāya—by the order; āmi—I; vasi—reside; nilācale—at Jagannātha Puri; tāhān—in Mathurā and Vṛndāvana; dharma śikhaite—to teach religious principles; nāhi—not; nija-bale—within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Puri; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

TEXT 83

एत सब कर्म अमि देहें करिमु।
ताहै छाड़िते चाह तुमि, केमने सहिमु?" ८३ ॥

eta saba karma āmi ye-dehe karimu
tāhā chāḍite cāha tumi, kemane sahimu?"

SYNONYMS

eta saba—all this; karma—work; āmi—I; ye-dehe—by which body; karimu—will do; tāhā—that; chāḍite—to give up; cāha tumi—you want; kemane—how; sahimu—shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

TEXT 84

तब बनाकर कहे,—“दोषाके नमस्तारे।
दोषार गंगीं जनयं के रुजिते पारे।” ८४ ॥
text 86] Sanātana Gosvāmi Visits the Lord 43

tabe sanātana kahe,—“tomāke namaskāre
tomāra gambhīra hṛdaya ke bujhite pāre?

SYNONYMS

tabe—at that time; sanātana kahe—Sanātana Gosvāmi said; tomāke
namaskāre—I offer my respectful obeisances unto You; tomāra—Your;
gambhīra—deep; hṛdaya—heart; ke—who; bujhite pāre—can understand.

TRANSLATION

At that time Sanātana Gosvāmi said to Śrī Caitanya Mahāprabhu, “I offer my
respectful obeisances unto You. No one can understand the deep ideas You
plan within Your heart.

TEXT 85

kāsthera putali yena kuhake nācāya
āpane nā jāne, putali kibā nāce gāya!

SYNONYMS

kāsthera putali—a doll made of wood; yena—as; kuhake nācāya—magician
causes to dance; āpane—personally; nā jāne—does not know; putali—the doll;
kibā—how; nāce—dances; gāya—sings.

TRANSLATION

“A wooden doll chants and dances according to the direction of a magician
but does not know how he is dancing and singing.

TEXT 86

yāre yaiche nācāo, se taiche kare nartane
kaiche nāce, kebā nācāya, seha nāhi jāne” 86 ||

SYNONYMS

yāre—whomever; yaiche—as; nācāo—You cause to dance; se—that person;
taiche—so; kare nartane—dances; kaiche—how; nāce—he dances; kebā
nācāya—who causes to dance; seha—he; nāhi jāne—does not know.
TRANSLATION
“"My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know.”

TEXT 87

haridāsa kahe prabhū, —“śūna, haridāsa
parera dravya inḥo cāhena karite vināśa

SYNONYMS
haridāsa—Haridāsa Ṭhākura; kahe prabhū—Śrī Caitanya Mahāprabhu addressed; śūna haridāsa—My dear Haridāsa, please hear; parera dravya—another’s property; inḥo—this Sanatana Gosvāmi; cāhena—wants; karite vināśa—to destroy.

TRANSLATION
Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, “My dear Haridāsa, please hear Me. This gentleman wants to destroy another’s property.

TEXT 88

parera sthāpya dravya keha nā khāya, vilāya
niśedhiha inhāre, —yena nā kare anyāya”

SYNONYMS
parera—by another; sthāpya—to be kept; dravya—property; keha nā khāya—no one uses; vilāya—distributes; niśedhiha—forbid; inhāre—him; yena—so; nā kare—he does not do; anyāya—something unlawful.

TRANSLATION
“One who is entrusted with another’s property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing.”
TEXT 89

Haridasa kahe—“mithya abhimana kari.
Tomara gambhira hrdaya bujhite na pari” ॥ 89 ॥

SYNONYMS
haridasa kahe—Haridasa Thakura replied; mithya—falsely; abhimana kari—are proud; tomara—Your; gambhira—deep; hrdaya—intention; bujhite na pari—we cannot understand.

TRANSLATION
Haridasa Thakura replied, “We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

TEXT 90

Kon kon karya tumi kara kon dvare
Tumi na janai/e keha janite na pare” ॥ 90 ॥

SYNONYMS
kon kon karya—what work; tumi—You; kara—perform; kon dvare—through which; tumi na janai/e—unless You make to understand; keha janite na pare—no one can understand.

TRANSLATION
“Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

TEXT 91

Etadrasa tumi inhare kariyacha angikara
Et saubhagya ihai na hoy kahar” ॥ 91 ॥
SYNONYMS
etādṛśa—such; tumī—You; inḥāre—him; kariyācha aṅgikāra—have accepted; eta saubhāgya—so much fortune; ihāṅ—upon him; nā haya—is not possible; kāhāra—by anyone else.

TRANSLATION
“My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he.”

TEXT 92

तबे महाप्रभु करि’ दुःख हारे अलिङ्गन।
‘मध्याह्न’ करितें उठि’ करिल। गमन॥ ९२॥

tabe mahāprabhu kari’ duṅhāre āliṅgana
‘madhyāhna’ karite uthi’ karilā gamana

SYNONYMS
tabe—then; mahāprabhu—Śrī Caitanya Mahāprabhu; kari’ duṅhāre āliṅgana—embracing both of them; madhya-ahna karite—to perform His noon duties; uthi’—getting up; karilā gamana—left.

TRANSLATION
Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

TEXT 93

সনাতনে কহে হরিদাস করি’ অলিঙ্গন।
“তোমার ভাগ্যের সীমা না যায় কথন॥ ৯৩॥

sanātane kahe haridāsa kari’ āliṅgana
“tomāra bhāgyera simā nā yāya kathana

SYNONYMS
sanātane—unto Sanātana Gosvāmī; kahe—said; haridāsa—Haridāsa Ṭhākura; kari’ āliṅgana—embracing; tomāra—your; bhāgyera—of fortune; simā—limitation; nā yāya kathana—cannot be described.

TRANSLATION
“My dear Sanātana,” Haridāsa Ṭhākura said, embracing him, “no one can find the limits of your good fortune.”
TEXT 94

Sanatana Gosvami Visits the Lord

Tomāra deha kahena prabhu 'mora nij-dhana'
Tomā-sama bhāgyavān nāhi kona jana

SYNONYMS

tomāra deha—your body; kahena prabhu—Śrī Caitanya Mahāprabhu says; mora—My; nij-dhana—personal property; tomā-sama—like you; bhāgyavān—fortunate person; nāhi—there is not; kona jana—anyone.

TRANSLATION

"Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

TEXT 95

Nij-dehe ye kārya nā pārena karite
Se kārya karāibe toma, seha mathurāte

SYNONYMS

nij-dehe—with His personal body; ye kārya—whatever business; nā pārena karite—He cannot do; se kārya—those things; karāibe—He will cause to do; tomā—you; seha—that; mathurāte—in Mathurā.

TRANSLATION

"What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

TEXT 96

Ye karāite chahe išvara, sei siddha haya
Tomāra saubhāgya eih kahiluṅ niscaya

ye karāite cāhe iśvara, sei siddha haya
tomāra saubhāgya ei kahiluṅ niścaya
SYNONYMS

ye—whatever; kārāte—to cause to do; cāhe—wants; iśvara—the Supreme Personality of Godhead; sei—that; siddha—successful; haya—is; tomāra saubhāgya—your great fortune; ei—this; kahilun—I have spoken; niścaya—my considered opinion.

TRANSLATION

“Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

TEXT 97

bhakti-siddhānta, śāstra-ācāra-nirṇāya
toma-dvāre karāibena, bujhilun āsaya

SYNONYMS

bhakti-siddhānta—conclusive decision in devotional service; śāstra—according to the scriptural injunctions; ācāra-nirṇāya—ascertainment of behavior; toma-dvāre—by you; karāibena—will cause to be done; bujhilun—I can understand; āsaya—His desire.

TRANSLATION

“I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

TEXT 98

âmāra ei deha prabhura kārye na lāgilā
bhārata-bhūmite janmi’ ei deha vyartha haila

SYNONYMS

âmaśa—my; ei—this; deha—body; prabhura—of Śrī Caitanya Mahāprabhu; kārye—in the service; nā lāgilā—could not be used; bhārata-bhūmite—in the land of India; janmi’—taking birth; ei deha—this body; vyartha haila—has become useless.
TRANSLATION

“My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless.”

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the Ādi-līlā (9.41) and also Śrīmad-Bhāgavatam (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the Vedas and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

TEXT 99

sanātana kahe,—“tōma-sama kebā âche âna
mahāprabhura gane tumi—mahā-bhāgyavān! ৯৯॥

sanātana kahe—Sanātana Gosvāmī said; tōma-sama—like you; kebā—who; âche—is there; âna—another; mahāprabhura—of Śrī Caitanya Mahāprabhu;

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; tōma-sama—like you; kebā—who; âche—is there; âna—another; mahāprabhura—of Śrī Caitanya Mahāprabhu;
gane—among the personal associates; tumi—you; mahā-bhāgyavān—the most fortunate.

**TRANSLATION**
Sanātana Gosvāmi replied, “O Haridāsa Thākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

**TEXT 100**

अवतार-कार्ये श्री भक्तार ाम-प्रचारे।
सेई निज-कार्येको र तौमार धारे॥ १००॥

*avatāra-kārya prabhura—nāma-pracāre
sei nija-kārya prabhu karena tomāra dvāre*

**SYNONYMS**
*avatāra-kārya—mission of the incarnation; prabhura—of Śrī Caitanya Mahāprabhu; nāma-pracāre—spreading the importance of the holy name of the Lord; sei—that; nija-kārya—mission of His life; prabhu—Śrī Caitanya Mahāprabhu; karena—performs; tomāra dvāre—through you.*

**TRANSLATION**
“The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

**TEXT 101**

प्रत्याह नार तिलक्ष नाम-संकीर्तन।
सबार अग नामे महिमा कथान॥ १०१॥

*pratyaha kara tina-lakṣa nāma-saṅkīrtana
sabāra āge kara nāmera mahimā kathana*

**SYNONYMS**
*prati-aha—daily; kara—you do; tina-lakṣa—300,000; nāma-saṅkīrtana—chanting of the holy name; sabāra āge—before everyone; kara—you do; nāmera—of the holy name; mahimā kathana—discussion of the glories.*
TRANSLATION

“My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

TEXT 102

अपने आचार के हुए, ना करें आचार |
आचार करने के हुए, ना करने आचार II १०२ II

अपने आचार के हुए, ना करें आचार
pracāra karence khe, nā kare pracāra
pracāra karena khe, nā karena acāra

SYNONYMS

अपने—personally; आचार—behaves; केहा—someone; ना करें आचार—does not do preaching work; pracāra karena—does preaching work; केहा—someone; nā karena acāra—does not behave strictly according to the principles.

TRANSLATION

“Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

TEXT 103

‘आचार’, ‘आचार’,—नामेर करह ‘दुई’ कार्य |
तुमি—सर्व-गुरु, तुमि जगातेरे आर्य II” १०३ II

‘acara’, ‘pracara’, —namera karaha ‘dui’ kārya
tumi —sarva-guru, tumi jagatera ārya

SYNONYMS

acara pracāra—behaving well and preaching; nāmera—of the holy name; karaha—you do; du—two; kārya—works; tumi—you; sarva-guru—everyone’s spiritual master; tumi—you; jagatera ārya—the most advanced devotee within this world.

TRANSLATION

“You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.”
PURPORT
Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of Bhagavad-gītā As It Is. One who does so is quite fit to become a spiritual master for the entire world.

TEXT 104
एिमत ्द्रुईजन नाना-कथा-रंगे ।
कृष्णकथा आशादय रहि’ एकसंगे ॥ १०४ ॥
ei-mata dui-jana nānā-kathā-raṅge
kṛṣṇa-kathā āśvādaya rahī’ eka-saṅge

SYNONYMS
ei-mata—in this way; dui-jana—two persons; nānā-kathā-raṅge—in the happiness of discussing various subject matters; kṛṣṇa-kathā—the subject matter of Kṛṣṇa; āśvādaya—they taste; rahī’ eka-saṅge—keeping together.

TRANSLATION
In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

TEXT 105
यात्राकाले आिला सब गौड़ेर भुक्कगण ।
पुर्ववत तैला सवे रथयात्रा दरासनं ॥ १०५ ॥
yāṭrā-kāle āilā saba gaudēra bhakta-gana
pūrvavat kailā sabe ratha-yāṭrā daraśana

SYNONYMS
yāṭrā-kāle—during the time of the car festival; āilā—came; saba—all; gaudēra bhakta-gana—devotees from Bengal; pūrvavat—like previously; kailā—did; sabe—all; ratha-yāṭrā daraśana—visiting the car festival of Lord Jagannātha.
TRANSLATION

During the time of Ratha-yatra, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

TEXT 106

रथ-अग्रे अंधू तैंटे करिला नर्तन।
देखि चमकूकार तैल सनातनेन मन॥ १०६॥

ratha-agre prabhu taiche karilā nartana
dekhi camatkāra haila sanātanera mana

SYNONYMS

ratha-agre—in front of the car; prabhu—Śrī Caitanya Mahāprabhu; taiche—similarly; karilā nartana—performed dancing; dekhi—seeing; camatkāra haila—was astonished; sanātanera mana—the mind of Sanātana.

TRANSLATION

During the Ratha-yatra festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmi saw this, his mind was astonished.

TEXT 107

बर्षार चारि-मास रहिल। सब निज भक्त्रगणे।
सब-संगे अंधू मिलाइल् सनातने॥ १०७॥

varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe sabā-saṅge prabhu milāilā sanātane

SYNONYMS

varṣāra cāri-māsa—the four months of the rainy season; rahilā—remained; saba—all; nija bhakta-gaṇe—the devotees of Śrī Caitanya Mahāprabhu; sabā-saṅge—with all of them; prabhu—Śrī Caitanya Mahāprabhu; milāilā—introduced; sanātane—Sanātana.

TRANSLATION

The lord’s devotees from Bengal stayed at Jagannātha Puri during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmi to them all.
TEXTS 108-110

advaita, nityānanda, śrīvāsa, vakreśvara
vāsudeva, murāri, rāghava, dāmodara

puri, bhārati, svarūpa, paṇḍita-gadādhara
sārvabhauma, rāmānanda, jagadānanda, śaṅkara

kāśīśvara, govindādi yata bhakta-gaṇa
sabā-sane sanātanera karāilā milana

SYNONYMS

advaita—Advaita; nityānanda—Nityānanda; śrīvāsa—Śrīvāsa; vakreśvara—
Vakreśvara; vāsudeva—Vāsudeva; murāri—Murāri; rāghava—Rāghava;
dāmodara—Dāmodara; puri—Puri; bhārati—Bhārati; svarūpa—Svarūpa; paṇḍita-
gadādhara—Gadādhara Paṇḍita; sārvabhauma—Sārvabhauma; rāmānanda—
Rāmānanda; jagadānanda—Jagadānanda; śaṅkara—Śaṅkara; kāśīśvara—
Kāśīśvara; govinda—Govinda; ādi—and others; yata bhakta-gaṇa—all the devo-
tees; sabā-sane—with all of them; sanātanera—of Sanātana Gosvāmi; karāilā
milana—made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmi to these and other
selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva,
Murāri, Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhārati,
Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadā-
nanda, Śaṅkara, Kāśīśvara and Govinda.

TEXT 111

yathāyogya karāilā sabār cārṇa vṛkṣa

śeṣe karāilā sabār kūpara tājana}
yathä-yogya karāila sabāra caraṇa vandana
tāṅre karāilā sabāra kṛpāra bhājana

SYNONYMS
yathä-yogya—as it is fit; karāila—caused to perform; sabāra—of all; caraṇa vandana—worshiping the lotus feet; tāṅre—him; karāilā—made; sabāra—of all of them; kṛpāra bhājana—object of mercy.

TRANSLATION
The Lord asked Sanātana Gosvāmi to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmi to them all, just to make him an object of their mercy.

TEXT 112
सद्गुणें, पांडित्यें, सबार प्रियं—सनातन।
यथा-योग्यं कृपा-मैत्री-गौरव-भाजनं || ११२ ||
sad-guṇe, pāṇḍitye, sabāra priya—sanātana yathā-yogya kṛpā-maitri-gaurava-bhājana

SYNONYMS
sat-guṇe—in good qualities; pāṇḍitye—in learning; sabāra priya—dear to everyone; sanātana—Sanātana Gosvāmi; yathā-yogya—as it is suitable; kṛpā—mercy; maitri—friendship; gaurava—honor; bhājana—worthy of being offered.

TRANSLATION
Sanātana Gosvāmi was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

TEXT 113
सकल वैष्णव येबे गोवर्धनेशे गेला।
सनातन महाप्रभुर चरणेन रहिला || ११३ ||
sakala vaiṣṇava yabe gauḍa-deśe gelā sanātana mahāprabhura caraṇe rahilā

SYNONYMS
sakala—all; vaiṣṇava—devotees; yabe—when; gauḍa-deśe—to Bengal; gelā—returned; sanātana—Sanātana Gosvāmi; mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇe rahilā—stayed at the lotus feet.
TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yatra festival, Sanatana Gosvami stayed under the care of the lotus feet of Sri Caitanya Mahaprabhu.

TEXT 114

dola-yatra-adi prabhura sañgete dekhila
dine-dine prabhu-saṅge ānanda bādila

SYNONYMS

dola-yatra—the festival of Dola-yatra; ədi—and others; prabhura sañgete—with Sri Caitanya Mahaprabhu; dekhila—he saw; dine-dine—day after day; prabhu-saṅge—in the association of Sri Caitanya Mahaprabhu; ānanda bādila—his pleasure increased.

TRANSLATION

Sanatana Gosvami observed the Dola-yatra ceremony with Lord Sri Caitanya Mahaprabhu. In this way, his pleasure increased in the company of the Lord.

TEXT 115

pūrve vaiśākha-māse sanātana yabe āilā
ejayiṣṭha-māse prabhu tānre parikṣā karilā

SYNONYMS

pūrve—formerly; vaiśākha-māse—during the month of April-May; sanātana—Sanatana Gosvami; yabe—when; āilā—came; jayiṣṭha-māse—in the month of May-June; prabhu—Śri Caitanya Mahaprabhu; tānre—him; parikṣā karilā—tested.

TRANSLATION

Sanatana Gosvami had come to see Sri Caitanya Mahaprabhu at Jagannātha Puri during the month of April-May, and during the month of May-June Śri Caitanya Mahaprabhu tested him.
TEXT 116

In that month of May-June, Sri Caitanya Mahaprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

SYNONYMS

*jyaiśtha-māse*—during the month of May-June; *prabhu*—Śri Caitanya Mahāprabhu; *yameśvara-totā*—to the garden of Lord Śiva, Yameśvara; *āilā*—came; *bhakta-anurodhe*—on the request of the devotees; *tāhān*—there; *bhikṣā ye karilā*—accepted prasāda.

TRANSLATION

In that month of May-June, Śri Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

TEXT 117

At noon, when it was time for lunch, the Lord called for Sanatana Gosvami, whose happiness increased because of the call.

SYNONYMS

*madhyāna-bhikṣā-kāle*—at noon; *bhikṣā-kāle*—at the time for lunch; *sanātane*—for Sanatana Gosvami; *bolāilā*—He called; *prabhu bolāilā*—Lord Śri Caitanya Mahāprabhu called; *tānra*—his; *ānanda*—happiness; *bāḍilā*—increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanatana Gosvami, whose happiness increased because of the call.

TEXT 118

madhyāhnā samudra-vālu hańcāche agni-sama
sei-pathe sanātana karilā gamana
SYNONYMS

madhya-ahne—at noon; samudra-vālu—the sand by the sea; haṅāche—was; agni-sama—as hot as fire; sei-pathe—by that path; sanātana—Sanātana Gosvāmī; karilā gamana—came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

TEXT 119

‘prabhu bolāṅāche’, —ei ānandita mane
tapta-vālukāte pā poḍe, tāhā nāhi jāne

SYNONYMS

prabhu bolāṅāche—the Lord has called; ei—this; ānandita—happy; mane—within the mind; tapta-vālukāte—on the hot sand; pā—feet; poḍe—were burning; tāhā—that; nāhi jāne—could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

TEXT 120

dui pāye phoskā haila, tabu gelā prabhu-sthāne
bhikṣā kari’ mahāprabhu kariyāchēn viśrāme

SYNONYMS

dui pāye—on the two soles; phoskā haila—there were blisters; tabu—still; gelā—came; prabhu-sthāne—to Śrī Caitanya Mahāprabhu; bhikṣā kari’—after finishing lunch; mahāprabhu—Śrī Caitanya Mahāprabhu; kariyāchēn viśrāme—was taking rest.
TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

TEXT 121

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

SYNONYMS

bhikṣa-avaśeṣa—of remnants of the food; pātra—plate; govinda—Govinda; tare dilā—delivered to him; prasāda pāṇā—after taking the remnants of food; sanātana—Sanatana Gosvāmi; prabhu-pāse—to Lord Śrī Caitanya Mahāprabhu; āilā—came.

TRANSLATION

Govinda gave Sanatana Gosvāmi the plate with the remnants of lord Caitanya’s food. After taking the prasāda, Sanatana Gosvāmi approached Lord Śrī Caitanya Mahāprabhu.

TEXT 122

prabhu kahe,—‘kon pathe āilā, sanātana?’
tenha kahe,—‘samudra-pathe, kariluṅ āgamana’

SYNONYMS

prabhu kahe—the Lord inquired; kon pathe—through which path; āilā sanātana—you have come, Sanatana; tenha kahe—he replied; samudra-pathe—on the path by the sea; kariluṅ āgamana—I have come.

TRANSLATION

When the Lord inquired, “By which path have you come?” Sanatana Gosvāmi replied, “I have come on the path along the beach.”
TEXT 123

prabhu kahe, —“tapta-vālukāte kemane āilā?
simha-dvārera patha—śītalā, kene nā āilā?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tapta-vālukāte—on hot sand; kemane āilā—how did you come; simha-dvārera patha—the path of the Simha-dvāra gate; śītalā—very cool; kene—why; nā āilā—did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “How did you come through the beach where the sand is so hot? Why didn’t you come by the path in front of the Simha-dvāra gate? It is very cool.

PURPORT

Simha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

TEXT 124

tapta-vālukāya tomāra pāya haila vraṇa
calite nā pāra, kemane karilā sahana?”

SYNONYMS

tapta-vālukāya—by the hot sand; tomāra—your; pāya—on the soles; haila—there were; vraṇa—blisters; calite nā pāra—you cannot walk; kemane—how; karilā sahana—did you tolerate.

TRANSLATION

“The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?”
TEXT 125

Sanatana kahe—“Dukha bahuta nā pāilūṅ pāye vraṇa haṅāche tāhā nā jānilūṅ” ॥ 125 ॥

SYNONYMS

Sanatana kahe—Sanatana Gosvāmī replied; dukha—pain; bahuta—much; nā pāilūṅ—I did not feel; pāye—on the soles; vraṇa haṅāche—there were blisters; tāhā—that; nā jānilūṅ—I did not know.

TRANSLATION

Sanatana Gosvāmī replied, “I did not feel much pain, nor did I know that there are blisters because of the heat.

TEXT 126

Sīṁhādvāre yāite mora nāhi adhikāra ॥
Viśeṣe—Thākurera tāhāṅ sevakera pracaṇā ॥ 126 ॥

SYNONYMS

Sīṁhā-dvāre—in front of the main gate, known as Sīṁhā-dvāra; yāite—to go; mora—my; nāhi adhikāra—there is no right; viśeṣe—specifically; Thākurera—of Lord Jagannātha; tāhāṅ—there; sevakera pracaṇā—traffic of the servants.

TRANSLATION

“I have no right to pass by the Sīṁhā-dvāra, for the servants of Jagannātha are always coming and going there.

TEXT 127

Sevak gatagati kare, nāhi abasar ॥
Tāra sparśa haile, sarvanāśa habe mora” ॥ 127 ॥

SYNONYMS

Sevak gatagati kare, nāhi avasara; sparśa—touch; tāra—Lord Jagannātha; sarvanāśa—all sufferings; habe—has; mora—mine.

TRANSLATION

“The servants pass, not being allowed to touch. I feel no suffering because I am Lord Jagannātha.”
SYNONYMS

sevaka—servants; gatāgati kare—come and go; nāhi avasara—there is no inter­val; tāra sparśa haile—if I touch them; sarva-nāsa habe mora—I shall be ruined.

TRANSLATION

“The servants are always coming and going without interval. If I touch them, I shall be ruined.”

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Thākura, thinking themselves mlecchas and yavanas because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

TEXT 128

śuni’ mahāprabhu mane santoṣa pāilā
tuṣṭa haṇā tāṅre kichu kahite lāgilā

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; mane—in the mind; santoṣa pāilā—became very happy; tuṣṭa haṇā—being pleased; tāṅre—unto him; kichu—something; kahite lāgilā—began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

TEXTS 129-130

“যদ্যপি তুমি হও জগৎপালঃ
তোমায় সপুর্ষে পবিত্র হয় দেবমুলিণঃ” ১২৯
তথাপি ভক্তভক্তঃ মহাদা-রক্ষণ
মহাদা-পালন হয় সাধুর ভূমি” ১৩০
“yadyapio tumi hao jagat-pāvana
toma-sparśe pavitra haya deva-muni-gaṇa

tathāpi bhakta-svabhāva — maryādā-rakṣaṇa
maryādā-pālana haya sādhura bhūṣaṇa

SYNONYMS

yadyapio — although; tumi — you; hao — are; jagat-pāvana — the deliverer of the entire universe; toma — you; sparśe — by touching; pavitra — purified; haya — becomes; deva-muni-gaṇa — the demigods and great saintly persons; tathāpi — still; bhakta-svabhāva — the nature of a devotee; maryādā — etiquette; rakṣaṇa — to protect or observe; maryādā pālana — to maintain etiquette; haya — is; sādhura bhūṣaṇa — ornament of devotees.

TRANSLATION

“My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

TEXT 131

“Maryādā-laṅghane loka kare upahāsa
īha-loka, para-loka — dui haya nāśa

SYNONYMS

Maryādā-laṅghane — by surpassing the customs of etiquette; loka — people; kare upahāsa — joke; īha-loka — this world; para-loka — the next world; dui — two; haya nāśa — become vanquished.

TRANSLATION

“If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

TEXT 132

Maryādā rākhiḥ, ṭṣṭe ० ० ोर मन ।
भूमि ऐँछे ना करिले करे कोबल जन?” १३२ ॥
maryādā rākhile, tuṣṭa kaile mora mana
tumi aiche nā karile kare kon jana?

SYNONYMS
maryādā rākhile—since you have observed the etiquette; tuṣṭa kaile—you have satisfied; mora mana—My mind; tumi—you; aiche—like that; nā karile—without doing; kare—would do; kon jana—who.

TRANSLATION
"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

TEXT 133
एते बलि प्रभु ताँरे आलिंगनं कैल ।
ताँरे कान्धुरसा प्रभुर श्रीअंगेस्य लागिल ॥ १३३ ॥

da bali' prabhu tāṃre āliṅgana kaila
tāṃra kaṇḍu-rasā prabhura śri-ānge lāgila

SYNONYMS
da bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; tāṃre—him; āliṅgana kaila—embraced; tāṃra—his; kaṇḍu-rasā—moisture oozing from the itches; prabhura—of Śrī Caitanya Mahāprabhu; śri-ānge lāgila—smere the body.

TRANSLATION
After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana’s body smeared the body of the Lord.

TEXT 134
बार बार निषेधनं, तबू करे आलिंगनं ।
अंजे रसं लागें, दुःख च पाय सनातनं ॥ १३४ ॥

bāra bāra niṣedhena, tabu kare āliṅgana
ānge rasā lāge, duḥkha pāya sanātana

SYNONYMS
bāra bāra—again and again; niṣedhena—forbids; tabu—still; kare āliṅgana—He embraces; ānge—on the body; rasā lāge—oozing moisture touches; duḥkha—unhappiness; pāya—gets; sanātana—Sanātana Gosvāmī.
TRANSLATION

Although Sanatana Gosvami forbade Sri Caitanya Mahaprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanatana's body, and Sanatana became greatly distressed.

TEXT 135

ei-mate sevaka-prabhu duñhe ghara gelā
arā dina jagadânanda sanâtanere mililā

SYNONYMS

ei-mate—in this way; sevaka-prabhu—the servant and the master; duñhe—both of them; ghara gelā—returned to their respective places; arā dina—the next day; jagadânanda—Jagadânanda; sanâtanere mililā—met Sanatana Gosvami.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadânanda Paññita went to meet Sanatana Gosvami.

TEXT 136

dui-jana vasi’ kṛṣṇa-kathā-goṣṭhi kailā
paññitere sanâtana duhkha nivedilā

SYNONYMS

dui-jana vasi’—both of them sitting; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; goṣṭhi—discussion; kailā—did; paññitere—unto Jagadânanda Paññita; sanâtana—Sanatana Gosvami; duhkha nivedilā—submitted his unhappiness.

TRANSLATION

When Jagadânanda Paññita and Sanatana Gosvami sat together and began to discuss topics about Kṛṣṇa, Sanatana Gosvami submitted to Jagadânanda Paññita the cause of his distress.
TEXT 137

“I came here to diminish my unhappiness by seeing Lord Sri Caitanya Mahaprabhu, but the Lord did not allow me to execute what was in my mind.”

SYNONYMS

ihān—here (to Jagannātha Purī); āilān—I have come; prabhure—Lord Śrī Caitanya Mahāprabhu; dekhi’—by seeing; duḥkha khaṇḍāite—to diminish my unhappiness; yebā mane—what was in my mind; tāhā—that; prabhu—Lord Śrī Caitanya Mahāprabhu; nā dīlā karite—did not allow me to do.

TRANSLATION

“I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.”

TEXT 138

Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

SYNONYMS

niśedhite—although I forbid; prabhu—Śrī Caitanya Mahāprabhu; āliṅgana—embracing; kareṇa—does; more—unto me; mora kanaḍu-rasā—my wet sores; lāge—touched; prabhura—of Śrī Caitanya Mahāprabhu; śarīre—on the body.

TRANSLATION

“Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.”

TEXT 139

Aporād hāy mōre, naḥik nīṣṭār.
Jagannāthāna na dekhiyā, —e duṅkha apār ∥ 139 ∥
Sanātana Gosvāmi Visits the Lord

Text 141

aparādha haya mora, nāhika nistāra
jagannātheha nā dekhiye, —e duḥkha apāra

SYNONYMS
aparādha—offense; haya—is; mora—mine; nāhika nistāra—there is no deliverance; jagannātheha—also Lord Jagannātha; nā dekhiye—I cannot see; e—this; duḥkha apāra—great unhappiness.

TRANSLATION
“In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.”

TEXT 140

হিত-নিমিত্ত আইলাঙ আমি, হেল বিপরীতে।
কি করিলে হিত হয় নারি নিদ্রারিতে।” ১৪০ 

hita-nimitta āilāṅa āmi, haila viparite
ki karile hita haya nāri nirdhārite”

SYNONYMS
hita-nimitta—for benefit; āilāṅa—came; āmi—I; haila viparite—it has become just the opposite; ki karile—how; hita haya—there will be benefit; nāri nirdhārite—I cannot ascertain.

TRANSLATION
“I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me.”

TEXT 141

পণ্ডিত কহে,—“তোমার বাস্যোগ্য ‘বৰ্ণাবন’।
রথযাত্রা দেখিতে ভাই। করহ গমন।” ১৪১ 

paṇḍita kahe, —“tomāra vāsa-yogya ‘vṛndāvana’
ratha-yātrā dekhi’ tāhāṅ karaha gamana

SYNONYMS
paṇḍita kahe—Jagađānanda Paṇḍita said; tomāra—your; vāsa-yogya—a suitable place for residence; vṛndāvana—Vṛndāvana; ratha-yātrā dekhi’—after seeing the Ratha-yātra festival; tāhāṅ—there; karaha gamana—go.
**TRANSLATION**

Jagadānanda Pañāṭa said, “The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yāṭra festival, you can return there.

**TEXT 142**

अङ्गुर आंसल हङ्गाङ्गे भोमा धृतां तहाँ।
बुद्धवन ईस, त्याह। सर्वसुख भाइये। || १४२ ||

prabhura ājñā hañāche tomā’ dui bhāye
vṛndāvane vaisa, tāhāṅ sarva-sukha pāiye

**SYNONYMS**

prabhura—of Śrī Caitanya Mahāprabhu; ājñā—order; hañāche—has been; tomā’—you; dui bhāye—to the two brothers; vṛndāvane vaisa—sit down at Vṛndāvana; tāhāṅ—there; sarva-sukha—all happiness; pāiye—you will get.

**TRANSLATION**

“The lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

**TEXT 143**

ये-कार्य आइल, अङ्गुर देखिला चरव।
रथेजगन्नाथ देखिला करह गमन। || १४३ ||

ye-kārye āilā, prabhura dekhilā caraṇa
rathe jagannātha dekhi’ karaha gamana’

**SYNONYMS**

ye-kārye—for which business; āilā—you have come; prabhura—of Śrī Caitanya Mahāprabhu; dekhilā—you have seen; caraṇa—the feet; rathe—on the car; jagannātha—Lord Jagannātha; dekhi’—after seeing; karaha gamana—go.

**TRANSLATION**

“Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yāṭra car, you can leave.”
Sanātana Gosvāmī Visits the Lord

TEXT 144

Sanatana kahē;—“भाल तैल | उपदेश।
ताहाँ याब, सेह मोर ‘प्रभु-दत्त देश’॥” १४४ ॥

Sanatana kahe, —“bhāla kailā upadeśa
tāhāṁ yāba, sei mora ‘prabhu-datta deśa’”

SYNONYMS

sanatana kahe—Sanatana Gosvāmī replied; bhāla kailā upadeśa—you have
given good advice; tāhāṁ yāba—I shall go there; sei—that; mora—my; prabhu-
datta—given by the Lord; deśa—residential country.

TRANSLATION

Sanatana Gosvāmī replied, “You have given me very good advice. I shall
certainly go there, for that is the place the Lord has given me for my resi-
dence.”

PURPORT

The words prabhu-datta deśa are very significant. Śrī Caitanya Mahāprabhu’s
devotional cult teaches one not to sit down in one place but to spread the devo-
tional cult all over the world. The Lord dispatched Sanatana Gosvāmī and Rūpa
Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there
establish the cult of bhakti. Therefore Vṛndāvana was given to Sanatana Gosvāmī
and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī
Caitanya Mahāprabhu’s devotional cult should accept the words of the spiritual
master and thus spread the Kṛṣṇa consciousness movement. They should go
everywhere, to all parts of the world, accepting those places as prabhu-datta deśa,
the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual
master is the representative of Lord Kṛṣṇa; therefore one who has carried out the
orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa
or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the
bhakti cult all over the world (prthivite ache yata nagarādī grāma). Therefore
devotees in the line of Kṛṣṇa consciousness must go to different parts of the world
and preach, as ordered by the spiritual master. That will satisfy Śrī Caitanya
Mahāprabhu.

TEXT 145

এত বলি’ দ্বঃহে নিজ-কার্যে উঠিগেলা ।
আর দিন মহাপ্রভু মিলিবারে আহিলাঃ ॥ ১৪৫ ॥
After talking in this way, Sanatana Gosvami and Jagadananda Pancita returned to their respective duties. The next day, Sri Caitanya Mahaprabhu went to see Haridasa and Sanatana Gosvami.

Haridasa Thakura offered obeisances to the lotus feet of Sri Caitanya Mahaprabhu, and the Lord embraced him in ecstatic love.
Sanatana Gosvami Visits the Lord

SYNONYMS

dūra haite—from a distant place; daṇḍa-parāṁśa—offering obeisances and
daṇḍavats; kare—did; sanātana—Sanatana Gosvāmi; prabhu—Śrī Caitanya
Mahāprabhu; bolāya—calls; bāra bāra—again and again; karite aḷīṅgana—to
embrace.

TRANSLATION

Sanatana Gosvami offered his obeisances and daṇḍavats from a distant
place, but Śrī Caitanya Mahāprabhu called him again and again to embrace
him.

TEXT 148

अपराध-भयें तेंह मिलिते ना आइल।
महाप्रभु मिलिबारे सेई ठाँच्रे गेल ॥ १४८ ॥

aparādha-bhaye teṅha milite nā āila
mahāprabhu milibāre sei ṭhāṇī gela

SYNONYMS

aparādha-bhaye—out of fear of offenses; teṅha—Sanatana Gosvāmi; milite—to
meet; nā āila—did not come forward; mahāprabhu—Śrī Caitanya
Mahāprabhu; milibāre—to meet; sei ṭhāṇī—to Sanatana Gosvāmi; gela—went.

TRANSLATION

Out of fear of committing offenses, Sanatana Gosvami did not come for­
ward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to
meet him.

TEXT 149

सनातन भागि’ पाछे करेन गमन ।
बलात्कारे दहरि, अभु १०५। आलिङ्गन ॥ १४९ ॥

sanātana bhāgi’ pāche kareṃ gamana
balātkāre dhari, prabhu kailā aḷīṅgana

SYNONYMS

sanātana—Sanatana Gosvāmi; bhāgi’—running away; pāche—back; kareṇa
gamana—goes; balātkāre—by force; dhari—capturing; prabhu—Śrī Caitanya
Mahāprabhu; kailā aḷīṅgana—embraced.
TRANSLATION
Sanātana Gosvāmi backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

TEXT 150

dui jana lañā prabhu vasilā pindaṭe
nirвиṇṇa sanatana lāgilā kahite

SYNONYMS
dui jana lañā—taking the two of them; prabhu—Śrī Caitanya Mahāprabhu; vasilā—sat down; pindaṭe—on the altar; nirвиṇṇa—advanced in renunciation; sanatana—Sanātana Gosvāmi; lāgilā kahite—began to speak.

TRANSLATION
The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmi, who was advanced in renunciation, began to speak.

TEXT 151

"hita lāgi’ āinu muñi, haila viparīta
sevā-yogya nahi, aparādha karori niti niti

SYNONYMS
hita lāgi’—for benefit; āinu muñi—I came; haila viparīta—it has become just the opposite; sevā-yogya nahi—I am not fit to render service; aparādha karori—I commit offenses; niti niti—day after day.

TRANSLATION
"I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

TEXT 152

SYNONYMS

TRANSLATION

TEXT 152
Sanātana Gosvāmi Visits the Lord

sahaje nica-jāti muñi, duṣṭa, ‘pāpāśaya’
more tumi chuñile mora aparādha haya

SYNONYMS
sahaje—by nature; nica-jāti—lowborn; muñi—I; duṣṭa—sinful; pāpa-āśaya—reservoir of sinful activities; more—me; tumi chuñile—if You touch; mora—my; aparādha haya—there is offense.

TRANSLATION
“By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

TEXT 153
ṭāhāte āmār abhās kṣuṇa-rasa-rakta cale
tomāra ange lāge, tabu sparśaha tumī bale

SYNONYMS
ṭāhāte—over and above this; āmār—my; ange—on the body; kṣuṇa-rasa—from wet, itching sores; rakta—blood; cale—runs; tomāra ange lāge—touches Your body; tabu—still; sparśaha—touch; tumī—You; bale—by force.

TRANSLATION
“Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

TEXT 154
bibhatsa sparśite nā kara ghṛṇā-leśe
ei aparādhe mora habe sarva-nāše

SYNONYMS
bibhatsa—horrible; sparśite—to touch; nā kara—You do not do; ghṛṇā-leśe—even a small bit of aversion; ei aparādhe—because of this offense; mora—my; habe—there will be; sarva-nāše—loss of everything auspicious.
TRANSLATION

“My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

TEXT 155


SYNONYMS

SYNONYMS

TRANSLATION

“Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātṛa festival.

TEXT 156

SYNONYMS

SYNONYMS

TRANSLATION

“I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana.”
TEXT 157

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

SYNONYMS

eta śunī’—hearing this; mahāprabhu—Śrī Caitanya Mahāprabhu; sa-roṣa-anta-re—in an angry mood; jagadānande—at Jagadānanda Paṇḍita; kruddha haṅā—becoming very angry; kare tiraḥ-kāre—chastises.

TRANSLATION

“Jagā (Jagadānanda Paṇḍita) is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

TEXT 159

vyavahāre-paramārthe tumi—tāra guru-tulya
tomāre upadeśe, nā jāne āpana-mūlya

syllable resolving: 159

Sanātana Gosvāmi Visits the Lord
SYNONYMS
vyavahāre—in ordinary dealings; paraṁ-arthe—in spiritual matters; tumī—you; tāra—of him; guru-tulya—like a spiritual master; tomāre—you; upadeśe—he advises; nā jāne—does not know; āpana-mūlya—his value.

TRANSLATION
“In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

TEXT 160

ઇ tyre upadeśā tumī-pramāṇika ārya
tomāreha upadeśe—bālaka kare aiche kārya

SYNONYMS
āmāra—My; upadeśā—adviser; tumī—you; pramāṇika ārya—authorized person; tomāreha—even you; upadeśe—he advises; bālaka—boy; kare—does; aiche—such; kārya—business.

TRANSLATION
“My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy.”

TEXT 161

šuni’ sanātana pāye dhari’ prabhure kahila
“jagadānandera saubhāgya āji se jānila || 161 ||

SYNONYMS
šuni’—hearing; sanātana—Sanātana Gosvāmi; pāye dhari’—capturing the feet; prabhure kahila—began to say to Śrī Caitanya Mahāprabhu; jagadānandera—of Jagadānanda Paṇḍita; saubhāgya—fortune; āji—now; se—that; jānila—I understand.
TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord’s feet and said, “I can now understand the fortunate position of Jagadānanda.

TEXT 162

अपनारा असौभाग्यां अजी हैल ज्ञान ।
जगाते नाहि जगदानान्द-सम भाग्यवान् || १६२ ॥

āpanāra 'asaubhāgya' āji haila jñāna
jagate nāhi jagadānanda-sama bhāgyavān

SYNONYMS

āpanāra—my personal; asaubhāgya—misfortune; āji—today; haila jñāna—I can understand; jagate—within this world; nāhi—there is not; jagadānanda-sama—like Jagadānanda Paṇḍita; bhāgyavān—fortunate person.

TRANSLATION

“I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

TEXT 163

जगदानन्दसे पियाओ अस्त्रियोत्त-स्वधारस ।
मोरे पियाओ पोरवसत्ति-निष-निशिम्भ-रस || १६३ ॥

jagadānande piyāo ātmiyatā-sudhā-rasa
more piyāo gaurava-stuti-nimba-niśindā-rasa

SYNONYMS

jagadānande—unto Jagadānanda Paṇḍita; piyāo—You cause to drink; ātmiyatā-sudhā-rasa—the nectar of affectionate relations; more—me; piyāo—You cause to drink; gaurava-stuti—honorable prayers; nimba-niśindā-rasa—the juice of nimba fruit and niśindā.

TRANSLATION

“Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.
TEXT 164

“Even until now, there has not been feeling as one of Your relations unto me. But You are the completely independent Supreme Personality of Godhead.”

SYNONYMS

ajiha—even until now; nahila—there has not been; more—unto me; atmiyata-jña—feeling as one of Your relations; mora abhāgya—my misfortune; tumi—You; svatantra bhagavān—the independent Personality of Godhead.

TRANSLATION

“It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead.”

TEXT 165

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmi, He spoke the following words.

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; kichu—somewhat; lajjita—ashamed; hailā—became; mane—within the mind; tānre—him; sandośite—to satisfy; kichu—some; balena—said; vacane—words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmi, He spoke the following words.

TEXT 166

“Jagadānanda, I am not Your servant. I cannot stand in Your presence.”

"jagadānanda priya āmāra nahe toya hye
maryādā-laṅghana āmi nā pāroī sahite"
SYNONYMS
jagadānanda—Jagadānanda Paṇḍita; priya—more dear; āmāra—to Me; nahe—is not; tomā haite—than you; maryādā-laṅghana—transgressing the etiquette; āmi—I; nā—not; pāroṅ—can; sahite—tolerate.

TRANSLATION
“My dear Sanatana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

TEXT 167

kahāṅ tumī—prāmāṇika, śāstre praviṇa!
kahāṅ jaga—kālikārā baṅṭuyā navina!

SYNONYMS
kahāṅ—where; tumī—you; prāmāṇika—authority; śāstre praviṇa—experienced in the learning of the śāstras; kāḥāṅ—where; jagā—Jagā; kālikārā—recent; baṅṭuyā—youth; navina—new.

TRANSLATION
“You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

TEXT 168

āmākeha bujhāite tumī dhara sakti
kata ṭhāṅī bujhāṅācha vyavahāra-bhakti

SYNONYMS
āmākeha—even Me; bujhāite—to convince; tumī—you; dhara—have; sakti—power; kata ṭhāṅī—in how many places; bujhāṅācha—you have convinced; vyavahāra-bhakti—ordinary behavior as well as devotional service.

TRANSLATION
“You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.
TEXT 169

তোমারে উপদেশ করে, না যায় সহন।
অতএব তারে আমি করিয়ে ভৎসন। ॥ ১৬৯ ॥

tomāre upadeśa kare, nā yāya sahana
ataeva tāre āmi kariye bhartsana

SYNONYMS

tomāre—you; upadeśa kare—advises; nā yāya sahana—I cannot tolerate; ataeva—therefore; tāre unto him; āmi—I; kariye—do; bhartsana—chastisement.

TRANSLATION

“Jagā’s advising you is intolerable for Me. Therefore I am chastising him.

TEXT 170

বহিরঙ্গ-জ্ঞানে তোমারে না করি স্তবন।
তোমার স্তবে স্তুতি করায় যেছে তোমার গুন। ॥ ১৭০॥

bahirāṅga-jñāne tomāre nā kari stavana
tomāra guṇe stuti karāya yaiche tomāra guṇa

SYNONYMS

bahirāṅga-jñāne—thinking outside My intimate relationship; tomāre—unto you; nā kari—I do not; stavana—offer praise; tomāra—your; guṇe—by qualifications; stuti karāya—one is induced to offer prayers; yaiche—as; tomāra—your; guṇa—attributes.

TRANSLATION

“I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

TEXT 171

যদ্যপি কাহার ‘মমতা’ বহুজনে হয়।
প্রীতি-স্বভাবে কাহাতে কোন ভাববদয়। ॥ ১৭১॥

yadyapi kāhāra ‘mamatā’ bahu-jane haya
priti-svabhāve kāhāte kona bhāvodaya
SYNONYMS
yadyapi—although; kāhāra—of someone; mamatā—affection; bahu-jane—unto many persons; haya—there is; priti-svabhāve—according to one's affection; kāhāte—in someone; kona—some; bhāva-udaya—awakening of ecstatic love.

TRANSLATION
“Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

TEXT 172
তোমার দেহ তুমি কর বীভৎস-ঞ্জান ।
তোমার দেহ আমারে লাগে অমৃত-সমান ॥ ১৭২ ॥

tomāra deha tumi kara bibhatsa-jñāna
tomāra deha āmāre læge amṛta-samāna

SYNONYMS
tomāra deha—your body; tumi—you; kara bibhatsa-jñāna—consider horrible; tomāra deha—your body; āmāre—unto Me; læge—appears; amṛta-samāna—as if made of nectar.

TRANSLATION
“You consider your body dangerous and awful, but I think that your body is like nectar.

TEXT 173
অপ্রাকৃত-দেহ তোমার ‘প্রাকৃত’ কভু নয় ।
তথাপি তোমার ভাতে প্রাকৃত-বুদ্ধি হয় ॥ ১৭৩ ॥
aprākṛta-deha tomāra ‘prākṛta’ kabhu naya
tathāpi tomāra tāte prākṛta-buddhi haya

SYNONYMS
aprākṛta—transcendental; deha—body; tomāra—your; prākṛta—material; kabhu naya—is never; tathāpi—still; tomāra—your; tāte—in that; prākṛta-buddhi—conception as material; haya—is.

TRANSLATION
“Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.
PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: “A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. Kārmīs think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a kārmi is called material because the kārmi, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord’s service must be accepted as transcendental. Whereas kārmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary karma may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee’s body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the sahajīyās foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiśṇavas. Observing the defects of the sahajīyās, Śrīla Bhakti-винодā Ṭhākura has sung as follows in his book Kalyāṇa-kalpa-taru:

āmi ta’ vaisṇava, e-buddhi ha-ile, amāṇī nā haba āmi
pratiśṭhāsā āsi’, hṛdaya dūṣibe, ha-iba niraya-gāmī
nenje śreṣṭha jāni’, uccīṣṭādi-dāne, habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā, nā la-iba pūjā kāra

“If I think I am a Vaiśṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and
shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.” Śrila Kṛṣṇadāsa Kavirāja Gosvāmī has written (Antya-līlā 20.28):

premera svabhāva — yāhāṁ premera sambandha sei māne, — ‘kṛṣṇe mora nāhi prema-gandha’

“Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa.”

**TEXT 174**

‘प्राकृतः’ हैलेह तोमार बपु नारि उपेक्षिते।
ज्ञातक्षर-बस्तुज्ञान नाभिक ‘प्राकृतः’॥ १७४ ॥

‘प्राकृत’ haile ha tomāra vapu nāri upekṣite
bhadrābhadrā-vastu-jñāna nāhika ‘प्राकृते’

**SYNONYMS**

prakṛta—material; haile ha—even if it were; tomāra—your; vapu—body; nāri—I cannot; upekṣite—neglect; bhadrā-abhadrā—good and bad; vastu-jñāna—appreciation of things; nāhika—there is not; prākrte—in the material world.

**TRANSLATION**

“Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

**PURPORT**

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a sannyāsī. Therefore even if your body were material, a sannyāsī should see no distinction between a good body and a bad body.

**TEXT 175**

किं भद्रकिं भद्राभद्र वा वैद्वातस्वस्तन्: किं ॥
बाचोधितं तदनुक्रत्त मनस्। ध्यातिमेव च ॥ १७५ ॥

kīṁ bhadraṁ kim abhadraṁ vā
dvaitasyāvastunāḥ kiyat
vācoditaṁ tad anṛtāṁ
manasā dhyātam eva ca

SYNONYMS
kim—what; bhadram—good; kim—what; abhadram—bad; vā—or; dvaitasya—of this material world; avastunah—that which has temporary existence; kiyat—how much; vācā—by words; uditam—vibrated; tat—that; anṛtam—without permanent existence; manasā—by the mind; dhyātam—conceived; eva—certainly; ca—and.

TRANSLATION

“Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.’

PURPORT
This is a quotation from Śrimad-Bhāgavatam (11.28.4).

TEXT 176
‘dvaita’ bhadrābhadrā-jñāna, saba—‘manodharma’
‘ēi bhāla, ēi manda’, —ēi saba ‘bhrama’

SYNONYMS
dvaita—in the material world; bhadra-abhadra-jñāna—understanding of good and bad; saba—all; manāḥ-dharma—speculative mental creations; ēi bhāla—this is good; ēi manda—this is bad; ēi—this; saba—all; bhrama—mistake.

TRANSLATION
“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.

PURPORT
Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad
for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

**TEXT 177**

বিষ্ণুবিনয়সম্পন্ন হৃদয়ে গবিহৃতিনি।

সুনি চৈতন্য হস্তিনে চ পরিতাং সম্পর্কিনঃ। ১৭৭ ||

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvāpāke ca
paṇḍitāh sama-dārsināh

**SYNONYMS**

vidyā—knowledge; vinaya—gentleness; sampanne—endowed with; brāhmaṇe—unto a brāhmaṇa; gavi—unto a cow; hastini—unto an elephant; śuni—unto a dog; ca—and; eva—also; śva-pāke—unto a dog-eater; ca—also; paṇḍitāḥ—those who are actually learned in spiritual understanding; sama-dārsināḥ—equipoised.

**TRANSLATION**

‘The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.’

**PURPORT**

This is a quotation from Bhagavad-gītā (5.18).

**TEXT 178**

জ্ঞানবিজ্ঞানসম্পূর্ণ কূটবং বিঘটতেজিয়ঃ।

যুক্ত ইতি চাচতে যোগী সমলিঙ্গন্তাকনঃ। ১৭৮ ||

jñāna-vijñāna-trptātmā
kūṭastha vijitendriyāhaḥ
yukta ity ucyahe yogi
sama-loṣṭrāśma-kāñcanaḥ

**SYNONYMS**

jñāna—by acquired knowledge; vijñāna—realized knowledge; trptā—satisfied; ātmā—living entity; kūṭa-sthaḥ—fixed in his constitutional position; vijīta—con-
trolled; *indriyah*—whose senses; *yuktah*—in touch with the Supreme; *iti*—thus; *ucyate*—is said; *yogī*—a yogī; *sama*—equal; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

**TRANSLATION**

"‘One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.’"

**PURPORT**

This is also a quotation from *Bhagavad-gītā* (6.8).

**TEXT 179**

अमि ‘त’—सन्यासी, आमार ‘सम-दृष्टि’ धर्म।
चन्दन-प्रकटेत आमार ज्ञान हय ‘सम’ || १७९ ||

"āmi ta’—sannyāsī, āmāra ‘sama-dṛṣṭi’ dharma candana-paṅkete āmāra jñāna haya ‘sama’

**SYNONYMS**

āmi—I; ta’—certainly; sannyāsī—in the renounced order of life; āmāra—My; sama-dṛṣṭi—seeing everything on the same platform; dharma—duty; candana-paṅkete—between sandalwood pulp and mud; āmāra—My; jñāna—knowledge; haya—is; sama—same.

**TRANSLATION**

"Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

**PURPORT**

It is the duty of a sannyāsī, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a sannyāsī or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a sannyāsī, a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the
advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

TEXT 180

एइ लागि' तोमा त्याग करिते ना युयाय।
घ्रण-वृद्धि करिय यदि, निज-धर्म याय॥ १८०॥

ei lāgi' toma tyāga karite nā yuyāya
ghrṇā-buddhi kari yadi, nija-dharma yāya”

SYNONYMS
ei lāgi'—for this reason; toma—you; tyāga karite—to reject; nā yuyāya—is not befitting; ghrṇā-buddhi kari—I regard with hatred; yadi—if; nija-dharma yāya—I deviate from My duty.

TRANSLATION
“‘For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.’”

TEXT 181

हरिदास कहे,—‘प्रभु, ये कहिला तुमी।
एइ ‘बाहु प्रतारणा’ नाहि मालि आमि’॥ १८१॥

haridāsa kahe, —‘prabhu, ye kahilā tumī
ei ‘bāhya pratāraṇā’ nāhi māni āmi

SYNONYMS
haridāsa kahe—Haridāsa said; prabhu—my Lord; ye—what; kahilā—have spoken; tumī—You; ei—this; bāhya pratāraṇā—external formality; nāhi māni āmi—I do not accept.

TRANSLATION
Haridāsa said, “My dear Lord, what You have spoken deals with external formalities. I do not accept it.”

TEXT 182

আমাসনব অধমে যে করিয়াছ অঙ্গীকার।
দীনদয়ালু-গুণ তোমার ভাষাতে প্রচার॥ ১৮২॥

182] Sanātana Gosvāmi Visits the Lord 87
śreṣṭhu hāsī kahe, —“śunā, haridāsa, sanātana
toṁe prayatnā-vidhāṇa tālāya nahe doṣa-pariṁjana

SYNONYMS
prabhu—Śrī Caitanya Mahāprabhu; hāsī—smiling; kahe—says; śuna—hear; haridāsa—My dear Haridāsa; sanātana—My dear Sanātana; tattvataḥ—truly; kahi—I am speaking; toṁa-viśaye—about you; yaiche—as; mora mana—My mind.

TRANSLATION
Lord Caitanya smiled and said, “Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

TEXT 184

toṁa- ‘lālya’, āpanāke ‘lālaka’ abhimāna
lālakera lālye nahe doṣa-pariṁjana
SYNONYMS

tomāre—unto you; lālāya—maintained; āpanāke—unto Me; lālaka—the maintainer; abhimāna—conception; lālakera—of the maintainer; lālye—unto the maintained; nahe—not; doṣa—fault; parijnāna—understanding.

TRANSLATION

"My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

TEXT 185

আপনারে হয় মেইর অমান্যা-সমান।
তোমার সবাই মুঞ্জ বালক-অভিমান। ১৮৫

āpanāre haya mora amānya-samāna
tomā-sabāre karōṇ muṇī bālaka-abhimāna

SYNONYMS

āpanāre—unto Myself; haya—there is; mora—My; amānya—not deserving respect; samāna—like; tomā-sabāre—unto all of you; karōṇ—to; muṇī—I; bālaka-abhimāna—considering My sons.

TRANSLATION

"I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

TEXT 186

মাতার যাচ্ছে বালকের ‘অমেধ্যা’ লাগে গায়।
শ্রুণা নাহি জ্ঞেন্দে, আর মহাসুখ গায়। ১৮৬

mātāra yaiche bālakera ‘amedhya’ lāge gāya
ghrṇā nāhi jānme, āra mahā-sukha pāya
SYNONYMS

mātāra—of the mother; yaiche—as; bālakera—of the child; amedhya—stool and urine; lāge gāya—touches the body; ghṛṇā—hatred; nāhi janme—does not arise; āra—more; mahā-sukha—great pleasure; pāya—gets.

TRANSLATION

“When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

TEXT 187

‘लाल्यामेध्या’ लालकरे चंदन-सम भाय।
सनातनेरे क्लेदे आंमार घृणा ना उपजाय।” १८७॥

‘लाल्यामेध्या’ लालकरा candana-sama bhāya
sanātanera kledē āmāra ghṛṇā nā upajāya’’

SYNONYMS

lālya—of the maintained child; amedhya—stool and urine; lālakera—of the maintainer; candana-sama—like sandalwood pulp; bhāya—appears; sanātanera—of Sanatana Gosvāmi; kledē—unto the moisture of the sores; āmāra—My; ghṛṇā—hatred; nā—not; upajāya—arises.

TRANSLATION

“The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanatana touches My body, I have no hatred for him.”

TEXT 188

हरिदास कहे,—“तुमी ईश्वर दयामय।
जोमी गुप्तीर छेदय बुतन ना याय।” १८८॥

haridāsa kahe, —“tumi iśvara dayā-maya
tomāra gambhīra hṛdaya bujhana nā yāya

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; tumī—You; iśvara—the Supreme Personality of Godhead; dayā-maya—merciful; tomāra—Your; gambhīra—deep; hṛdaya—heart; bujhana nā yāya—cannot be understood.
Haridāsa Ṭhākura said, “My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

TEXT 189

বাসুদেব—গলৎকুষ্ঠি, তাতে অঙ্গ—কোড়াময়।
তারে আলিঙ্গন কৈলাছ সদয়॥ ১৮৯॥

vāsudeva—galat-kuṣṭhi, tāte aṅga—kiḍā-maya
tāre aṅingana kailā haṅa sadaya

SYNONYMS

vāsudeva—Vāsudeva; galat-kuṣṭhi—suffering from leprosy; tāte—over and above that; aṅga—the body; kiḍā-maya—full of worms; tāre—him; aṅingana—embracing; kaila—You did; haṅa sa-daya—being merciful.

TRANSLATION

“You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

TEXT 190

আলিঙ্গিয়া কৈলা তার কোন্দপর্সন অঙ্গ।
বুঝিতে না পারি তোমার কূপার ভরেণ॥ ১৯০॥

āṅgiya kaila tara kandarpasam aṅga
bujhite na pāri tomār krpaara taranga”

SYNONYMS

āṅgiya—by embracing; kaila—You made; tara—his; kandarpasam—as beautiful as Cupid; aṅga—body; bujhite na pāri—we cannot understand; tomāra—Your; krpaara taraṅga—waves of mercy.

TRANSLATION

“By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.”
TEXT 191

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; vaiṣṇava deha—the body of a Vaiṣṇava; prākṛta—material; kabhu naya—is never; aprākṛta—transcendental; deha—body; bhaktera—of a devotee; cit-ānanda-maya—full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the Padma Purāṇa therefore state: arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ...yasya vā nāraki saḥ. The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

TEXT 192

dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama

SYNONYMS

dīkṣā-kāle—at the time of initiation; bhakta—the devotee; kare—does; ātma—of himself; samarpaṇa—full dedication; sei-kāle—at that time; kṛṣṇa—Lord Kṛṣṇa; tāre—him; kare—makes; ātma-sama—as spiritual as Himself.
TRANSLATION

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāṅra caraṇa bhajaya

SYNONYMS

sei deha—that body; kare—makes; tāra—his; cit-ānanda-maya—full of transcendental bliss; aprākṛta-dehe—in that transcendental body; tāṅra—His; caraṇa—feet; bhajaya—worships.

TRANSLATION

“When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

martyo yada tyakta-samasta-karman
niveditātmā vicikīrṣitā me
tadāmrītatvarh pratipadyamāno
mayātmabhūyāya ca kalpate vai

SYNONYMS

martya—the living entity subjected to birth and death; yadā—as soon as; tyakta—giving up; samasta—all; karmāḥ—fruitive activities; nivedita-ātmā—a fully surrendered soul; vicikīrṣitā—desired to act; me—by Me; tadā—at that time; amṛtatvan—immortality; pratipadyamānāḥ—attaining; mayā—with Me; ātmā-bhūyāya—for becoming of a similar nature; ca—also; kalpate—is eligible; vai—certainly.
TRANSLATION

"The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Kārmī may consider the body of a devotee material, but factually it is not; for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a vaiṣṇava-aparādha. In this connection one should consult Śrīla Sanatana Gosvāmi’s Brhad-bhāgavatāmṛta (1.3.45 and 2.3.139).

TEXT 195

Sanātana-Dehe kṛṣṇa koṇu upajāṅga
Aṁa pariśite ihaṁ dilā pāṭhāṅa

SYNONYMS

sanātana—of Sanatana Gosvāmi; dehe—in the body; kṛṣṇa—Lord Kṛṣṇa; koṇu—itches; upajāṅga—manifesting; āṁa—Me; pariśite—to test; ihaṁ—here; dilā pāṭhāṅa—has sent.

TRANSLATION

"Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmi and sent him here to test Me."
TEXT 196

ghṛṇā kari’ āliṅgana nā karitāma yabe
kṛṣṇa-thānī aparādha-daṇḍa pāitāma tabe

SYNONYMS

ghṛṇā kari’—hating; āliṅgana—embracing; nā karitāma—I would not do; yabe—when; kṛṣṇa-thānī—unto Lord Kṛṣṇa; aparādha-daṇḍa—punishment for offenses; pāitāma—I would have gotten; tabe—then.

TRANSLATION

“If I had hated Sanatana Gosvami and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.”

TEXT 197

pāriśada-deha ei, nā haya durgandha
prathama divase pāiluṅ catuḥsama-gandha"

SYNONYMS

pāriśada-deha—the body of Kṛṣṇa’s associate; ei—this; nā haya—is not; durgandha—having a bad smell; prathama divase—on the first day; pāiluṅ—I got; catuḥsama-gandha—the smell of catuḥsama, a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

“Sanatana Gosvami is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk].”

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanatana Gosvami’s body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a...
mixture of sandalwood pulp, camphor, musk and aguru. In the Garuḍa Purāṇa this mixture, which is called catuḥsama, is described as follows:

\[
kastūrikāyā dvau bhāgau
catvāraś candanasya tu
kuṇkumasya trayaś caikāh
śaśināḥ syāt catuḥsaman
\]

"Two parts of musk, four parts of sandalwood, three parts of aguru or saffron and one part of camphor, when mixed together, form catuḥsama." The aroma of catuḥsama is very pleasing. It is also mentioned in the Hari-bhakti-vilāsa (6.115).

TEXT 198

\[
vastutah prabhu yabe kailā āliṅgana
tāṇra sparṣe gandha haila candanera sama
\]

SYNONYMS

vastutah—in fact; prabhu—Śrī Caitanya Mahāprabhu; yabe—when; kailā—did; āliṅgana—embracing; tāṇra sparṣe—by His touch; gandha haila—there was a fragrance; candanera sama—exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord’s touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

TEXT 199

\[
prabhu kahe, —“sanātana, nā māniha duḥkha
tomāra āliṅgane āmi pāi baḍa sukh
\]

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; sanātana—My dear Sanātana; nā māniha duḥkha—do not be unhappy; tomāra āliṅgane—by embracing you; āmi—I; pāi—get; baḍa sukh—great happiness.
TRANSLATION
Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, do not be ag­grieved, for when I embrace you I actually get great pleasure.

TEXT 200

e-vatsara tumi ihān raha āmā-sane
vatsara rahi’ tomāre āmi pāṭhāimu vṛndāvane

SYNONYMS

e-vatsara—this year; tumi—you; ihān—here; raha—remain; āmā-sane—with Me; vatsara—year; rahi’—remaining; tomāre—you; āmi—I; pāṭhāimu vṛndāvane—shall send to Vṛndāvana.

TRANSLATION
“Stay with Me at Jagannātha Puri for one year, and after that I shall send you to Vṛndāvana.”

TEXT 201

eta bali’ punah tānre kailā āliṅgana
kaṇḍu gela, anṭa haila suvarṇera sama

SYNONYMS

eta bali’—saying this; punah—again; tānre—him; kailā—did; āliṅgana—embracing; kaṇḍu gela—the itching sores disappeared; anṭa—the body; haila—became; suvarṇera sama—like gold.

TRANSLATION
After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmi. Thus immediately Sanātana’s itches disappeared, and his entire body resembled the color of gold.

TEXT 202

“এবং বলিয়া পুনর্বারে কাল্পন করিলে হৃদির তাঁহার চমৎকার।
প্রভুকের কহেন, এই তট্টলে যে তোমার।”

SYNONYMS

dvaitiḥ—saying this; punah—again; tānre—him; kailā—did; āliṅgana—embracing; kaṇḍu gela—the itching sores disappeared; anṭa—the body; haila—became; suvarṇera sama—like gold.
Sri Caitanya-caritāmṛta [Antya-līlā, Ch. 4]

dekhi’ haridāsa mane hailā camatkāra
prabhure kahena, —‘ei bhaṅgi ye tomāra

SYNONYMS

dekhi’—seeing; haridāsa—Haridāsa Ṭhākura; mane—in the mind; hailā camatkāra—became astonished; prabhure kahena—spoke to the Lord; ei—this; bhaṅgi—transcendental activity; ye—which; tomāra—Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, “This is Your pastime.

TEXT 203

sei jhārikhaṇḍera pānī tumī khāoyailā
sei pānī-lakṣye inḥāra kaṇḍu upajailā

SYNONYMS

sei—that; jhārikhaṇḍera—of Jhārikhaṇḍa; pānī—water; tumī—You; khāoyailā—made to drink; sei pānī-lakṣye—on account of this water; inḥāra—of Sanātana Gosvāmi; kaṇḍu upajailā—You generated the itching.

TRANSLATION

“My dear Lord, You made Sanātana Gosvāmi drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

TEXT 204

kaṇḍu kari’ parīkṣā karile sanātane
ēi līlā-bhaṅgi tomāra keha nāhi jāne”

SYNONYMS

kaṇḍu kari’—generating the itching sores; parīkṣā—examination; karile—You did; sanātane—unto Sanātana Gosvāmi; ei—this; līlā—of pastimes; bhaṅgi—trick; tomāra—Your; keha nāhi jāne—no one knows.
TRANSLATION

"After thus causing these itching sores, You examined Sanatana Gosvami. No one can understand Your transcendental pastimes."

TEXT 205

After thus causing these itching sores, You examined Sanatana Gosvami. No one can understand Your transcendental pastimes.

SYNONYMS

dunhe—both of them; aliṅgiyā—embracing; prabhu—Śri Caitanya Mahāprabhu; gelā—departed; nija-ālaya—for His place; prabhura guna—attributes of Śri Caitanya Mahāprabhu; kahe—discussed; dunhe—both of them; haṅa—being; prema-maya—overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanatana Gosvami, Śri Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanatana Gosvami, in great ecstatic love, began to describe the Lord’s transcendental attributes.

TEXT 206

In this way Sanatana Gosvami stayed under the care of Śri Caitanya Mahāprabhu and discussed the transcendental qualities of Śri Caitanya Mahāprabhu with Haridāsa Ṭhākura.
TEXT 207

After they saw the Dola-yāтра festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmi fully about what to do in Vṛndāvana and bade him farewell.

SYNONYMS

dola-yātra—the festival of Dola-yātra; dekhi’—seeing; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; vidāya dilā—bid farewell; vṛndāvane—at Vṛndāvana; ye karibena—whatever he would do; saba—all; sikhāilā—instructed.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmi and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

TEXT 209

The scene of separation that took place when Sanātana Gosvāmi and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.
Sanatana Gosvami Visits the Lord

SYNONYMS
yei—which; vana-pathe—on the path in the forest; prabhu—Sri Caitanya Mahaprabhu; gela vrndavana—went to Vrndavana; sei-pathe—on the very path; yaite—to go; mana—mind; kaila—made; sanatana—Sanatana Gosvami.

TRANSLATION
Sanatana Gosvami decided to go to Vrndavana by the very forest path Sri Caitanya Mahaprabhu had traversed.

TEXT 210
ye-pathe, ye-graama-nadi-saila, yaha yai lila

SYNONYMS
ye-pathe—on which path; ye—which; grama—villages; nadi—rivers; saila—hills; yaha—where; yei—which; lila—pastimes; balabhadra-bhatta-sthane—from Balabhadra Bhatta; saba—everything; likhi’—writing; nila—he took.

TRANSLATION
Sanatana Gosvami noted from Balabhadra Bhattacarya all the villages, rivers and hills where Sri Caitanya Mahaprabhu had performed His pastimes.

TEXT 211
mahaprabhura bhakta-gane sabare miliyaa

SYNONYMS
mahaprabhura—of Sri Caitanya Mahaprabhu; bhakta-gane—the devotees; sabare—all; miliyaa—meeting; sei-pathe—on the path; cali’ yaya—passed through; se—those; sthana—places; dekhiya—visiting.
Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

Śrīla Bhaktivinoda Ṭhākura writes in a song (Saraṇāgati 31.3):

\[
gaura āmāra, ye saba sthāne, 
karaṇa bhramaṇa rāṅge 
se-saba sthāna, heriba āmi, 
praṇaya-bhakata-saṅge.  
\]

“May I visit all the holy places associated with the lilās of Lord Caitanya and His devotees.” A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.
Sanatana Gosvami Visits the Lord

ei-mate sanatana vrndavana ailā
pāche āsi' rūpa-gosāṇī tānhāre mililā

SYNONYMS

ei-mate—in this way; sanatana—Sanatana Gosvāmi; vrndavana ailā—came to Vṛndavana; pāche āsi’—coming after; rūpa-gosāṇī—Śrīla Rūpa Gosvāmi; tānhāre—him; mililā—met.

TRANSLATION

In this way Sanatana Gosvāmi reached Vṛndavana. Later Rūpa Gosvāmi came and met him.

TEXT 214

एकवंसर रूप-गोसांगिर गौड़े विलंब बैल।
कुटुम्बेर ‘स्थिति’-ार्थ बिन्दुग करि’ दिल। ॥ २१४ ॥

eka-vatsara rūpa-gosāṇī gauḍe vilamba haila
kutumbera ‘sthitī’-artha vibhāga kari’ dila

SYNONYMS

eka-vatsara—for one year; rūpa-gosāṇī—of Śrīla Rūpa Gosvāmi; gauḍe—in Bengal; vilamba—delay; haila—there was; kutumbera—of the relatives; sthitī-
artha—wealth for maintenance; vibhāga—shares; kari’—making; dila—gave.

TRANSLATION

Śrīla Rūpa Gosvāmi was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmi renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

TEXT 215

गौड़े ये अर्थ चिल, ताहा अनाइला।
कुटुम्ब-ब्राह्मण-देवालय बाँटि’ दिल। ॥ २१५ ॥

gauḍe ye artha chila, tāhā ānāilā
kutumbera-brāhmaṇa-devālaye bāṇtī’ dīlā
SYNONYMS

gauḍe—in Bengal; ye—whatever; artha—money; chila—there was; tāhā—that; ānāilā—collected; kuṭumbā—to relatives; brāhmaṇa—brāhmaṇas; devālaye—temples; bānṭi’ dīlā—divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

TEXT 216

saba manah-kathā gosāṇi kari’ nirvāhaṇa
niścinta haṇā śighra āilā vṛndāvana

SYNONYMS

saba—all; manah-kathā—decisions; gosāṇi—Rūpa Gosvāmī; kari’ nirvāhaṇa—executing properly; niścinta haṇā—being freed from all anxiety; śighra āilā—very soon returned; vṛndāvana—to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

TEXT 217

dui bhāi mili’ vṛndāvane vāsa kailā
prabhura ye ājñā, duṅhe saba nirvāhilā

SYNONYMS

dui bhāi—both brothers; mili’—meeting; vṛndāvane—in Vṛndāvana; vāsa kailā—resided; prabhura ye ājñā—whatever was ordered by Śrī Caitanya Mahāprabhu; duṅhe—both of them; saba—all; nirvāhilā—executed.
The brothers met at Vrndavana, where they stayed to execute the will of Sri Caitanya Mahaprabhu.

"When will Sri Rupa Gosvami Prabhupada, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Srila Rupa Gosvami and Sanatana Gosvami were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became gosvamis. A gosvami, therefore, is one who executes the will of Sri Caitanya Mahaprabhu. The title "gosvami" is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Sri Caitanya Mahaprabhu. Therefore Srila Sanatana Gosvami and Srila Rupa Gosvami became genuine gosvamis after dedicating their lives to the service of the Lord.

Srila Rupa Gosvami and Sanatana Gosvami collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Krsna.
TEXT 219
sanatana grantha kaila 'bhagavatamrte'

SYNONYMS
sanatana—Sanatana Gosvami; grantha—books; kaila—compiled; bhagavatamrte—in the Bhagavatamrta; bhakta—devotee; bhakti—devotional service; krshna-tattva—Krshna, the Absolute Truth; jani—we know; yaha haite—from which.

TRANSLATION
Srila Sanatana Gosvami compiled the Bhagavatamrta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Krshna, the Absolute Truth.

TEXT 220
siddhanta-sara grantha kaila 'dasama-tippani'

SYNONYMS
siddhanta-sara—mature understanding; grantha—book; kaila—compiled; dasama-tippani—commentary on the Tenth Canto; krshna-lil—of pastimes of Lord Krshna; rasa—of the transcendental mellow; prema—ecstatic love; yaha haite—from which; jani—we can understand.

TRANSLATION
Srila Sanatana Gosvami wrote a commentary on the Tenth Canto known as Daśama-ṭippani, from which we can understand the transcendental pastimes and ecstatic love of Lord Krshna.
He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava’s duty.

PURPORT
Srīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: “The Hari-bhakti-vilāsa was originally compiled by Srīla Sanātana Gosvāmi. Later, Gopāla Bhaṭṭa Gosvāmi produced a shortened version of it and added the Dig-dārśini-tīkā. In the Hari-bhakti-vilāsa there are so many quotations from the sātvata scriptures that sometimes it is inquired how the atheistic sāmārtas can refuse to accept them and instead imagine some other opinions. What is recorded in the Hari-bhakti-vilāsa strictly follows the Vedic scriptures and is certainly pure, but the attitude of the karmis is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the karmis are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

TEXT 222
आँ यत एवं तैल, ताहाँ के करे पाणन।
‘मदनगोपाल-गोविन्देरे सेवा’-प्रकाशन || २२२||
āra yata grantha kailā, tāhā ke kare gaṇana
‘madana-gopāla-govindera sevā’-prakāśana

SYNONYMS
āra yata—all other; grantha—books; kailā—compiled; tāhā—that; ke kare gaṇana—who can enumerate; madana-gopāla—the Deity named Madana-mohana; govindera—of the Deity named Śrī Govinda; sevā—service; prakāśana—exhibition.

TRANSLATION
Śrīla Sanātana Gosvāmi also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindaji.
The *Bhakti-ratnakara* refers to the following books by Śrīla Sanatana Gosvāmī: (1) *Brhad-bhāgavatāmṛta*, (2) *Hari-bhakti-vilāsa* and his commentary known as *Dig-darśini*, (3) *Lilā-stava* and (4) the commentary on the Tenth Canto of *Śrimad-Bhāgavatam* known as *Vaiṣṇava-tosāni*. Sanatana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana—Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

**TEXT 223**

*rupa-gosānī kailā ‘rasāmṛta-sindhu’ sāra
kuśa-maṅga-rasa vahān pāiye vistāra

**SYNONYMS**

*rūpa-gosānī*—Śrīla Rūpa Gosvāmī; *kailā*—compiled; *rasāmṛta-sindhu*—the book known as *Bhakti-rasāmṛta-sindhu*; *sāra*—the essence of knowledge in devotional service; *kuśa-bhakti-rasera*—of the transcendental mellow in devotional service; *vahān*—wherein; *pāiye*—we can get; *vistāra*—elaboration.

**TRANSLATION**

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is *Bhakti-rasāmṛta-sindhu*. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

**TEXT 224**

‘ùjjvala-nilamaQi’-nāma grantha kailā āra
rādhā-kṛṣṇa-lilā-rasa tāhān pāiye pāra

**SYNONYMS**

*ùjjvala-nilamaQi*—Ujjvala-nilamaQi; *nāma*—named; *grantha*—scripture; *kailā*—compiled; *āra*—also; *rādhā-kṛṣṇa-lilā-rasa*—the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; *tāhān*—there; *pāiye*—we get; *pāra*—the extreme limit.
Srila Rupa Gosvami also compiled the book named Ujjvala-nilamani, from which one can understand, to the fullest limits, the loving affairs of Sri Sri Radha and Krishna.

**TEXT 225**

‘বিষ্ণুমাধব’, ‘ললিতমাধব’,—নাটকমূগল।
কৃষ্ণলীলা-রস তাহঁ। পাইয়ে সকল।॥ ২২৫॥

‘vidagdha-madhava’, ‘lalita-madhava’, —nataka-yugala
krṣṇa-lilā-rasa tāhān pāiye sakala

**SYNONYMS**

vidagdha-madhava—Vidagdha-madhava; lañita-madhava—Lalita-madhava; nāṭaka-yugala—two dramas; krṣṇa-lilā-rasa—the mellow derived from the pastimes of Lord Krṣṇa; tāhān—there; pāiye sakala—we can understand all.

Srila Rupa Gosvami also compiled two important dramas named Vidagdha-madhava and Lalita-madhava, from which one can understand all the mellow derived from the pastimes of Lord Krṣṇa.

**TEXT 226**

‘দানকেলিকোমুদি’ আদি লক্ষগ্রন্থ কৈল।
সেই সব গ্রন্থে ব্রজের রস বিদিবরিল।॥ ২২৬॥

‘dāna-keli-kaumudi’ ādi lakṣa-grantha kaila
sei saba granthe vrajera rasa vicāraila

**SYNONYMS**

dāna-keli-kaumudi—the book named Dāna-keli-kaumudi; ādi—beginning with; lakṣa—100,000; grantha—verses; kaila—compiled; sei—those; saba—all; granthe—in scriptures; vrajera—of Vṛndavana; rasa vicāril—a elaborately explained the transcendental mellow.

Srila Rupa Gosvami compiled 100,000 verses, beginning with the book Dāna-keli-kaumudi. In all these scriptures he elaborately explained the transcendental mellow of the activities of Vṛndavana.
PURPORT

Referring to the words *lakṣa-grantha* ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Thākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (*eka-lakṣa* or *lakṣa-grantha*). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the *Bhakti-ratnākara* (*śrī-rūpa-gosvāmī grantha śoḍaśa karīla*).

TEXT 227

| tānra laghu-bhrātā — śrī-vallabha-anupama |
| tānra putra mahā-paṇḍita — jiva-gosānī nāma || 227 ||

tānra—his; laghu-bhrātā—younger brother; śrī-vallabha-anupama—named Śrī Vallabha or Anupama; tānra putra—his son; mahā-paṇḍita—very learned scholar; jiva-gosānī—Śrīla Jiva Gosvāmī; nāma—named.

SYNONYMS

*śrī-vallabha-anupama*—named Śrī Vallabha or Anupama; *tānra putra*—his son; *mahā-paṇḍita*—very learned scholar; *jiva-gosānī*—Śrīla Jiva Gosvāmī.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī’s younger brother, was the great learned scholar named Śrīla Jiva Gosvāmī.

TEXT 228

| sarva tyāji’ teṇho pāche āilā vṛndāvana tenha bhakti-śāstra bahu kailā pracāraṇa || 228 ||

*sarva tyāji*’—renouncing everything; *teṇho*—he (Śrīla Jiva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *tenha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

SYNONYMS

*sarva tyāji*’—renouncing everything; *teṇho*—he (Śrīla Jiva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *tenha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

TRANSLATION

After renouncing everything, Śrīla Jiva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.
TEXT 229

‘bhāgavata-sāndarbha’-nāma kaila grantha-sāra
bhāgavata-siddhāntera tāhān pāiye pāra

SYNONYMS

bhāgavata-sāndarbha—the Bhāgavata-sāndarbha, which is also known as Śaṭ-sāndarbha; nāma—named; kaila—made; grantha-sāra—the essence of all scriptures; bhāgavata-siddhāntera—of conclusive information about the Supreme Personality of Godhead and His service; tāhān—there; pāiye—we get; pāra—the limit.

TRANSLATION

In particular, Śrīla Jiva Gosvāmi compiled the book named Bhāgavata-sāndarbha, or Śaṭ-sāndarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

TEXT 230

‘gopāla-campū’ nāma grantha sāra kaila
vraja-prema-līlā-rasa-sāra dekhāila

SYNONYMS

gopāla-campū—Gopāla-campa; nāma—named; grantha sāra—the essence of all Vedic literature; kaila—made; vraja—of Vṛndāvana; prema—of love; līlā—of pastimes; rasa—of mellows; sāra—essence; dekhāila—exhibited.

TRANSLATION

He also compiled the book named Gopāla-campū, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

TEXT 231

‘ḥaṭṭa śambhār’ kṛṣṇa-prema-bhāvā prakāśil
chārilakṣa ēkā tōhe: viśūtra karil

SYNONYMS

ḥaṭṭa śambhār—ḥaṭṭa śambhāra; kṛṣṇa-prema—devotional love; bhāvā—state; chārilakṣa—ameliorated; ēkā—one; tōhe: we get; viśūtra—covered.

TRANSLATION

He also exhibited the love of Kṛṣṇa in an ameliorated state. He covered the entire universe with this loving state.
SYNONYMS

śaṭ sandarbhe—in the Śaṭ-sandarbha; kṛṣṇa-prema-tattva—the truth about transcendental love of Kṛṣṇa; prakāśā—he exhibited; cári-lakṣa grantha—400,000 verses; teṅho—he; vistāra karila—expanded.

TRANSLATION

In the Śaṭ-sandarbha Śrila Jiva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

TEXT 232

jīva-gosāṇi gauḍa haite mathurā calilā
nityānanda-prabhu-ṭhāṇī ājñā māgilā

SYNONYMS

jīva-gosāṇi—Śrīpāda Jiva Gosvāmī; gauḍa haite—from Bengal; mathurā calilā—started for Mathurā; nityānanda-prabhu-ṭhāṇī—from Śrīla Nityānanda Prabhu; ājñā māgilā—he asked permission.

TRANSLATION

When Jiva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

TEXT 233

prabhu pritye tāṅra māthe dharilā caraṇa
rupa-sanātana-sambandhe kailā ālingana

SYNONYMS

prabhu pritye—because of the mercy of Śrī Caitanya Mahāprabhu; tāṅra—his; māthe—on the head; dharilā caraṇa—rested His lotus feet; rupa-sanātana-sam-
bandhe—because of his relationship with Rūpa Gosvāmi and Sanatana Gosvāmi; kaila āliṅgana—embraced.

**TRANSLATION**

Because of Jiva Gosvāmi’s relationship with Rūpa Gosvāmi and Sanatana Gosvāmi, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrila Jiva Gosvāmi and embraced him.

**TEXT 234**

ājña dilā, —“śighra tumi yāha vṛndāvane
tomāra vamśe prabhu diyāchenā sei-sthāne

**SYNONYMS**

ājña dilā—He gave orders; śighra—very soon; tumi—you; yāha—go; vṛndāvane—to Vṛndāvana; tomāra—your; vamśe—to the family; prabhu—Lord Śrī Caitanya Mahāprabhu; diyāchenā—has given; sei-sthāne—that place.

**TRANSLATION**

Lord Nityānanda Prabhu ordered, “Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately.”

**TEXT 235**

tānra ājñāya āilā, ājñā-phala pāilā
śāstra kari' kata-kāla 'bhakti' pracārilā

**SYNONYMS**

tānra ājñāya—by His order; āilā—came; ājñā-phala—the result of His order; pāilā—got; śāstra kari’—compiling various scriptures; kata-kāla—for a long time; bhakti pracārilā—preached devotional service.
TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

TEXT 236

एই तিনगुरु, आर रघुनाथदास।
ईहा-सबार चरण बल्ले, याँर मुनि ‘दास’ ||२३६||

ei tina-guru, āra raghunātha-dāsa
inhā-sabāra caraṇa vandoṅ, yāṅra muṇi ‘dāsa’

SYNONYMS

ei—these; tina-guru—three spiritual masters; āra—also; raghunātha-dāsa—Raghunātha dāsa Gosvāmī; inhā-sabāra—of all of them; caraṇa—the lotus feet; vandoṅ—I worship; yāṅra—of whom; muṇi—I; dāsa—the servant.

TRANSLATION

These three—Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī—are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

TEXT 237

এই ত’ কহিলু পুনঃ সনাতন-সঙ্গে।
প্রভুর আশ্রয় জানি যাহার শ্রবণে || ২৩৭ ||

ei ta’ kahiluṇ punah sanātana-saṅgame
prabhura āśaya jāṇi yāhāra śravaṇe

SYNONYMS

ei ta’ kahiluṇ—thus I have described; punah—again; sanātana-saṅgame—the meeting with Sanātana Gosvāmī; prabhura āśaya—Lord Śrī Caitanya Mahāprabhu’s desire; jāṇi—I can understand; yāhāra śravaṇe—by hearing of which.

TRANSLATION

Thus I have described the Lord’s meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord’s desire.
Sanātana Gosvāmi Visits the Lord

TEXT 238

caitanya-caritra ei—inalka-daṅga-sama
carvaṇa karite haya rasa-āsvādana

SYNONYMS

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; ei—this; ikṣu-daṅga-sama—exactly like sugar cane; carvaṇa karite—chewing; haya—there is; rasa-āsvādana—a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

TEXT 239

śri-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śri-rūpa—Śrīla Rūpa Gosvāmi; raghunātha—Śrīla Raghunātha dāsa Gosvāmi, pade—at the lotus feet of; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmi.

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.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmi’s stay with the Lord at Jagannātha Puri.
CHAPTER 5

How Pradyumna Miśra
Received Instructions from Rāmānanda Rāya

The following summary of the Fifth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Pradyumna Miśra, a resident of Śrīhāṭṭa, came to see Śrī Caitanya Mahāprabhu to hear from Him about Lord Kṛṣṇa and His pastimes. The Lord, however, sent him to Śrīla Rāmānanda Rāya. Śrīla Rāmānanda Rāya was training the deva-dāsī dancing girls in the temple, and when Pradyumna Miśra heard about this, he returned to Śrī Caitanya Mahāprabhu. The Lord, however, elaborately described the character of Śrīla Rāmānanda Rāya. Then Pradyumna Miśra went to see Rāmānanda Rāya again to hear about the transcendental truth from him.

A brāhmaṇa from Bengal composed a drama about the activities of Śrī Caitanya Mahāprabhu and went to Jagannātha Purī to show it to the associates of the Lord. When Śrī Caitanya Mahāprabhu’s secretary, Svarūpa Dāmodara Gosvāmi, heard the drama, he discerned a tinge of Māyāvāda philosophy and pointed it out to the author. Although Svarūpa Dāmodara condemned the entire drama, by reference to secondary meanings of the introductory verse he nevertheless satisfied the brāhmaṇa. That brāhmaṇa poet thus became greatly obliged to Svarūpa Dāmodara Gosvāmi, renounced his family connections and stayed at Jagannātha Purī with the associates of Śrī Caitanya Mahāprabhu.

TEXT 1

বৈগুণ্য৷কিটকলিতং পৈষং৷ঃঃপুণ্যপীড়িতঃ।
বৈকৃত্যঃ নিম্নঃ চতুর্ভুবঃঃ বৈকৃত্যঃ বৈদ্যাকঃ।

vaigunya-kīṭa-kalitaḥ
paiṣunya-vraṇa-piḍitaḥ
dainyāṇave nimagno 'ham
caitanya-vaidyam āśraye

SYNONYMS

vaigunya—of material activities; kīṭa—by the germs; kalitaḥ—bitten;
paiṣunya—of envy; vraṇa—from boils; piḍitaḥ—suffering; dainyā-āṇave—in the
ocean of humility; nimagnah—merged; aham—I; caitanya-vaidyam—to the physician known as Lord Śrī Caitanya Mahāprabhu; āśraye—I surrender.

TRANSLATION
I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

TEXT 2

| SYNONYMS |
|-----------------|-----------------|-----------------|
| jaya jaya śaci-suta śri-krṣṇa-caitanya | jaya jaya kṛpā-maya nityānanda dhanya |

TRANSLATION
All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

TEXT 3

| SYNONYMS |
|-----------------|-----------------|-----------------|
| jaya advaita kṛpā-sindhu jaya bhakta-gaṇa | jaya svarūpa, gadādhara, rūpa, sanātana |

TRANSLATION
All glories to Advaita Prabhu; kṛpā-sindhu—the ocean of mercy; jaya bhakta-gaṇa—all glories to the devotees; jaya svarūpa—all glories to Svarūpa Dāmodara; gadādhara—Gadādhara Paṇḍita; rūpa—Śrīla Rūpa; sanātana—Sanātana Gosvāmī.
TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svārūpa Dāmodara Gosvāmi, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmi and Śrī Sanātana Gosvāmi.

TEXT 4

एकदिन प्रद्युम्न-मिश्र अभुरचरणे।
मणुवत करीं किचु करे निवेदने॥ ४ ॥

eka-dina pradyumna-miśra prabhura carāṇe
daṇḍavat kari’ kichu kare nivedane

SYNONYMS

eka-dina—one day; pradyumna-miśra—the devotee named Pradyumna Miśra; prabhura carāṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; daṇḍavat kari’—offering his respects; kichu—something; kare nivedane—submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

TEXT 5

“शुन, प्रभु, मुनि दिन ग्रहस्थ अधम !
कोन भाग्ये पांजों तोमार दुर्लभ चरण।” ॥ ५ ॥

“śuna, prabhu, muṇi dina grhaṇa adhama!
kona bhāgye pāṇāchoṁ tomaṁ durlabha caraṇa

SYNONYMS

śuna—please hear; prabhu—my Lord; muṇi—I; dina—very fallen; grhaṇa—householder; adhama—the lowest of men; kona bhāgye—by some good fortune; pāṇāchoṁ—I have gotten; tomaṁ—Your; durlabha—rarely achieved; caraṇa—lotus feet.

TRANSLATION

“My Lord,” he said, “kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.
TEXT 6

krṣṇa-kathā śunibāre mora icchā haya
krṣṇa-kathā kaha more haṅā sadaya”

SYNONYMS

krṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; śunibāre—to hear; mora—my; icchā—desire; haya—is; krṣṇa-kathā—talks about Lord Śrī Kṛṣṇa; kaha—kindly speak; more—unto me; haṅā—being; sa-daya—kind.

TRANSLATION

“I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa.”

TEXT 7

prabhu kahena, “krṣṇa-kathā ami nahi jani
sabe ramananda jane, tanra mukhe suni”

SYNONYMS

prabhu kahena—the Lord replied; krṣṇa-kathā—talks about Lord Kṛṣṇa; āmi—I; nahi jani—do not know; sabe—only; ramananda jane—Ramananda Raya knows; tanra mukhe—from his mouth; suni—I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

TEXT 8

bhāgye tomāra krṣṇa-kathā śunite haya mana
rāmānanda-pāśa yāi’ karaha śravaṇa
SYNONYMS

bhāgye—by fortune; tomāra—your; kṛṣṇa-kathā—topics about Lord Kṛṣṇa; śunite—to hear; haya mana—there is an inclination; rāmānanda-pāsa—to Rāmānanda Rāya; yāi’—going; karaha śravana—hear.

TRANSLATION

“It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

TEXT 9


kṛṣṇa-kathāya ruci tomāra—baḍa bhāgyavān
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

SYNONYMS

kṛṣṇa-kathāya—in talking of Kṛṣṇa; ruci—taste; tomāra—your; baḍa bhāgyavān—very fortunate; yāra—of whom; kṛṣṇa-kathāya—in hearing about Kṛṣṇa; ruci—taste; sei bhāgyavān—he is very fortunate.

TRANSLATION

“I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

TEXT 10

dharmāḥ svanuṣṭhitāḥ purṁsāṁ
viśvaksena-kathāsu yāḥ
notpādayed yadi ratīṁ
śrāma eva hi kevalam

SYNONYMS

dharmāḥ—execution of the system of varṇa and āśrama; su-anuṣṭhitāḥ—properly executed; purṁsāṁ—of men; viśvaksena-kathāsu—in talks about Viśvaksena,
or Kṛṣṇa; yaḥ—which; na—not; utpādayet—awakens; yadi—if; ratim—taste; śrama—labor; eva—without doubt; hi—certainly; kevalam—only.

**TRANSLATION**

"'A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.'"

**PURPORT**

This is a quotation from Śrimad-Bhāgavatam (1.2.8).

**TEXT 11**

तबे प्रद्युम्न-मिश्रगेलारामानन्देरथाने।
रायेरे सेवकः तृङ्के बसाइल आसने॥ ११ ॥

**SYNONYMS**

tabe—thereafter; pradyumna-miśra—of the name Pradyumna Miśra; gela—went; rāmānandera sthāne—to the place of Rāmānanda Rāya; rāyera sevaka—the servant of Rāmānanda Rāya; tāṅre—unto him; vasāila āsane—gave a sitting place.

**TRANSLATION**

Pradyumna Miśra, being thus advised by Śri Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

**TEXT 12**

दर्शन ना पाण्डु मिश्र सेवकेन पुछिल।
रायेरे ब्रह्मास सेवक कहिते लागिल॥ १२ ॥

**SYNONYMS**

darśana—audience; nā—not; pāṇā—getting; miśra—Pradyumna Miśra; sevake—unto the servant; puchila—inquired; rāyera—of Rāmānanda Rāya; vṛttānta—description; sevaka—the servant; kahite lāgila—began to speak.
Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

“There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

Srīla Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.
PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known Jagannātha-vallabha-nātaka. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

TEXT 15

তুমি ইহই বসি' রহা, ক্ষণেকে আসিবেন।
তবে যেই আন্ত দেহ, সেই করিবেন॥” ১৫ ॥

tumi ihaṅ vasi’ raha, kṣaṇeke āsibena
tabe yei ājñā deha, sei karibena’

SYNONYMS

tumi—you; ihaṅ—here; vasi’—sitting; raha—just wait; kṣaṇeke āsibena—he will come within a moment; tabla—then; yei—whatever; ājñā—order; deha—you give; sei—he; karibena—will do.

TRANSLATION

“Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him.”

TEXT 16

তবে প্রদ্যুম্ন-মিশ্র তাহই রাহিল বসিয়া।
রামানন্দ নিজুতে সেই দুই-জন লাঙ। ১৬ ॥

tabe pradyumna-miśra tāhāṁ rahila vasiyā
rāmānanda nibhṛte sei dui-jana laṅā

SYNONYMS

tabe—then; pradyumna-miśra—of the name Pradyumna Miśra; tāhāṁ—there; rahila vasiyā—remained seated; rāmānanda—Rāmānanda Rāya; nibhṛte—in a solitary place; sei—those; dui-jana—two girls; laṅā—taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.
TEXT 17

sva-haste karena tāra abhyārīga-mardana
sva-haste karāṇa snāna, gātra sammārjana

SYNONYMS

sva-haste—with his own hand; karena—does; tāra—of those two girls; abhyārīga-mardana—massaging the body with oil; sva-haste—with his own hand; karāṇa snāna—bathes them; gātra sammārjana—cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

TEXT 18

sva-haste parāna vastra, sarvāṅga maṇḍana
tabu nirvikāra rāya-rāmānandera mana

SYNONYMS

sva-haste—with his own hand; parāna vastra—dresses them; sarvāṅga maṇḍana—decorating the whole body; tabu—still; nirvikāra—without transformation; rāya-rāmānandera—of Rāmānanda Rāya; mana—the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

TEXT 19

kārthi-paśaṅga-śṛṅghe hā yo āčhe śaśc ā
tukkara-śṛṅgo rāmānandera hāte 'śravā' || 19 ||
While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

Srila Ramananda Raya used to act in that way because he thought of himself in his original position as a maidservant of the gopis. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopis.
girls gopis and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Ramananda Raya always placed himself in the position of a maidservant of the gopis, his rehearsal with the girls was actually on the spiritual platform.”

Because there was no question of personal sense gratification when Sri Ramananda Raya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Sri Ramananda Raya, as Sri Caitanya Mahaprabhu will explain. The example of Sri Ramananda Raya is certainly unique. The author of Sri Caitanya-caritamrta has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

TEXT 21

mahaprabhura bhakta-ganera durgama mahimā
tāhe ramanandera bhava-bhakti-prema-simā

SYNONYMS
mahaprabhura—of Lord Sri Caitanya Mahaprabhu; bhakta-ganera—of the devotees; durgama—difficult to understand; mahimā—greatness; tāhe—in that connection; ramanandera—of Sri Ramananda Raya; bhava-bhakti—of ecstatic devotion; prema-simā—the limit of love of Kṛṣṇa.

TRANSLATION
The greatness of the devotees of Sri Caitanya Mahaprabhu is exceedingly difficult to understand. Sri Ramananda Raya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

TEXT 22

tabe sei dui-jane nṛtya śikhāilā
gitera gūḍha artha abhinaya karāilā
SYNONYMS

tabe—thereupon; sei—those; dui-jane—two young girls; nṛtya śīkāilā—directed how to dance; gīterā—of the songs; gūḍha artha—the deep meaning; abhinaya karāilā—taught how to express by dramatic performances.

TRANSLATION
Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

TEXT 23

saṅcāri, sāttvika, sthayi-bhavera/akṣaṁ/a
mukhe netre abhinaya kare prakatana

SYNONYMS

saṅcāri—passing; sāttvika—natural; sthayi—continuously existing; bhāvera—of ecstasies; laksana—symptoms; mukhe—in the facial expressions; netre—in the movement of the eyes; abhinaya—the dramatic performance; kare prakatana—he demonstrates.

TRANSLATION
He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

TEXT 24

bhāva-prakatana-lāsyā rāya ye śikhāya
jagannāthera āge duṅhe prakaṭa dekhāya

SYNONYMS

bhāva—ecstasy; prakatana—manifesting; lāsyā—feminine poses and dancing; rāya—Rāmānanda Rāya; ye—which; śikhāya—was teaching; jagannāthera āge—in front of Lord Jagannātha; duṅhe—both of them; prakaṭa dekhāya—demonstrated.
TRANSLATION

Through the feminine poses and dances they were taught by Ramananda Raya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannatha.

TEXT 25

তবে সেই দুইজনে প্রসাদ খাওয়াইল।
নিঃসৃতে দুঃখারে নিজ-ঘরে পাঠাইল।॥ ২৫ ॥

tabe sei dui-jane prasāda khāoyāilā
nibhṛte duṁhāre nija-ghare pāṭhāilā

SYNONYMS

tabe—then; sei—to those; dui-jane—two girls; prasāda khāoyāilā—gave prasāda to eat; nibhṛte—without being exposed; duṁhāre—both of them; nija-ghare—their homes; pāṭhāilā—sent.

TRANSLATION

Then Ramananda Raya fed the two girls sumptuous prasāda and sent them to their homes unexposed.

TEXT 26

প্রতিদিন রায় ঐছে করায় সাধন।
কোন জানে কুটুর জীব কঁ হার তাঁর মন। ২৬ ॥

prati-dina rāya aiche sādhana
kon jāne kṣudra jīva kāṁhā tāṅra mana?

SYNONYMS

prati-dina—daily; rāya—Ramananda Raya; aiche—in this way; karāya sādhana—teaches regularly; kon jāne—who can know; kṣudra jīva—an insignificant living entity; kāṁhā—where; tāṅra—his; mana—mind.

TRANSLATION

Every day he trained the two deva-dāsis how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Ramananda Raya?
PURPORT

Rāmānanda Rāya’s service to the gopīs for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

TEXT 27

When the servant informed Rāmānanda Rāya of Pradyumna Miśra’s arrival, Rāmānanda Rāya immediately went to the assembly room.

TEXT 28

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.
TEXT 29

“বহুক্ষণ আইলা; মোরে কেহ না কহিল।
তোমার চরণে মোর অপরাধ হইল।”

“bahu-kṣaṇa āilā, more keha nā kahila
tomāra caraṇe mora aparādha hāila

SYNONYMS

bahu-kṣaṇa—long ago; āilā—you came; more—me; keha nā kahila—no one informed; tomāra caraṇe—unto your lotus feet; mora—my; aparādha—offense; ha-ila—there was.

TRANSLATION

“Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

TEXT 30

তোমার আগমনে মোর পবিত্র হইল ঘর।
আজ্ঞা কর, ক্যা করে। তোমার কিন্তু।”

tomāra āgamane mora pavitra hāila ghara
ājñā kara, kya karo kiñkara

SYNONYMS

tomāra āgamane—because of your arrival; mora—my; pavitra—purified; haila—became; ghara—house; ājñā kara—kindly order; kya karo—what can I do; tomāra kiñkara—I am your servant.

TRANSLATION

“My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant.”

TEXT 31

মিশ্র কহে,—“তোমা দেখিতে হইল আগমনে।
আপনা পবিত্র কৈলু তোমার দরশনে।”

miśra kahe,—“tomā dekhite haila āgamane ṛpanā pavitra kailuṁ tomāra daraśane”
SYNONYMS

miśra kahe—Pradyumna Miśra replied; tomā—you; dekhite—to see; hailā āgamanē—I came; āpanā—myself; pavitra kailūn—I have purified; tomāra daraśane—by seeing you.

TRANSLATION

Pradyumna Miśra replied, “I came simply to see you. Now I have purified myself by seeing Your Honor.”

TEXT 32

अतिकाल देखि मिश्र किछु ना कहिला।
बिदाय हईय विश्र निजघर गेल॥ ३२ ॥

atikāla dekhi’ miśra kichu nā kahila
vidāya ha-iya miśra nija-ghara gela

SYNONYMS

atikāla dekhi’—seeing that it was too late; miśra—Pradyumna Miśra; kichu—anything; nā kahila—did not say; vidāya ha-iya—taking leave; miśra—Pradyumna Miśra; nija-ghara—to his own place; gela—returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

TEXT 33

आर दिन मिश्र आइल प्रभु-विद्यमाने।
प्रभु कहे—‘कृष्णकथा शुनिला रायास्थाने?’ ३३ ॥

āra dina miśra āila prabhū-vidyamāne
prabhū kahe,—‘kṛṣṇa-kathā śunilā rāya-sthāne?’

SYNONYMS

āra dina—the next day; miśra—Pradyumna Miśra; āila—came; prabhū-vidyamāne—in the presence of Śrī Caitanya Mahāprabhu; prabhū kahe—Śrī Caitanya Mahāprabhu inquired; kṛṣṇa-kathā—talks about Kṛṣṇa; śunilā—have you heard; rāya-sthāne—from Śrī Rāmānanda Rāya.
The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, “Have you heard talks about Kṛśna from Śrī Rāmānanda Rāya?”

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

“Āmi ta' sannyāsi, āpanāre virakta kari' māni
darśana rahu dūre, 'prakṛti' nāma yadi āmi

Tabahirī vikāra pāya tānu-mana
prakṛti-darśane dhīrā hoya kōṁh jana?”

“আমি তাঁ সন্ন্যাসী, আপনারে বিরক্ত করি’ মানি।
দর্শন রহু দূরে, ‘প্রকৃতির’ নাম যদি শুনি।
তবহীঁ বিকার পায় মোর তমু-মন।
প্রকৃতি-দর্শনে স্বর হয় কোম্প জন?”

“śuni’ mahāprabhu tabe kahite lāgīlā
rahu dūre—what to speak of seeing; prakṛtira—of a woman; nāma—name; yadi—if; śuni—I hear; tabahiṁ—immediately; vikāra—transformation; pāya—gets; mora—My; tanu-mana—mind and body; prakṛti-darśane—by seeing a woman; sthira—steady; haya—is; kon jana—what person.

TRANSLATION

“I am a sannyāsi,” He said, “and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

TEXT 37

रामानंद रायेर कथा सुन, सर्वजन।
कहिबार कथा नहीं, याहं आश्चर्यकथन।

rāmānanda rāyera kathā śuna, sarva-jana
kahibāra kathā nahe, yāhā āścarya-kathana

SYNONYMS

rāmānanda rāyera—of Śrī Rāmānanda Rāya; kathā—topics; śuna—please hear; sarva-jana—all people; kahibāra—to be spoken; kathā—talks; nahe—they are not; yāhā—which; āścarya-kathana—wonderful and uncommon talks.

TRANSLATION

“Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

TEXT 38

एके देवदासी, आर सुंदरी तरुणी।
तार सब अंग-सेवा करने आपनि।

eke deva-dāsi, āra sundari taruṇī
tāra saba aṅga-sevā kareṇa āpani

SYNONYMS

eke—on one side; deva-dāsi—the professional dancing girls; āra—and; sundari taruṇī—very beautiful and youthful; tāra—their; saba—all; aṅga—of the body; sevā—service; kareṇa āpani—performs personally.
TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

TEXT 39

snānā-adi karāya, parāya vāsa-vibhūṣana
guhyā aṅgera haya tāhā darśana-sparśana

SYNONYMS

snāna-ādi karāya—he performs their bathing and so on; parāya vāsa-vibhūṣana—dresses and decorates the body with various types of ornaments; guhyā aṅgera—of the private parts of the body; haya—there is; tāhā—that; darśana-sparśana—seeing and touching.

TRANSLATION

"He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

TEXT 40

tabu nirvikāra rāya-rāmānandera mana
nānā-bhāvodgāra tāre karāya śikṣaṇa

SYNONYMS

tabu—still; nirvikāra—unchanged; rāya-rāmānandera mana—the mind of Śrī Rāmānanda Rāya; nānā-bhāva-udgāra—all the symptoms and transformations of ecstasy; tāre—unto them; karāya śikṣaṇa—he teaches.

TRANSLATION

"Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy."
TEXT 41

নির্রিকার দেহ-মন—কাঃঝাপা-সম !
অাচার্য, তরুণী-সপ্রস্র নির্রিকার মন || ৪১ ||

nirvikāra deha-mana—kāṣṭha-pāśāna-sama!
āścārya, —taruṇi-sparśe nirvikāra mana

SYNONYMS
nirvikāra—unchanged; deha-mana—body and mind; kāṣṭha-pāśāna-sama—like wood or stone; āścārya—wonderful; taruṇi-sparśe—in touching young girls; nirvikāra—unchanged; mana—mind.

TRANSLATION
"His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

TEXT 42

এক রামানন্দের হয় এই অধিকার |
তাতে জানি অপ্রাকৃত-দেহ তাহার || ৪২ ||

eka rāmānandera haya ei adhikāra
tāte jāni aprākṛta-deha tānhāra

SYNONYMS
eka—only one; rāmānandera—of Śrī Rāmānanda Rāya; haya—there is; ei—this; adhikāra—special authority; tāte—in that way; jāni—we can understand; aprākṛta—spiritual; deha—body; tānhāra—his.

TRANSLATION
"The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

TEXT 43

তাহার মনের ভাব তেহে জানে মাত্র |
তাহার জানিবারে আর দ্বিতীয় নাই পাত্র || ৪৩ ||

tānhāra manera bhāva teňha jāne mātra
tāhā jānibāre āra dvitiya nāhi pātra
SYNONYMS

tānhāra—his; manāra—of the mind; bhāva—position; teṅha—he; jāne—knows; mātra—only; tāhā jānibāre—to understand that; āra—other; dvitiya—second; nāhi—there is not; pātra—eligible person.

TRANSLATION

“He alone, and no one else, can understand the position of his mind.

TEXT 44

kintu śāstra-dṛṣṭye eka kari anumāna
śrī-bhāgavata-śāstra—tāhāte pramāṇa

SYNONYMS

kintu—but; śāstra-dṛṣṭye—according to the direction of the śāstra; eka—one; kari anumāna—I make a guess; śrī-bhāgavata-śāstra—Śrīmad-Bhāgavatam, the Vedic scripture; tāhāte—in that connection; pramāṇa—evidence.

TRANSLATION

“But I can make a guess in terms of directions from the śāstra. Śrīmad-Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

TEXTS 45-46

vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, šune kariyā viśvāsa

SYNONYMS

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; kṛṣṇera—of Lord Kṛṣṇa; rāsā-ādi-vilāsa—pastimes like the rāsa dance; yei—which; jana—
person; kahe—describes; śune—hears; kariyā viśvāsa—with great faith; hṛt-rogā—the disease of the heart; kāma—lust; tāṅra—of him; tat-kāle—at that time; haya kṣaya—becomes nullified; tīna-guna—of the three modes of material nature; kṣobha—agitation; nahe—is not; mahā-dhīra—very sober; haya—becomes.

**TRANSLATION**

“When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopis, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

**PURPORT**

Śrīla Bhaktisiddhānta Sarvacat Tḥākura comments in this connection, “Any person seriously inclined to hear about the pastimes of Kṛṣṇa’s rāsa dance, as mentioned in Śrīmad-Bhāgavatam, with great faith and a transcendental, spiritually inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man.”

When a pure Vaiṣṇava speaks on Śrīmad-Bhāgavatam and another pure Vaiṣṇava hears Śrīmad-Bhāgavatam from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as prākṛta-sahajiyā, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the rāsa-līlā will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of rāsa-līlā is a futile attempt, which sometimes results in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such habits of the prākṛta-sahajiyā, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word viśvāsa (“faith”). In Śrīmad-Bhāgavatam (10.33.31), Śrīla Śukadeva Gosvāmi says:

\[
\begin{align*}
\text{naitat samācarej jātu} \\
\text{manasāpi hy anīśvarah} \\
\text{vinaśyatā ācaran maudhyād} \\
\text{yathā rudro ‘bdhijārāṁ viśam}
\end{align*}
\]

“Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rāsa-līlā of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean.”
Text 47

उज्ज्वल मधुर ग्रहणं विद्यानि सेठो पाय।
अनन्दे कृष्णमाधुर्यं विहरे सदायं॥ ४७ ॥

ujjvala madhura prema-bhakti sei pāya
ānande kṛṣṇa-mādhubhāye vihare sadāya

SYNONYMS

ujjvala—illuminated; madhura—sweet; prema-bhakti—ecstatic love of Kṛṣṇa;
sei—he; pāya—gets; ānande—in transcendental bliss; kṛṣṇa-mādhubhāye—the
sweetness of Kṛṣṇa’s pastimes; vihare—enjoys; sadāya—always.

TRANSLATION

“Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a
person can enjoy life twenty-four hours a day in the transcendental bliss of
the sweetness of Kṛṣṇa’s pastimes.

Text 48

विक्रिडितं व्रजवधुभिः इदाम् का विषोह
श्रद्धान्वितो नुभुन्याद अथा वार्षयेद यह
भक्तिः परां भगवानि प्रतिलभ्य भागवति
ह्र्द-रोगम असु अपाहिनो दिरेन धिराह॥ ४८ ॥

vikriditaṁ vṛaja-vadhūbhīṁ idāṁ ca viṣnoḥ
śraddhānviṭo 'nu bhunyād atha varṣayed yah
bhaktiṁ parāṁ bhagavati pratiśalya kāmaṁ
hṛd-rogam āsu apahinoty acireṇa dhīrāh

SYNONYMS

vikriditaṁ—the activity of the rāsa dance; vṛaja-vadhūbhīṁ—the damsels of
Vraja, the gopīs; idāṁ—this; ca—and; viṣnoḥ—of Lord Kṛṣṇa; śraddhā-anvitah—
with transcendental faith; anuśrūṇyaṁ—continuously hears in the paramparā
system; atha—also; varṣayet—describes; yah—one who; bhaktiṁ—devotional
service; parāṁ—transcendental; bhagavati—unto the Supreme Personality of
Godhead; pratiśalya—attaining; kāmaṁ—lusty material desires; hṛd-rogam—
the disease of the heart; āsu—very soon; apahinoti—gives up; acireṇa—without
delay; dhīrāḥ—one who is sober because of advanced devotional service.
TRANSLATION

"‘A transcendentally sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.’

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the gopīs are also transcendently situated. Therefore the activities of the gopīs and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

TEXTS 49-50

ye śune, ye paĉe, tā̄nra phala etādrŚi
sei bhāvāviśta yei seve ahar-niśi

etādrŚi—this; sevi—he; bhāva-āviśta—always absorbed in thoughts of Kṛṣṇa; sei—such a person; ahar-niśi—day and night; tā̄nra—his; phala—the result; ki kahimu—what shall I say; kahane nā yāya—it is impossible to express; nitya-siddha—eternally liberated; sei—such a person; prāya-siddha—transcendental; tā̄nra—his; kāya—body.

SYNONYMS

ye śune—anyone who hears; ye paĉe—anyone who recites; tā̄nra—of him; phala—the result; etādrŚi—this; sevi—he; bhāva-āviśta—always absorbed in thoughts of Kṛṣṇa; sei—such a person; ahar-niśi—day and night; tā̄nra—his; phala—the result; ki kahimu—what shall I say; kahane nā yāya—it is impossible to express; nitya-siddha—eternally liberated; sei—such a person; prāya-siddha—transcendental; tā̄nra—his; kāya—body.

TRANSLATION

"If a transcendentally situated person, following in the footsteps of Śrīla Rūpa Gosvāmi, hears and speaks about the rāsa-ālā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it
cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

**TEXT 51**

रागानुगा-मर्गे जानि रायेर भजने।
सिद्धादेह-तुल्या, ताते ‘प्राकृत’ नहं मना॥ ५१ ॥

rāgānuga-mārga jāni rāyera bhajana
siddha-deha-tulya, tāte ‘prākṛta’ nahe mana

**SYNONYMS**

rāgānuga-mārga—on the path of spontaneous love of Kṛṣṇa; jāni—we can understand; rāyera bhajana—the devotional service of Rāmānanda Rāya; siddha-deha—spiritual body; tulya—equal to; tāte—therefore; prākṛta—material; nahe—is not; mana—mind.

**TRANSLATION**

“Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

**TEXT 52**

अमिha रायेर श्थाने शुनि कृष्णकथा।
शुनिते इच्छा हय यदि, पुनः याह तथा॥ ५२ ॥

āmiha rāyera sthāne śuni kṛṣṇa-kathā
śunite icchā haya yadi, punah yāha tathā

**SYNONYMS**

āmiha—I also; rāyera sthāne—from Rāmānanda Rāya; śuni—hear; kṛṣṇa-kathā—talks of Kṛṣṇa; śunite—to hear; icchā—desire; haya—there is; yadi—if; punah—again; yāha—go; tathā—there.

**TRANSLATION**

“I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.
TEXT 53

mora nāma la-iha, — tēho pāṭhāilā more

tomāra sthāne kṛṣṇa-kathā śunibāra tare'

SYNONYMS

mora—My; nāma—name; la-iha—take; tēho—He; pāṭhāilā—sent; more—me;
tomāra sthāne—from you; kṛṣṇa-kathā—topics of Kṛṣṇa; śunibāra tare—to
hear.

TRANSLATION

"You can take My name before him, saying, ‘He has sent me to hear about
Lord Kṛṣṇa from you.’"

TEXT 54

śighra yāha, yāvat teṅho āchena sabhāte'

etā śuni’ pradyumna-miśra calilā turite

SYNONYMS

śighra yāha—go hastily; yāvat—while; teṅho—he; āchena—is; sabhāte—in the
assembly room; etā śuni’—hearing this; pradyumna-miśra—Pradyumna Miśra;
calilā—went; turite—very hastily.

TRANSLATION

"Go hastily while he is in the assembly room.” Hearing this, Pradyumna Miśra
immediately departed.

TEXT 55

rāya-pāśa gela, rāya pranati karila

‘ājñā kara, ye lāgi’ āgamana haila’
SYNONYMS
raya-pāśa—to Rāmānanda Rāya; gela—he went; rāya—Rāmānanda Rāya; pra­nati karila—offered his respects; aṁhā kara—please order me; ye lāgi’—for what purpose; āgamana haila—have you come.

TRANSLATION
Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, “Please order me. For what purpose have you come?”

TEXT 56

miśra kahe,—‘mahāprabhu pāṭhāilā more
tomār sthāne kṛṣṇa-kathā śunibāra tare’

SYNONYMS
miśra kahe—Pradyumna Miśra said; mahāprabhu—Śrī Caitanya Mahāprabhu; pāṭhāilā more—has sent me; tomār sthāne—from you; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; śunibāra tare—to hear.

TRANSLATION
Pradyumna Miśra answered, “Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you.”

TEXT 57

śuni’ rāmānanda rāya hailā premāvese
kahite lāgilā kichu manera hariṣe

SYNONYMS
śuni’—hearing; rāmānanda rāya—Rāmānanda Rāya; hailā—became; premāvese—absorbed in ecstatic love; kahite lāgilā—began to speak; kichu—something; manera hariṣe—in transcendental pleasure.
Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendent pleasure.

**TEXT 58**

“प्रभुर आज्ञा गुणकथा शुनितें आइले एका।
इह वि महाभाग आमि पाब कोथि।” ५८॥

“prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā
ihā va-i mahā-bhāgaya āmi pāba kothā?”

**SYNONYMS**

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; śunite—to hear; āilā ethā—you have come here; ihā va-i—without this; mahā-bhāgaya—great fortune; āmi—I; pāba—will get; kothā—where.

**TRANSLATION**

“Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?”

**TEXT 59**

एता कहि तारे लाङ्ग निस्तुले बसिल।
‘कि कथा शुनितें चाह ?’ मिश्रेरे पुछिल। ५९॥

eta kahi tāre laṅga nisṭhule bāsilā
‘ki katha śunite cāha?’ mīśrēre puchilā

**SYNONYMS**

eta kahi—saying this; tāre—him; laṅga—taking; nīsṭhule vaisilā—sat in a secluded place; ki kathā—what kind of topics; śunite cāha—do you want to hear; mīśrēre puchiḷā—he inquired from Pradyumna Miśra.

**TRANSLATION**

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him, “What kind of kṛṣṇa-kathā do you want to hear from me?”
Ramananda Raya Instructs Pradyumna Misra

**TEXT 60**

tenho kahe, — "ye kahilä vidyänagare
sei kathä krame tumi kahibä ämäre

**SYNONYMS**

tenho kahe—he replied; ye—what; kahilä—you spoke; vidyä-nagare—at Vidyänagara; sei kathä—those topics; krame—according to the order; tumi—you; kahibä—please speak; ämäre—to me.

**TRANSLATION**

Pradyumna Misra replied, “Kindly tell me about the same topics you spoke about at Vidyänagara.

**TEXT 61**

änera ki kathä, tumi—prabhura upadeštâ!
ämi ta’ bhikšuka vipra, tumi—mora poštâ

**SYNONYMS**

änera ki kathä—what to speak of others; tumi—you; prabhura upadeštâ—an instructor of Śrī Caitanya Mahāprabhu ;ämi—I; ta’—certainly; bhikšuka—beggar; vipra—brähmana; tumi—you; mora—my; poštâ—maintainer.

**TRANSLATION**

“You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brähmana, and you are my maintainer.

**TEXT 62**

bhāla, manda—kichu āmi puchite nā ānî
‘dina’ dekhi’ kūp! kari’ kahibä! āpamî!" 62 ||
SYNONYMS

bhāla—good; manda—bad; kichu—something; āmi—I; puchite—to inquire; nā jāni—do not know; dina—very poor in knowledge; dekhi’—seeing (me); kṛpā kari’—very mercifully; kahibā—please; āpani—by your own good will.

TRANSLATION

“I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will.”

TEXT 63

তবে রামানন্দ ক্রমে কহিতে লাগিলা।
কৃষ্ণকথা-রসামৃত-সিদ্ধু উথলিলা।॥ ৬৩ ॥

tabe rāmānanda krame kahite lāgilā
krśṇa-kathā-rasāṁrta-sindhu uthalilā

SYNONYMS

tabe—thereupon; rāmānanda—Rāmānanda Rāya; krame—gradually; kahite lāgilā—began to speak; krśṇa-kathā—of the topics of Krśṇa; rasāṁrta-sindhu—the ocean of transcendental mellow; uthalilā—became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Krśṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

TEXT 64

াপনে প্রশ্ন করি’ পাছে করেন সিদ্ধান্ত ॥
তৃতীয় প্রহর হৈল, নাহে কথা-অন্ত ॥ ৬৪ ॥

āpane praśna kari’ pāche karena siddhānta
tṛtiya prahara haila, nahe kathā-anta

SYNONYMS

āpane—personally; praśna kari’—making the question; pāche—after that; karena siddhānta—gives the conclusion; tṛtiya prahara haila—it became afternoon; nahe kathā-anta—there was no end to such topics.
He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

**TEXT 65**

वक्ता श्रोता कहे शुने दुःखे प्रेमाभेषे ॥
आत्मस्मृति नाहि काहाँ जानिब दिन-शेषे ॥ ६५ ॥

vakta śrotā kahe śune duḥhe premābhēṣe
ātma-smṛti nāhi, kāhāṁ jānība dīna-śeṣe

**SYNONYMS**

vakta—the speaker; śrotā—the listener; kahe—speaks; śune—hears; duḥhe—both of them; prema-ābhēṣe—in ecstatic love; ātma-smṛti nāhi—there was no bodily consciousness; kāhāṁ—where; jānība—can understand; dīna-śeṣe—the end of day.

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

**TEXT 66**

सेवक कहिल, ‘दिन हैल अवसान’ ॥
तबे राय कृष्णकथार करिल| विश्राम ॥ ६६ ॥

sevaka kahila, —‘dina haila avasāna’
tabe rāya kṛṣṇa-kathāra karilā viṣrāma

**SYNONYMS**

sevaka kahila—the servant informed; dina—the day; haila avasāna—has ended; tabe—at that time; rāya—Rāmānanda Rāya; kṛṣṇa-kathāra—the talks of Kṛṣṇa; karilā viṣrāma—ended.

The servant informed them, “The day has already ended.” Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.
TEXT 67

bhūṣanān kari' mīśre bīdāya dīlā ।
‘kritārtha ha-ilāṇa’ bali’ mīśra nācīte lāgilā ॥ ६७ ॥

*bahu-sammāna kari' mīre vidāya dīlā
'kritārtha ha-ilāṇa' bali’ mīśra nācīte lāgilā

SYNONYMS

*bahu-sammāna—much respectful behavior; kari’—doing; mīre—unto Pradyumna Miśra; vidāya dīlā—bade farewell; kritārtha ha-ilāṇa—I have become very satisfied; bali’—saying; mīśra—Pradyumna Miśra; nācīte lāgilā—began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, “I have become very satisfied.” He then began to dance.

TEXT 68

ghare giyā mīśra kaila snāna, bhojana
sandhya-kāle dekhite aila prabhura caraṇa

SYNONYMS

*ghare giyā—returning home; mīśra—Pradyumna Miśra; kaila—performed; snāna—bathing; bhojana—eating; sandhya-kāle—in the evening; dekhite—to see; aila—came; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 69

prabhura caraṇa vande ullaśita-mane
prabhu kake,—‘kṛṣṇa-kathā ha-ilā śravaṇe?’ ॥ ६९ ॥

*prabhura caraṇa vande ullaśita-mane
prabhu kake,—‘kṛṣṇa-kathā ha-ilā śravaṇe?’
SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—the lotus feet; vande—he worships; ullasita-mane—in great happiness; prabhu kahe—Śrī Caitanya Mahāprabhu says; kṛṣṇa-kathā—talks of Kṛṣṇa; ha-ilā śravaṇe—did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, “Have you heard topics about Kṛṣṇa?”

TEXT 70

miśra kahe,—“prabhu, more kṛtārtha karilā
kṛṣṇa-kathāmṛtārnave more ḍubāilā

SYNONYMS

miśra kahe—Pradyumna Miśra said; prabhu—my dear Lord; more—me; kṛtārtha—satisfied; karilā—You have made; kṛṣṇa-kathā—of talks about Kṛṣṇa; amṛta-amravē—in the ocean of the nectar; more—me; ḍubāilā—You have drowned.

TRANSLATION

Pradyumna Miśra said, “My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarine ocean of talks about Kṛṣṇa.

TEXT 71

rāmānanda rāya-kathā kahilē nā haya
‘manuṣya’ nahe rāya, kṛṣṇa-bhakti-rasa-maya

SYNONYMS

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; kahilē—describing; nā haya—is not possible; manuṣya—an ordinary human being; nahe—is not; rāya—Rāmānanda Rāya; kṛṣṇa-bhakti-rasa-maya—absorbed in the devotional service of Lord Kṛṣṇa.
TRANSLATION

“I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the guru, or spiritual master, as an ordinary human being (guru?u nara-matiḥ). When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the parampara system.

TEXT 72

अर एक कथा राय कहिला आमारे।
‘क्रष्णकथा-वक्त करि’ ना जनिहा मोरे॥ ७२॥

āra eka kathā rāya kahilā āmāre
‘krṣṇa-kathā-vaktā kari’ nā jāniha more

SYNONYMS

āra—another; eka—one; kathā—topic; rāya—Rāmānanda Rāya; kahilā āmāre—said to me; krṣṇa-kathā-vaktā—the speaker on the talks of Kṛṣṇa; kari’—as; nā jāniha more—do not consider me.

TRANSLATION

“There is one other thing Rāmānanda Rāya said to me. ‘Do not consider me the speaker in these talks about Kṛṣṇa.

TEXT 73

মোর মুখে কথা কহেন আপনে পৌরচত্র ।
বৈচে কহিয়া, বৈচে কহি,—মনে বীণায়ন্ত্র ॥ ৭৩॥

‘mora mukhe kathā kahena āpane gauracandra yaiche kahāya, taiche kahi,—yena vīnā-yantra
SYNONYMS

mora mukhe—in my mouth; katha—topics; kahena—speaks; apane—personally; gaura-candra—Lord Sri Caitanya Mahaprabhu; yaiche kahaya—as He causes to speak; taiche kahi—so I speak; yena—like; vina-yantra—the stringed instrument called the vina.

TRANSLATION

"Whatever I speak is personally spoken by Lord Sri Caitanya Mahaprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

"In this way the Lord speaks through my mouth to preach the cult of Krsna consciousness. Within the world, who will understand this pastime of the Lord?"
TRANSLATION

“What I have heard from Rāmānanda Rāya is like a nectarine ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

TEXT 76

हेन ‘रस’ पाने मोरे कराईला तुमी।
जयं जयं तोमार पान बिकाइलांग आमि॥” ७६॥

hena ‘rasa’ pāna more karāilā tumi
janme janme tomāra pāya vikāilāṇa āmi

SYNONYMS

hena rasa—such transcendental mellows; pāna—to drink; more—me; karāilā tumi—You have caused; janme janme—life after life; tomāra pāya—at Your feet; vikāilāṇa āmi—I have become sold.

TRANSLATION

“My dear Lord, You have made me drink this transcendental nectar of Kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life.”

TEXT 77

प्रभु कहे,—“रामानंद बिनयेक खणि।
आपनार कथा परमुँदे देन अणि’॥ ७७॥

prabhu kahe,—“rāmānanda vinayera khani
āpanāra kathā para-muṇḍe dena āṇi’

SYNONYMS

prabhu kahe—the Lord replied; rāmānanda—Rāmānanda Rāya; vinayera khani—the mine of humility; āpanāra kathā—his own words; para-muṇḍe—on another’s head; dena—confers; āṇi’—bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another’s intelligence.
TEXT 78

महानुभवरे एवं सहज ‘स्वभाव’ हयः।
आपनार गुण नाही आपले कहया॥” ७८॥

*mahanubhavera ei sahaja ‘svabhāva’ haya
apanāra guṇa nāhi āpane kahaya”*

SYNONYMS

*mahanubhavera*—of those who are advanced in realization; *ei*—this; *sahaja*—natural; *svabhāva*—characteristic; *haya*—is; *āpanāra guṇa*—their own personal qualities; *nāhi*—do not; *āpane*—personally; *kahaya*—speak.

TRANSLATION

“This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities.”

TEXT 79

रामानुजरायेर एवं कहिलु गुण-लेश ॥
प्रदयुम्न मीरे याचे किती उपदेश ॥ ७९॥

*rāmānanda-rāyera ei kahilu guṇa-leśa*
*pradyumna miśrere yaiche kailā upadeśa*

SYNONYMS

*rāmānanda-rāyera*—of Śrī Rāmānanda Rāya; *ei*—this; *kahilu*—I have spoken; *guṇa-leśa*—a fraction of the transcendental attributes; *pradyumna miśrere*—unto Pradyumna Miśra; *yaiche*—in which way; *kailā upadeśa*—he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

TEXT 80

‘ग्रहस्थ’ हा नहे राय षड़-वर्गेर बने ॥
‘विषयाल’ हा षड़यासीरे उपदेशे ॥ ८०॥

‘grhaśṭha’ haṅga nahe rāya ṣaḍ-vargera vaše
dviṣayaḷ haṅga sannyāśīrē upadeśe
SYNONYMS

gṛhastha haṁ—a being a householder; nahe—is not; rāya—Rāmānanda Rāya;
śat-vargera vāse—under the control of the six kinds of bodily change; viṣayi
haṁ—a being a pounds-and-shillings man; sannyāsire upadeśe—advise persons in
the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control
of the six kinds of bodily change. Although apparently a pounds-and-shillings
man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a gṛhastha who was under the
influence of the external, material energy, not a self-controlled brahma-cāri,
vānaprastha or sannyāsi. Gṛhasthas (householders) who are under the influence
of the external energy accept householder life for the purpose of sense enjoyment,
but a transcendently situated Vaiṣṇava is not subjected to the influence of the
senses by the Lord’s material rule of the six kinds of bodily change (kāma, krodha,
lobha, mohā, mada, and mātsarya), even when he plays the part of a gṛhastha.
Thus although Śrīla Rāmānanda Rāya acted as a gṛhastha and was accepted as an
ordinary pounds-and-shillings man, he was always absorbed in the transcendental
pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he was
interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the
Māyāvādī impersonalists or materialistic logicians who are opposed to the prin-
ciples of Lord Kṛṣṇa’s transcendental pastimes. He was already spiritually situated
in the order of renounced life; therefore he was able to turn sand into gold by
spiritual potency, or, in other words, to elevate a person from a material to a
spiritual position.

TEXT 81

एिसवुँ गुणः स्वयं प्रकाश करिते ।
मिष्रे रे पाठाइला ताहि श्रवण करिते ॥ ८१ ॥

ei-saba guṇa tānra prakāśa karite
miṣrere pāṭhāilā tāhāṅ śravaṇa karite

SYNONYMS

ei-saba—all these; guṇa—attributes; tānra—of Rāmānanda Rāya; prakāśa
karite—to demonstrate; miṣrere—Pradyumna Miṣra; pāṭhāilā—He sent; tāhāṅ—
there; śravaṇa karite—to hear.
TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

TEXT 82

भक्तगुण प्रकाशिते अनु भाल जाने ।
नाना-भण्डीते गुण प्रकाशिते निज-लाभ माने ॥ ८२ ॥

bhakta-guṇa prakāśite prabhu bhāla jāne
nāna-bhaṅgite guṇa prakāśi’ nija-lābha māne

SYNONYMS

bhakta-guṇa—the attributes of a devotee; prakāśite—to manifest; prabhu—Śrī Caitanya Mahāprabhu; bhāla jāne—knows very well how; nāna-bhaṅgite—by various ways; guṇa—attributes; prakāśi’—manifesting; nija-lābha—His profit; māne—He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

TEXT 83

আর এক ‘স্বভাব’ গৌরের শুন, ভক্তগুণ ।
এই স্বভাব গুড় করে প্রকাশন ॥ ৮৩ ॥

āra eka ‘svabhāva’ gaurera śuna, bhakta-guṇa
aiśvarya-svabhāva guḍha kare prakāṭana

SYNONYMS

āra—another; eka—one; svabhāva—characteristic; gaurera—of Lord Śrī Caitanya Mahāprabhu; śuna—hear; bhakta-gaṇa—O devotees; aiśvarya-svabhāva—opulences and characteristics; guḍha—very deep; kare—does; prakāṭana—manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.
TEXT 84

śaṅkyaśī pāñjūsagnaḥ karibīd garvā naśa
nīcā-śūdra-dvāra kareṇa dharmera prakāśa

SYNONYMS

śaṅkyaśī—persons in the renounced order; pāñjūta-gaṇera—of the learned scholars; karite—to do; garva—pride; naśa—vanquishing; nīcā—lowborn; śūdra—a fourth-class man; dvāra—through; kareṇa—does; dharmera prakāśa—spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the Vedānta-sūtras, he is known as pāñjūta, or a learned scholar. Generally this qualification is attributed to brāhmaṇas and śaṅkyaśīs. Śaṅkyaśa, the renounced order of life, is the topmost position for a brāhmaṇa, a member of the highest of the four varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra). According to public opinion, a person born in a brāhmaṇa family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the śaṅkyaśa order, he comes to occupy the topmost position. The brāhmaṇa is supposed to be the spiritual master of the other three varṇas, namely kṣatriya, vaiśya and śūdra, and the śaṅkyaśī is supposed to be the spiritual master even of the exalted brāhmaṇas.

Generally brāhmaṇas and śaṅkyaśīs are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born brāhmaṇa. Indeed, Śrī Rāmānanda Rāya was a grhaṣṭha belonging to the śūdra class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified brāhmaṇa born in a brāhmaṇa family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.
According to Śrī Caitanya Mahāprabhu’s philosophy, yeı kṛṣṇa-tattva-vettā, sei ‘guru’ haya: anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a brāhmaṇa or sannyāsi. Ordinary people cannot understand the essence of śāstra, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu’s principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of śūdras. This is proof that a Vaiṣṇava may appear in any family, as confirmed in Śrīmad-Bhāgavatam:

\[
\begin{align*}
\text{kirāta-hūṇāndhra-pulinda-pulkaśā} \\
\text{ābhira-śumbhā yavanāḥ khasādayāḥ} \\
\text{ye 'nye ca pāpā yad-apāśrayāśrayāḥ} \\
\text{śudhyanti tasmāi prabhaviṣṇave namaḥ}
\end{align*}
\]

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhira, Śumbha, Yavana and the Khasa races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him.” (Bhāg. 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic literature. Evidence can be quoted from authoritative śāstras showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic śāstras to anyone who becomes qualified by becoming His sincere servant.

**TEXT 85**

‘बहक्ति’, ‘प्रेम’, ‘तत्त्व’ कहे राये करि ‘बक्ता’।
अपनि प्रद्युम्नमिश्र–सह हय ‘प्रोत्त’ ॥ ८५ ॥

‘bhakti’, ‘prema’, ‘tattva’ kahe rāye kari ‘vaktā’
āpani pradyumna-miśra-saha haya ‘śrotā’

**SYNONYMS**

bhakti—devotional service; prema—ecstatic love; tattva—truth; kahe—He says; rāye—Rāmānanda Rāya; kari’—by making; vaktā—the speaker; āpani—Himself; pradyumna-miśra—Pradyumna Miśra; saha—with; haya śrotā—becomes the listener.
TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a grhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brahmaṇa-sannyāsi, and Pradyumna Miśra, the purified brahmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that sannyāsīs in the line of Śaṅkarācārya always think that they have performed all the duties of brahmaṇas and that, furthermore, having understood the essence of Vedānta-sūtra and become sannyāsīs, they are the natural spiritual masters of all society. Similarly, persons born in brahmaṇa families think that because they execute the ritualistic ceremonies recommended in the Vedas and follow the principles of smṛti, they alone can become spiritual masters of society. These highly exalted brahmaṇas think that unless one is born in a brahmaṇa family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright brahmaṇas and Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a sūdra family and situated in the grhaṇa-āśrama, can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be jagad-guru, the spiritual master of the entire world. One cannot become jagad-guru simply by advertising oneself as jagad-guru without knowing the essential principles for becoming jagad-guru. Even people who never see what a jagad-guru is and never talk with other people become puffed-up sannyāsīs and declare themselves jagad-gurus. Śrī Caitanya Mahāprabhu did not like this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become jagad-guru. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted brahmaṇa, to take lessons from him.

TEXT 86

हरिदास-द्वारा नाम-महात्म्य-प्रकाश |
सनातन-द्वारा भक्तिसिद्धान्त-विलास || ८६ ||

haridāsa-dvārā nāma-mahātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa
SYNONYMS

haridāsa-dvāra—by Haridāsa Ṭhākura; nāma-māhātmya—of the glories of chanting the Hare Kṛṣṇa mahā-mantra; prakāśa—manifestation; sanātana-dvāra—by Sanātana Gosvāmī; bhakti-siddhānta-vilāsa—spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

TEXT 87

sri-rupa-dvara vrajera prema-rasa-nilaa
ke bujhite pare gambhira caitanyera khela?

SYNONYMS

sri-rupa-dvāra—through Śrī Rūpa Gosvāmī; vrajera—of Vṛndāvana; prema-rasa-nilā—description of ecstatic love and pastimes; ke—who; bujhite pāre—can understand; gambhira—deep; caitanyera khelā—the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

TEXT 88

sri-caitanya-nilaa ei—amrtera sindhu
trijagat bhāṣāite pāre yāra eka bindu
SYNONYMS

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; ei—these; amṛtera sindhu—the ocean of nectar; tri-jagat—the three worlds; bhāsāite—to inundate; pāre—is able; yāra—of which; eka bindu—one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Thākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflooding the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

TEXT 89

чeнчcічcсіcнмcчcнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмнмn

caitanya-caritāmṛta nitya kara pāna
yāhā haite 'prema-nanda', 'bhakti-tattva-jañāna'

SYNONYMS

caitanya-caritāmṛta—this transcendental literature known as Caitanya-caritāmṛta; nitya—daily; kara pāna—do relish; yāhā haite—by which; premānanda—transcendental bliss; bhakti-tattva-jañāna—transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.
TEXT 90

ei-mata mahāprabhu bhakta-gana lañā
nilācale viharaye bhakti pracāriyā

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gana
lañā—accompanied by His pure devotees; nilācale—at Jagannātha Puri;
viharaye—enjoys transcendental bliss; bhakti pracāriyā—preaching the cult of
devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His
pure devotees, enjoyed transcendental bliss in Jagannātha Puri [Nilācala]
preaching the bhakti cult in many ways.

TEXT 91

baṅga-deśi eka vipra prabhura carite
nāṭaka kari' lañā āila prabhuke śunāite

SYNONYMS

baṅga-deśi—from Bengal; eka vipra—one brāhmaṇa; prabhura carite—about
Śrī Caitanya Mahāprabhu’s characteristics; nāṭaka kari’—making a drama; lañā—
taking; āila—came; prabhuke śunāite—to induce Lord Śrī Caitanya Mahāprabhu
to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī
Caitanya Mahāprabhu and came with his manuscript to induce the Lord to
hear it.

TEXT 92

ajgar-āchārya-sane tār parichayā
dārār mili' dār āgher kari' alayā
bhagavān-ācārya-sane tāra paricayatānre mili’ tānra ghare karila álaya

SYNONYMS
bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; sane—with; tāra paricaya—his acquaintance; tānre mili’—meeting him; tānra ghare—at his place; karila álaya—made residence.

TRANSLATION
The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Puri, the brāhmaṇa made his residence at Bhagavān Ācārya’s home.

TEXT 93

prathame nātaka teṅho tānre āṃśalatānre saṅge aneka vaiśṇava nātaka āṃśila

SYNONYMS
prathame—at first; nātaka—the drama; teṅho—he; tānre—him; āṃśila—made to hear; tānre saṅge—with him; aneka—many; vaiśṇava—devotees; nātaka āṃśila—listened to the drama.

TRANSLATION
First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

TEXT 94

sabei prāśarīse nātaka ‘parama uttama’ mahāprabhure āṃśite sabara hālal maṇa

SYNONYMS
sabei—all; prāśarīse—praised; nātaka—the drama; parama uttama—“very good, very good”; mahāprabhure—Śrī Caitanya Mahāprabhu; āṃśite—to cause to hear; sabara—of everyone; hālal—there was; maṇa—mind.
All the Vaiṣṇavas praised the drama, saying, “Very good, very good.” They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.
‘rasābhāsa’ haya yadi ‘siddhānta-virodha’ sahite nā pāre prabhu, mane haya krodha

SYNONYMS

rasa-ābhāsa—overlapping of transcendental mellows; haya—there is; yadi—if; siddhānta-virodha—against the principles of the bhakti cult; sahite nā pāre—cannot tolerate; prabhu—Śrī Caitanya Mahāprabhu; mane—within the mind; haya—is; krodha—anger.

TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of rasābhāsa from the Bhakti-rasāmṛta-sindhu (Uttara-vibhāga, Ninth Wave, 1-3,20,22,24):

pūrvam evānusīṣtena
vikalā rasa-lakṣaṇā
rasā eva rasābhāsā
rasajñair anukirtitāḥ

syus tridhoparasās cânurasaś cârasāś câparasāś ca te
uttamā madhyamāḥ proktāḥ
kaniṣṭhāḥ cety ami kramāt

prāptaiḥ sthāyi-vibhāvānu-bhāvādyais tu virūpatāṁ
sāntādayo rasā eva
dvādaśoparasā matāḥ

bhaktādibhir vibhāvādyaih
krṣṇa-sambandha-varjitaṁ
rasā hāsyādayaih sapta
sāntāś cânurasā matāḥ

krṣṇa-tat-pratipakṣaś ced
viśayāśrayatāṁ gatāḥ
hāsādināṁ tadā te ‘tra
prājñair aparasā matāḥ
bhāvāḥ sarve tadābhāsā
rasābhāsāḥ ca kecana
ami proktā rasābhijñāḥ
sarve ‘pi rasanād rasāḥ

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow’s necessities is called rasābhāsa, an overlapping mellow, by advanced devotees who know how to taste transcendental mellows. Such mellows are called uparasa (submellows), anurasā (imitation transcendental mellows) and aparasa (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first grade, second grade or third grade. When the twelve mellows—such as neutrality, servitorship and friendship—are characterized by adverse ṣthāyi-bhāva, vibhāva and anubhāva ecstasies, they are known as uparasa, submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as anurasā, imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called aparasa, opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (rasābhāsa) as rasas due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, paraspara-vairayor yadi yogas tadā rasābhāsāḥ: “When two opposing transcendental mellows overlap, they produce rasābhāsa, or an overlapping of transcendental mellows.”

TEXT 98

অতএব প্রভু কিছু আগে নাহি শুনে ॥
এই মর্যাদা প্রভু করিয়াছে নিয়মে ॥ ৯৮ ॥

ataeva prabhu kichu āge nāhi śune
ei maryādā prabhu kariyāche niyame

SYNONYMS
ataeva—therefore; prabhu—Śrī Caitanya Mahāprabhu; kichu—anything; āge—ahead; nāhi śune—does not hear; ei maryādā—this etiquette; prabhu—Śrī Caitanya Mahāprabhu; kariyāche niyame—has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.
TEXT 99

svarūpera ṭhāñi ācārya kailā nivedana
eka vipra prabhura nāṭaka kariyāche uttama

SYNONYMS
svarūpera—before Svarūpa Damodara Gosvāmī; ācārya—Bhagavān Acarya; kailā—did; nivedana—submission; eka vipra—one brāhmaṇa; prabhura—of Śrī Caitanya Mahāprabhu; nāṭaka—drama; kariyāche—has composed; uttama—very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Damodara Gosvāmī, “A good brāhmaṇa has prepared a drama about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

TEXT 100

ādau tumi śuna, yadi tomāra mana māne
pāche mahāprabhure tabe karāimu śravaṇe

SYNONYMS
ādau—in the beginning; tumi—you; śuna—hear; yadi—if; tomāra mana māne—you accept; pāche—thereafter; mahāprabhure—Śrī Caitanya Mahāprabhu; tabe—then; karāimu śravaṇe—I shall request to hear.

TRANSLATION

“First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it.”

TEXT 101

svarūpa kahe,—“tumi ‘gopa’ parama-udāra
ye-se śāstra śunite icchā upajjे tomāra
SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmi said; tumi—you; gopa—cowherd boy; para-ma-udāra—very liberal; ye-se śāstra—anything written as scripture; śunite—to hear; icchā—desire; upaje—awakens; tomāra—of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmi replied, “Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

TEXT 102

‘যদ্ব-তদ্ব’ কবির বাক্যে হয় ‘রসাভাসা’।
সিদ্ধান্তবিরুদ্ধ শুনিতে না হয় উল্লাস।

‘yadvā-tadvā’ kavīra vākye haya ‘rasābhāsa’
siddhānta-viruddha śunite nā haya ullaśa

SYNONYMS

yadvā-tadvā kavīra—of any so-called poet; vākye—in the words; haya—there is; rasa-ābhāsa—overlapping of transcendental mellows; siddhānta-viruddha—against the conclusive understanding; śunite—to hear; nā—not; haya—there is; ullaśa—joy.

TRANSLATION

“In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaishnava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaishnava will like to hear it.

TEXT 103

‘রস’, ‘রসাভাসা’ যার নাহিক বিচার।
ভক্তিসিদ্ধান্ত-সিদ্ধ নাহি পায় পার।

‘rasa’, ‘rasābhāsa’ yāra nāhika vicāra
bhakti-siddhānta-sindhu nāhi pāya pāra
SYNONYMS

*rasa*—transcendental mellows; *rasa-ābhāsa*—overlapping of transcendental mellows; *yāra*—of whom; *nāhika vicāra*—there is no consideration; *bhakti-sid-dhānta-sindhu*—the ocean of the conclusions of devotional service; *nāhi*—not; *pāya*—attains; *pāra*—the limit.

TRANSLATION

“A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

TEXTS 104-105

‘*व्याकरण नाही जाने, ना जाने ‘अलचर’*।
‘*नाटकालचर* जान नाहिक माहर॥ १०४ ॥
कृष्णलीला बर्णिते ना जाने सेइ छार !
विशेष दुर्गम एই चैत्य-भिहार॥ १०५ ॥

‘*vyākarana’ nāhi jāne, nā jāne ‘alaṅkāra’
‘nātaṅkālāṅkāra’-jñāna nāhika yāḥāra

*krṣṇa-līlā* varṇite nā jāne sei chāra!
viśeṣe durgama ei caitanya-vihāra

SYNONYMS

*vyākarana*—grammar; *nāhi jāne*—does not know; *nā jāne*—does not know; *alaṅkāra*—metaphorical ornaments; *nāṭaka-alaṅkāra*—of the metaphorical ornaments of drama; *jñāna*—knowledge; *nāhika*—there is not; *yāḥāra*—of whom; *krṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇite*—to describe; *nā jāne*—does not know; *sei*—he; *chāra*—condemned; *viśeṣe*—especially; *durgama*—very, very difficult; *ei*—these; *caitanya-vihāra*—the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.
TEXT 106

कृष्णलीला, गौरलीला से करे वर्णन।
गौर-पाद-पदम याँहर हैं प्राण-धन॥ १०६॥

krṣṇa-līlā, gaur-līlā se kare varṇana
gaur-pāda-padma yāṅra haya prāṇa-dhana

SYNONYMS

krṣṇa-līlā—the pastimes of Lord Kṛṣṇa; gaur-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; se—he; kare varṇana—describes; gaur-pāda-padma—the lotus feet of Lord Śrī Caitanya Mahāprabhu; yāṅra—whose; haya—is; prāṇa-dhana—the life and soul.

TRANSLATION

“One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 107

ग्राम्य-कविर कवित्व सुनिते हैं ‘दुःख’।
बिदग्ध-आत्मिय-वाक्य सुनिते हैं ‘सुख’॥ १०७॥

grāmya-kavira kavitva śunite haya ‘duḥkha’
vidagdha-ātmīya-vākya śunite haya ‘sukha’

SYNONYMS

grāmya-kavira—of a poet who writes poetry concerning man and woman; kavitva—poetry; śunite—to hear; haya—there is; duḥkha—unhappiness; vidagdha-ātmīya—of a devotee fully absorbed in ecstatic love; vākya—the words; śunite—to hear; haya—there is; sukha—happiness.

TRANSLATION

“Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman.
Vidagdha-atmiya-vākya, however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the paramparā system, are sometimes described as sajātiyāśaya-snigdha, or “pleasing to the same class of people.” Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

**TEXT 108**

rupa yaiche dui nātaka kariyache ārambhe
sunite ānanda bāde yāra mukha-bandhe

**SYNONYMS**

rūpa—Rūpa Gosvāmi; yaiche—as; dui—two; nātaka—dramas; kariyāche ārambhe—has compiled; sunite—to hear; ānanda bāde—transcendental happiness increases; yāra—of which; mukha-bandhe—even the introductory portion.

**TRANSLATION**

“The standard for writing dramas has been set by Rūpa Gosvāmi. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure.”

**TEXT 109**

bhagavān-ācārya kahe,—‘śuna eka-bāra
tumi śunile bhāla-manda jānibe vicāra

**SYNONYMS**

bhagavān-ācārya—Bhagavān Ācārya; kahe—says; śuna—please hear; eka-bāra—one; tumi śunile—if you hear; bhāla-manda—good or bad; jānibe vicāra—will be able to understand.

**TRANSLATION**

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, “Please hear the drama once. If you hear it, you can consider whether it is good or bad.”
TEXT 110

dui tina dina ácārya ágrahe karila
tāṅra ágrahe svarūpe ra śunite icchā ha-ila

SYNONYMS

dui tina dina—for two or three days; ácārya—Bhagavān Ácārya; ágrahe karila—expressed his ardent desire; tāṅra ágrahe—by his eagerness; svarūpe ra—of Svarūpa Dāmodara; śunite—to hear; icchā—desire; ha-ila—there was.

TRANSLATION

For two or three days Bhagavān Ácārya continually asked Svarūpa Dāmodara Gosvāmi to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmi wanted to hear the poetry written by the brāhmaṇa from Bengal.

TEXT 111

sabā lañā svarūpa gosāñī śunite vasila
tabe sei kavi nāndi-śloka paḍilā

SYNONYMS

sabā lañā—in the company of other devotees; svarūpa gosāñī—Svarūpa Dāmodara Gosvāmi; śunite vasila—sat down to hear; tabe—thereafter; sei kavi—that poet; nāndi-śloka—the introductory verse; paḍilā—read.

TRANSLATION

Svarūpa Dāmodara Gosvāmi sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

TEXT 112

বিকৃতকমলনেতে শ্রীগুরুরাধান্তকে
কনকরচিরহাস্যাণ্ড যে প্রেরণে।
SYNONYMS
vikaca—expanded; kamala-netre—whose lotus eyes; sri-jagannatha-sarijne—named Sri Jagannatha; kanaka-ruci—possessing a golden hue; iha—here in Jagannatha Puri; atmani—in the body; atmatam—the state of being the self; yah—who; prapannah—has obtained; prakrti—matter; jadam—inert; asejam—unlimitedly; cetayan—enlivening; avirasit—has appeared; sah—He; disatu—may bestow; tava—unto you; bhavyam—auspiciousness; krshna-caitanya-devah—Lord Sri Caitanya Mahaprabhu, known as Krshna Caitanya.

TRANSLATION
“The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannatha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannatha Puri and brought dull matter to life. May that Lord, Sri Krshna Caitanyadeva, bestow upon you all good fortune.”

TEXT 113
śloka śuni’ sarva-loka tāhāre vākhāne
svārūpa kahe,—‘ei śloka karah vyākhyāne’

SYNONYMS
śloka śuni’—hearing the verse; sarva-loka—everyone; tāhāre—him; vākhāne—praised; svārūpa kahe—Svarupa Damodara Gosvami said; ei śloka—this verse; karah vyākhyāne—kindly explain.

TRANSLATION
When everyone present heard the verse, they all commended the poet, but Svarupa Damodara Gosvami requested him, “Kindly explain this verse.”
TEXT 114

कवि कहे, — "जगन्नाथ — सुंदर-शरीर।
चैतन्य-गोसाइनी — शरीरी शरीरी।। ११४ II

kavi kahe, —"jagannātha — sundara-śarīra
caitanya-gosānī — śarīri mahā-dhīra

SYNONYMS

kavi kahe—the poet said; jagannātha—Lord Jagannātha; sundara-śarīra—very beautiful body; caitanya-gosānī—Śrī Caitanya Mahāprabhu; śarīri—possessor of the body; mahā-dhīra—very grave.

TRANSLATION

The poet said, “Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīri refers to a person who owns the śarīra, or body. As stated in Bhagavad-gītā:

dehino 'smin yathā dehe
kaumāraṁ yauvanarṇ jara
tathā dehāntara-prāptir
dhīras tatra na muhyati

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

TEXT 115

सहजे जड़जगतेऽर्जैल लस्कन कराईते।
लीलाचले महाप्रभु हैला अविभूति॥ ११५॥

sahaje jada-jagatera cetana karāite
nilācale mahāprabhu hailā avirbhute
SYNONYMS

sahaje—naturally; jāda-jagatera—the dull material world; cetana karāite—to inspire to spiritual consciousness; nilācale—at Jagannātha Puri; mahāprabhu—Śrī Caitanya Mahāprabhu; hailā āvirbhute—has appeared.

TRANSLATION

“Śrī Caitanya Mahāprabhu has appeared here in Nilācala [Jagannātha Puri] to spiritualize the entire dull material world.”

TEXT 116

śuniya sabāra hāila ānandita-mana
duḥkha paṇā svarūpa kahe sakrodha vacana

SYNONYMS

śuniya—hearing; sabāra—of all of them; hāila—there was; ānandita-mana—great happiness in the mind; duḥkha paṇā—becoming unhappy; svarūpa kahe—Svarūpa Dāmodara Gosvāmi began to speak; sa-krodha vacana—angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

TEXT 117

“āre mūrkha, āpanāra kaili sarva-nāsa!
dui ta’ iśvare tora nāhika viśvāsa

SYNONYMS

āre mūrkha—O fool; āpanāra—of yourself; kaili—you have done; sarva-nāsa—loss of all auspiciousness; dui ta’ iśvare—in the two controllers; tora—your; nāhika viśvāsa—there is no faith.

TRANSLATION

“You are a fool,” he said. “You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.”
Rāmānanda Rāya Instructs Pradyumna Miśra

TEXT 118

पूर्णनन्द-चिंतनमन्सरे जगन्नाथ-राय।
ताहे कैलि जड़-नाश-प्राकृत-काय॥ ११८ ॥

pūṇānanda-cit-svarūpa jagannātha-rāya
tāhre kaili jaḍa-naśvara-prākṛta-kāya!!

SYNONYMS

pūṇa-ānanda—complete transcendental bliss; cit-svarūpa—the spiritual identity; jagannātha-rāya—Lord Jagannātha; tāhre—Him; kaili—you have made; jaḍa—inert; naśvara—perishable; prākṛta—material; kāya—possessing a body.

TRANSLATION

“Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to the direction of the Padma Purāṇa: arcy viṣṇau śilā-dhiḥ...yasya va nārakī saḥ. Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha’s body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one’s eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha, for Lord Jagannātha is sac-cid-ānanda-vigraha, just as the body of Kṛṣṇa is sac-cid-ānanda-vigraha. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

TEXT 119

पूर्ण-शैवज्ञान चैतन्यं यों गुड़गान्।
ताहे कैलि कुसुद्र जीव स्पृहिंग्य-समान॥ ११९ ॥

pūrṇa-saḍ-aiśvarya caitanya—svayam bhagavān
tāhre kaili kṣudra jīva sphuliṅga-samāna!!
SYNONYMS

pūrṇa—complete;  śaṭ-aiśvarya—possessing six opulences;  caitanya—Lord Śrī Caitanya Mahāprabhu;  svayam—Himself;  bhagavān—the Supreme Personality of Godhead;  tāṅre—Him;  kaili—you have made;  kṣudra jīva—an ordinary living entity;  sphuliṅga-samāna—exactly equal to the spark.

TRANSLATION

“You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark.”

PURPORT

In the Upaniṣads it is said, yathāgner visphuliṅga vyuccaranti: the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this śruti-vākya, or message from the Vedas, we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā (15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ saṣṭhānindriyāṇi
prakṛti-sthāni karṣati

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in Śrimad-Bhāgavatam:

etad iśanam iśasya
prakṛti-stho ’pi tad-guṇaiḥ
na yuyjate sadātmā-sthair
yathā buddhis tad-āśrayā
“This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities.” (Bhāg. 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha’s body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

**TEXT 120**

दुई-ठाणी अपराधे पाईबिः दुर्गति।
अभिज्ञ ‘द्रव्य’ बर्ने, तार एই रीति। १२०॥

dui-thāṇi aparādhe pāibi durgati!
atattva-jña ‘tattva’ varṇe, tāra ei riti!

**SYNONYMS**

dui-thāṇi—unto both; aparādhe—by offense; pāibi—you will get; durgati—hellish destination; a-tattva-jña—one who has no knowledge of the Absolute Truth; tattva varṇe—describes the Absolute Truth; tāra—his; ei—this; riti—course.

**TRANSLATION**

Svarūpa Dāmodara continued, “Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

**PURPORT**

The brāhmaṇa poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmi, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha’s body and soul and because he had indi-
icated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. *A-tattva-jñā* refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead. If an *aṅghraḥopāsaka-māyāvādī*, a person engaged in frutitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

**TEXT 121**

अार एक करियाछ परम ‘प्रमादा’!
नेह-देहि-भेद ईष्वरे किले ‘अपराध’! १२१

āra eka kariyācha parama ‘pramāda’!
deha-dehi-bhedā iśvare kaile ‘aparādha’!

**SYNONYMS**

āra eka—another one; kariyācha—you have done; parama—the supreme; pramāda—illusion; deha-dehi-bhedā—the distinction between the body and soul; iśvare—in His Lordship; kaile—you have done; aparādha—an offense.

**TRANSLATION**

“You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

**PURPORT**

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of frutitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own frutitive activities and therefore falls under their influence. Even in the liberated stage of *brahma-bhūta* identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. *Karmis* and *jñānis* who ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead—Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha—is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme
Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally \(\text{mamaivāṁśo jīva-loke jīva-bhūtah sanātanaḥ}\). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiśṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu—unlike ordinary human beings—there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is svarāt, or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from Śrīmad-Bhāgavatam (1.11.38):

\[
\text{etad iśanam iśasya} \\
\text{prakṛti-stho 'pi tad-guṇaiḥ} \\
\text{na yujyate sadatma-sthair} \\
\text{yathā buddhis tad-āśrayā}
\]

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

**TEXT 122**

\[\text{īśvarera nāhi kabhu deha-dehi-bheda} \]
\[\text{abrup, deha, —citra-nāma, nāhi kī bheda} \ 122 \]

īśvarera—of the Supreme Personality of Godhead; nāhi—there is not; kabhu—at any time; deha-dehi-bheda—distinction between the body and soul;
svarūpa—personal identity; deha—body; cit-ānanda—all made of blissful spiritual energy; nāhika vibheda—there is no distinction.

TRANSLATION

“At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Maharāja, is advaya-jñāna; in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from Śrīmad-Bhāgavatam beginning with the words vadan-ti tat tattva-vidas tatvam (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called baddha-jīva, a conditioned soul.

TEXT 123

“deha-dehi-vibhāgo 'yam
neśvare vidyate kvacit”

SYNONYMS

deha—of the body; dehi—of the embodied; vibhāga—distinction; ayam—this; na—not; iśvare—in the Supreme Personality of Godhead; vidyate—exists; kvacit—at any time.

TRANSLATION

‘There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.’
PURPORT

This quotation, which is included in the *Laghu-bhāgavatāmṛta* (1.5.342), is from the *Kūrma Purāṇa*.

TEXTS 124-125

124

नातः परं परम बववतं अस्तपः
मानवमात्रस्वरूपसन्तरस्

पंशुमि विश्वंजनेषु विश्वाध्याय

तुः त्रित्यागयुक्तमः उपाभितोहस्य

125

तथाः इति तु वनस्पतः मन्दलाः
ध्यातन्त्र स्मृतः। दर्शितं त उपासकानाम्।

तत्स्मिन्नमः भगवतें ज्ञाविशेष तुष्णः

योंहिनमुद्दोता नरकङ्ग्रुजसङ्गस्थापः॥ १२५॥

SYNONYMS

na—do not; atah param—here after; parama—O Supreme; yat—that which; bhavataḥ—of Your Lordship; svarūpam—eternal form; ānanda-mātram—impersonal Brahman effulgence; avikalpam—without changes; aviddha-varcaḥ—without deterioration of potency; paśyāmi—do I see; viśva-srjām ekam avīśvam ātman bhūtendriyātma-madas ta upāśrito ‘smi

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitarām ta upāsakānām
tasmai namo bhagavate ‘nuvidhema tubhyāṁ
yo ‘nāḍṛto narakā-ḥūṅgbhir asat-prasaṅgaṁ
unto Him; namah—my respectful obeisances; bhagavate—unto the Personality of Godhead; anuvadhema—I perform; tubhyam—unto You; yah—which; anadrta—is neglected; naraka-bhagbhīḥ—by persons destined for hell; asat-prasaṅgaṁ—by material topics.

**TRANSLATION**

"'O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.

"'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

**PURPORT**

These verses from Śrīmad-Bhāgavatam (3.9.3,4) were spoken by Lord Brahmā.

**TEXT 126**

kahāṁ ‘pūrṇānandaisvarya’ kṛṣṇa ‘māyeśvara’!
kahāṁ ‘kṣudra’ jīva ‘duḥkhi’, ‘māyāra kiṅkara’! 126 ||

kahāṁ—whereas; pūrṇa—full; ānanda—bliss; aiśvarya—opulences; kṛṣṇa—Lord Kṛṣṇa; māyā-īsvara—the master of the material energy; kahāṁ—whereas; kṣudra jīva—the little conditioned soul; duḥkhi—unhappy; māyāra kiṅkara—the servant of the material energy.

**SYNONYMS**

kahāṁ—whereas; pūrṇa—full; ānanda—bliss; aiśvarya—opulences; kṛṣṇa—Lord Kṛṣṇa; māyā-īsvara—the master of the material energy; kahāṁ—whereas; kṣudra jīva—the little conditioned soul; duḥkhi—unhappy; māyāra kiṅkara—the servant of the material energy.

**TRANSLATION**

"Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.
PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

TEXT 127

“ḥladinyā samvidāśliṣṭāḥ
sac-cid-ānanda-īśvaraḥ
svāvidyā saṁvṛtto jivah
saṅkleśa-nikārākara”

SYNONYMS

hladinyā—by the hladini potency; samvidā—by the samvit potency; āśliṣṭāḥ—surrounded; sat-cit-ānanda—always transcendentally blissful; īśvaraḥ—the Supreme Controller; sva—own; avidyā—by ignorance; saṁvṛtaḥ—surrounded; jivah—the living entity; saṅkleśa—of the three fold miseries; nikāra—of the multitude; ākara—the mine.

TRANSLATION

“‘The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.’”

PURPORT

This verse is found in Śrīdharā Svāmī’s Bhāvārtha-dipikā (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

TEXT 128

“‘The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.’”

PURPORT

This verse is found in Śrīdharā Svāmī’s Bhāvārtha-dipikā (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.
Hearing this explanation, all the members of the assembly were struck with wonder. “Svarūpa Dāmodara Gosvāmi has spoken the real truth,” they admitted. “The brahmāṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu.”

SYNONYMS

śuni'-hearing; sabhā-sadera-of all the members of the assembly; citte—in the minds; haila—there was; camatkāra—wonder; satya—the truth; kahe—said; gosāṇi—Svarūpa Dāmodara Gosvāmi; duñhāra—of both; kariyache—has done; tiraskāra—offense.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmi, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

SYNONYMS

śuniyā—hearing; kavira—of the poet; haila—there was; lajjā—shame; bhaya—fear; vismaya—astonishment; hamsa-madhya—in a society of white swans; baka—a duck; yaiche—just as; kichu—anything; nāhi—not; kaya—utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmi, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.
SYNONYMS

tāra—his; duḥkha dekhi—observing the unhappiness; svarūpa—Svarūpa Dāmodara Gosvāmī; sadaya-hṛdaya—very kindhearted; upadeśa kailā—gave instruction; tāre—unto him; yaiche—so that; hita—benefit; haya—there can be.

TRANSLATION

Seeing the poet’s unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

TEXT 131

“Yaḥa, bhāgavata paḍa vaiṣṇavera sthāne
Ekaṁta aśraya kara caitanya-carane

SYNONYMS

tyaha—just go; bhāgavata paḍa—read Śrīmad-Bhāgavatam; vaiṣṇavera sthāne—from a self-realized Vaiṣṇava; ekāṁta aśraya kara—fully surrender; caitanya-carane—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“If you want to understand Śrīmad-Bhāgavatam,” he said, “you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.”

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear Śrīmad-Bhāgavatam from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professionals Bhāgavatam readers whose means of livelihood is to go from village to village, town to town, reading Bhāgavatam and collecting daksīṇa, or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of Bhāgavata business, with recitations called Bhāgavata-saptāha that continue for one week, although this is not mentioned in Śrīmad-Bhāgavatam. Nowhere does Śrīmad-Bhāgavatam say that the Bhāgavatam should be heard for one week from professionals. Rather, Śrīmad-Bhāgavatam (1.2.17) says: śrīvatāṁ sva-kathāḥ krṣṇaḥ puṇya-śravaṇa-kirtanaḥ. One should regularly hear Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava. By such hearing, one becomes pious. Hṛdy antaḥstho hy abhadraṁ vidhunoti suḥṛt-satām. As one
thus hears the Bhāgavatam regularly and sincerely, his heart is purified of all material contamination.

\[ \text{naṣṭa-prāyeṣv abhadreṣu} \\
\text{nityaṁ bhāgavata-sevayā} \\
\text{bhagavaty uttama-śloke} \\
\text{bhaktir bhavati naiṣṭhikī} \]

"As one regularly hears the Bhāgavatam or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact." (Bhāg. 1.2.18)

This is the proper process, but people are accustomed to being misled by professional Bhāgavatam reciters. Therefore Śvarūpa Dāmodara Gosvāmi herein advises that one should not hear Śrīmad-Bhāgavatam from professional reciters. Instead, one must hear and learn the Bhāgavatam from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādi sannyāsi reads the Bhāgavatam, flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of grha-andhakupam, family affection, and do not awaken their love for Kṛṣṇa.

In the Bhāgavatam (7.5.30), it is said, matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta grha-vratanām: the grhavratas, those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, for they hear the Bhāgavatam only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the Bhāgavatam from professionals, Śvarūpa Dāmodara Gosvāmi says, yāha, bhāgavata paça vaiṣṇavāra sthāne: "To understand the Śrīmad-Bhāgavatam, you must approach a self-realized Vaiṣṇava." One should rigidly avoid hearing the Bhāgavatam from a Māyāvādi or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Śvarūpa Dāmodara Gosvāmi strictly prohibits the behavior of the materialistic so-called hearers of Śrīmad-Bhāgavatam. Instead of awakening real love for Kṛṣṇa, such hearers of the Bhāgavatam become more and more attached to household affairs and sex life (yan maithunādi-grhamati-sukhaṁ hi tuccham). One should hear Śrīmad-Bhāgavatam from a person who has no connection with material activities, or, in other words, from a paramahārājya Vaiṣṇava, one who has achieved the highest stage of sannyāsa. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The Śrīmad-Bhāgavatam is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.
Text 132

caitanyera bhakta-gaṇera nitya kara ‘saṅga’
tabeta jānibā siddhānta-samudra-taraṅga

SYNONYMS

caitanyera—of Lord Sri Caitanya Mahāprabhu; bhakta-gaṇera—of the devotees; nitya—regularly; kara—do; saṅga—association; tabeta—then only; jānibā—you will understand; siddhānta-samudra-taraṅga—the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, “Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu’s way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one’s heart. Then one will be able to understand the meaning of Śrimad-Bhāgavatam and the purpose of listening to it. Otherwise such understanding is impossible.

Text 133

tabeta pāṇḍitya tomāra ha-ibe saphala
kṛṣṇera svarūpa-lilā vānibā nirmala

SYNONYMS

tabeta—then only; pāṇḍitya—learning; tomāra—your; ha-ibe—will become; sa-phala—successful; kṛṣṇera—of Lord Kṛṣṇa; svarūpa-lilā—the transcendental pastimes; vānibā—you will describe; nirmala—without material contamination.
TRANSLATION
“Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

TEXT 134

ei śloka kariyācha pāṇā santoṣa
tomāra hṛdayera arthe duṇhāya lāge ‘doṣa’

SYNONYMS
ei śloka—this verse; kariyācha—you have composed; pāṇā santoṣa—getting satisfaction; tomāra hṛdayera—of your heart; arthe—by the meaning; duṇhāya—to both; lāge doṣa—there is an offense.

TRANSLATION
“You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

TEXT 135

tumi yaiche-taiche kaha, nā jāniyā riti
sarasvatī sei-śabde kariyāche stutī

SYNONYMS
tumi—you; yaiche-taiche—somehow or other; kaha—speak; nā jāniyā riti—not knowing the regulative principles; sarasvatī—the goddess of learning; sei-śabde—in those words; kariyāche stuti—has made prayers.

TRANSLATION
“You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvati, has used your words to offer her prayers to the Supreme Lord.
PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, “Because of your ig­norance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvati, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu.”

TEXT 136

"\textit{yaiche indra, daityādi kare kṛṣṇera bhartsana sei-sabde sarasvati karena stavana}\n
\begin{itemize}
\item \textit{yaiche}—just like;
\item \textit{indra}—Lord Indra, the King of heaven;
\item \textit{daityā}—demons;
\item \textit{ādi}—and others;
\item \textit{kare}—do;
\item \textit{kṛṣṇera bhartsana}—chastisement to Kṛṣṇa;
\item \textit{sei-sabde}—by those words;
\item \textit{sarasvati}—the goddess of learning;
\item \textit{karena stavana}—offers prayers.
\end{itemize}

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvati, taking advantage of their words, offered prayers to the Lord.

TEXT 137

"\textit{vācālaṁ bāliśaṁ stabdhariṁ ajanāṁ paṇḍita-mārinam kṛṣṇaṁ martyam upāśritya gopā me cakrur aprīyam}\n
\begin{itemize}
\item \textit{vācālaṁ}—talkative;
\item \textit{bāliśaṁ}—childish;
\item \textit{stabdhariṁ}—impudent;
\item \textit{ajanāṁ}—foolish;
\item \textit{paṇḍita-mārinam}—thinking Himself a very learned scholar;
\item \textit{kṛṣṇaṁ}—Kṛṣṇa;
\item \textit{martyam}—devoted to;
\item \textit{upāśritya}—sought;
\item \textit{gopā}—cowherd;
\item \textit{me}—myself;
\item \textit{cakrur}—in a wheel;
\item \textit{aprīyam}—loathsome.
\end{itemize}
tyam—an ordinary mortal human being; upāsritya—taking shelter of; gopāḥ—the cowherd men; me—unto me; cakruḥ—committed; aprīyam—that which is not very much appreciated.

TRANSLATION

“[Lord Indra said:] ‘This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.’

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.25.5).

TEXT 138

aiśvarya-made matta indra,—yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmbhāla

SYNONYMS

aiśvarya-made—being proud of his opulence; matta—maddened; indra—the King of heaven; yena—as if; mātoyāla—a mad person; buddhi-nāśa—bereft of intelligence; haila—became; kevala—only; nāhika—there is not; sāmbhāla—caution.

TRANSLATION

“Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.”

TEXT 139

indra bale,—“muṇi krṣnera kariyāčī nīndana”
tāra-i mukhe sarasvati kareṇa stavaṇa
SYNONYMS

Indra bale—Indra says; muñi—I; krṣṇera—of Lord Kṛṣṇa; kariyāchi—have done; nindana—chastisement and defamation; tāra-i mukhe—from his mouth; sarasvati—the goddess of learning; kareṇa stavana—offers prayers.

TRANSLATION

"Thus Indra thought, ‘I have properly chastised Kṛṣṇa and defamed Him.’ But Sarasvati, the goddess of learning, took this opportunity to offer prayers to Kṛṣṇa.

TEXT 140

‘vācāla kahīye—veda-pravartaka’ dhanya
‘bāliṣa’—tathāpi ‘śiśu-prāya’ garva-śūnya

SYNONYMS

vācāla—talkative; kahīye—I say; veda-pravartaka—one who can speak with the authority of the Vedas; dhanya—glorious; bāliṣa—childish; tathāpi—still; śiśu-prāya—like a child; garva-śūnya—without pride.

TRANSLATION

"The word ‘vācāla’ is used to refer to a person who can speak according to Vedic authority, and the word ‘bāliṣa’ means ‘innocent.’ Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

TEXT 141

vandyābhāve ‘anamra’—‘stabdha’-śabde kaya
yāhā haite anya ‘vijña’ nāhi—se ‘ajña’ haya

SYNONYMS

vandyābhāve—because there is no one else to be offered obeisances; anamra—the one who does not offer obeisances; stabdha-śadbe—by the word stabdha (“impudent”); kaya—says; yāhā haite—than whom; anya—other; vijña—learned scholar; nāhi—is not; se—He; ajña—one by whom nothing is unknown; haya—is.
TRANSLATION

"When there is no one else to receive obeisances, one may be called 'anamra,' or one who offers obeisances to no one. This is the meaning of the word 'stabdha.' And because no one is found to be more learned than Krṣṇa, He may be called 'ajña,' indicating that nothing is unknown to Him.

TEXT 142

‘पञ्जितंके मान्य-पात्र—हय ‘पञ्जितमानी’।
তথাপি ভক্তবাসলে৷ ‘মনুষ্য’ অভিমানী॥ ১৪২॥

‘paṇḍītera mānya-pātra—haya ‘paṇḍita-māni’
tathāpi bhakta-vātsalye ‘manuṣya’ abhimāni

SYNONYMS

paṇḍītera—of learned scholars; mānya-pātra—worshipable object; haya—is; paṇḍita-māni—a person honored by the learned scholars; tathāpi—still; bhakta-vātsalye—because of being very affectionate to the devotees; manuṣya abhimāni—presents Himself as an ordinary human being.

TRANSLATION

"The word ‘paṇḍita-māni’ can be used to indicate that Krṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Krṣṇa appears like an ordinary human being and may therefore be called ‘martya.’

TEXT 143

‘क्रष्ण—पुरुष-अधम।
তোমার সঙ্গে না যুদ্ধিষ্ঠ, ‘যাহি বন্ধুহন্’ ॥ ১৪৩॥

jaṛāsandha kahe,—‘krṣṇa—puruṣa-adhama
tora saṅge nā yuḥiṣṭam, “yāhi bandhu-han”

SYNONYMS

jaṛāsandha kahe—Jarāsandha says; krṣṇa—Krṣṇa; puruṣa-adhama—the lowest of human beings; tora saṅge—with You; nā yuḥiṣṭam—I shall not fight; yāhi—because; bandhu-han—killer of Your own relatives.

TRANSLATION

"The demon Jarāsandha chastised Krṣṇa, saying, ‘You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.’
PURPORT

In this verse also, mother Sarasvati offers prayers to Kṛṣṇa. The word puruṣa-adhama refers to the Personality of Godhead, under whom all other persons remain, or, in other words, puruṣa-uttama, the best of all living beings. Similarly, the word bandhu-han means “the killer of māyā.” In the conditioned state of life, one is closely related with māyā as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

TEXT 144

yāhā haite anya puruṣa-sakala — ‘adhama’
sei haya ‘puruṣādharma’ — sarasvatīra mana

SYNONYMS

yāhā haite— from whom; anya—other; puruṣa— persons; sakala— all; adhama— subordinate; sei—he; haya—is; puruṣa-adhama — the person under whom all others remain; sarasvatīra mana— the explanation of mother Sarasvatī.

TRANSLATION

“Mother Sarasvatī takes ‘puruṣādharma’ to mean ‘puruṣottama,’ He to whom all men are subordinate.”

TEXT 145

‘bāndhe sabāre’— tāte avidyā ‘bandhu’ haya
‘avidyā-nāśaka’— ‘bandhu-han’-sābde kaya

SYNONYMS

bāndhe— binds; sabāre— everyone; tāte— therefore; avidyā— nescience, or māyā; bandhu— binder or relative; haya—is; avidyā-nāśaka— vanquisher of māyā; bandhu-han- sābde— by the word “bandhu-han”; kaya— mother Sarasvatī says.

TRANSLATION

“Nescience, or maya, may be called ‘bandhu’ because she entangles everyone in the material world. Therefore by using the word ‘bandhu-han,’ mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of māyā.”
Everyone is entangled in the illusory energy, but as stated in Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te: as soon as one surrenders to Kṛṣṇa, he is freed from māyā. Therefore Kṛṣṇa may be called bandhu-han, the killer of māyā.

**TEXT 146**
ei-mata śīṣupāla karila nindana
sei-vākye sarasvati kareṇa stavana

**SYNONYMS**
ei-mata—in this way; śīṣu-pāla—of the name Śīṣupāla; karila nindana—blasphemed; sei-vākye—by those words; sarasvatī—the goddess of learning; kareṇa stavana—offers prayers.

**TRANSLATION**
“Śīṣupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

**TEXT 147**
taiche ei śloke tomāra arthe ‘nindā’ āise
sarasvatīra artha śuna, yāte ‘stuti’ bhāse

**SYNONYMS**
taiche—in that way; ei śloke—in this verse; tomāra—your; arthe—by the meaning; nindā—blasphemy; āise—comes; sarasvatīra artha—the meaning of mother Sarasvatī; śuna—hear; yāte—by which; stuti—prayers; bhāse—appear.

**TRANSLATION**
“In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.
TEXT 148

जगन्नाथ हन क्रृष्ण ‘आत्मस्वरूप’।
किन्तु इहाँ दारु-ब्रह्मा—स्थाबर-स्वरूप || १४८ ॥

jagannātha hana krṣnera ‘ātma-svarūpa’
kintu ihān dāru-brahma—sthāvara-svarūpa

SYNONYMS

jagannātha—Lord Jagannātha; hana—is; krṣnera ātma-svarūpa—identical with Kṛṣṇa; kintu—but; ihān—here, at Jagannātha Puri; dāru-brahma—the Absolute appearing as wood; sthāvara-svarūpa—nonmoving identity.

TRANSLATION

‘There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

TEXT 149

उन्हे सह आत्मसुक्त क्रृष्ण कठौँ दुई रूप हाँ || १४९ ॥

tānḥ-saha ātmatā eka-rūpa haṇā
kṛṣṇa eka-tattva-rūpa—dui rūpa haṇā

SYNONYMS

tānḥ-saha—with Him; ātmatā—the quality of being the self; eka-rūpa haṇā—being one form; krṣṇa—Lord Kṛṣṇa; eka-tattva-rūpa—one principle; duī—two; rūpa—forms; haṇā—becoming.

TRANSLATION

‘Thus Lord Jagannātha and Śri Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

TEXT 150

संसारसार-हेतु येि ईच्छा-शक्ति।
ताहार यिलन कारि’ एकत्र येते आङ्कुट || १५० ॥

samsāra-tāraṇa-hetu yei icchā-śakti
tāhāra milana kari’ ekatā yaiche prāpti
SYNONYMS

sārṣāra-tāraṇa-hetu—for delivering the entire world; yei—that; icchā-śakti—the potency of will; tāhāra—of that will; milana kari’—by the meeting; ekaṭā—oneness; yaiche—so that; prāpti—obtainment.

TRANSLATION

“The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

TEXT 151

śakal śaṁśaṁri lokeke karite uḍḍhāra
gaure-jaṅgama-rūpe kailā avatāra

SYNONYMS

śakal—all; śaṁśaṁri—materially contaminated; lokeke—to deliver; gaure—Śrī Caitanya Mahāprabhu; jaṅgama—moving; rūpe—in the form; kailā avatāra—has descended.

TRANSLATION

“To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

TEXT 152

jaṅgama te darṣane khaṇḍāya saṁśaṁra
saba-deśera saba-loka nāre àsibāra

SYNONYMS

jaṅgama—of Lord Jagannātha; darṣane—by visiting; khaṇḍāya saṁśaṁra—one is freed from material existence; saba-deśera—of all countries; saba-loka—all men; nāre àsibāra—cannot come.
"By visiting Lord Jagannatha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannatha Puri.

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TEXT 153

śṛi-.krṣṇa-caitanya-prabhu dese dese yāṇā
saba-loke nistārilā jaṅgama-brahma haṇā

SYNONYMS
śṛi-krṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; dese dese yāṇā—moving from one country to another; saba-loke nistārilā—delivered all conditioned souls; jaṅgama-brahma—moving Brahman; haṇā—being.

TRANSLATION
"Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

TEXT 154

sarasvatira artha ei kahiluṇ vivaraṇa
eho bhāgya tomāra aiche karile varṇana

SYNONYMS
sarasvatira—of Sarasvatī; artha—meaning; ei—this; kahiluṇ vivaraṇa—I have explained; eho—this; bhāgya—great fortune; tomāra aiche—in such a way; karile varṇana—you have described.

TRANSLATION
"Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.
TEXT 155

कृष्णे गालि दिते करे नाम उत्कारणः

सेई नाम हय ताँर ‘मुक्तिर’ कारण || 155 ||

\(kṛṣṇe gāli dite kare nāma uccāraṇa\)
\(sēi nāma haya tāra ‘muktira’ kāraṇa”\)

SYNONYMS

\(kṛṣṇe—Lord Kṛṣṇa; gāli dite—to blaspheme or chastise; kare nāma uccāraṇa—chants the name of Kṛṣṇa; sēi nāma—that holy name; haya—becomes; tāra—his; muktira kāraṇa—the cause of liberation.\)

TRANSLATION

“Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation.”

TEXT 156

तबे सेई कवि सबार चरणे पड़ियः

सबार शरण लैला दंते त्रिन लानः || 156 ||

\(tābe sēi kavi sabāra caraṇe padīyā\)
\(sabāra śaraṇa laila dante tṛṇa laṇā\)

SYNONYMS

\(tābe—thereupon; sēi—that; kavi—poet; sabāra—of all; caraṇe—at the feet; padīyā—falling down; sabāra—of all the devotees; śaraṇa laila—took shelter; dante—in the mouth; tṛṇa laṇā—taking a straw.\)

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmi, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

TEXT 157

तबे सब भक्ति तारे अंगिकार कैलः

तारी गुण कहि’ महाप्रभुरे मिलाइलः || 157 ||

\(tābe saba bhakta tāre āṅgikāra kailā\)
\(tāra guṇa kahi’ mahāprabhure milāilā\)
SYNONYMS

tabe—thereupon; saba bhakta—all the devotees; tare—him; aṅgikāra kailā—accepted as one of the associates; tāra guṇa kahi'—explaining his humble behavior; mahāprabhure milāilā—introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

TEXT 158

ṣeī kavi sarva tyaji' rahilā nilācāle ।
ṇaḥaṇḍaṅgaṇe rūpa ke kahitē pāre? १५८॥

sei kavi sarvā tyaji' rahilā nilācāle
gaura-bhakta-ganēra kṛpā ke kahite pāre?

SYNONYMS

sei kavi—that poet; sarvā tyaji'—giving up all nonsensical activities; rahilā—remained; nilācāle—at Jagannātha Puri; gaura-bhakta-ganēra—of the devotees of Lord Śrī Caitanya Mahāprabhu; kṛpā—the mercy; ke—who; kahite pāre—can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Puri. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

TEXT 159

ei ta' kahilun pradyumna-miśra-vivaraṇa
prabhura ājñāya kaila kṛṣṇa-kathā raṇa

SYNONYMS

ei ta' kahilun—thus I have described; pradyumna-miśra-vivaraṇa—the descriptive narration of Pradyumna Miśra; prabhura ājñāya—on the order of Śrī Caitanya Mahāprabhu; kaila—did; kṛṣṇa-kathā raṇa—listening to discourses on topics concerning Kṛṣṇa.
TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śri Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

TEXT 160

তার মধ্যে কহিহ্নু রামানন্দের মহিমা ।
আপনে শ্রীযুক্তে প্রভু বর্ণে যার সীমা ॥ ১৬০ ॥

tāra madhye kahilun rāmānandera mahimā
apane śri-mukhe prabhu varṣe yānra simā

SYNONYMS

tāra madhye—with these statements; kahilun—I have explained; rāmānandera mahimā—the glories of Rāmānanda Rāya; apane—personally; śri-mukhe—from his mouth; prabhu—the Lord; varṣe—explains; yānra—of whom; simā—the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śri Rāmānanda Rāya, through whom Śri Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

TEXT 161

প্রস্তাবে কহিহ্নু কবির নাটক-বিবরণ ।
অজ্জ এতে শ্রদ্ধায় পাইল ক্রুঃ চরণ ॥ ১৬১ ॥

prastāve kahilun kavira nāṭaka-vivaraṇa
ajña hañña śraddhāya pāila prabhura caraṇa

SYNONYMS

prastāve—by the way; kahilun—I have explained; kavira—of the poet; nāṭaka-vivaraṇa—description of the drama; ajña hañña—although being ignorant; śraddhāya—with faith and love; pāila—got; prabhura caraṇa—the shelter of Lord Śri Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śri Caitanya Mahāprabhu.
TEXT 162

śrī-krṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; amṛtāra sāra—the essence of nectar; eka-līlā—of one pastime; pravāhe—by the stream; vahe—flow; śata-sata dhāra—hundreds and hundreds of branches.

SYNONYMS

śrī-krṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; amṛtāra sāra—the essence of nectar; eka-līlā—of one pastime; pravāhe—by the stream; vahe—flow; śata-sata dhāra—hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

TEXT 163

śraddhā kari’ ei līlā yei pade, śune
gaura-līlā, bhakti-bhakta-rasa-tattva jāne

SYNONYMS

śraddhā kari’—with faith and love; ei līlā—these pastimes; yei—anyone who; pade, śune—reads and hears; gaura-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; bhakti-bhakta-rasa-tattva—the truth about devotional service, devotees and their transcendental mellows; jāne—understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 164

śrī-rūpa-guṇāla-pade yār ānāś

CECHANMERAHIYATI KAH KUḌḌADAS || 164 ||
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-lilā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmacandra Rāya.
CHAPTER 6

The Meeting of Śrī Caitanya Mahāprabhu and Raghunātha dāsa Gosvāmī

A summary of this chapter is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāhabhāsya as follows. When Śrī Caitanya Mahāprabhu went into transcendental fits of ecstatic love, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī attended to Him and satisfied Him as He desired. Raghunātha dāsa Gosvāmī had been attempting to come to the lotus feet of Śrī Caitanya Mahāprabhu for a long time, and finally he left his home and met the Lord. When Śrī Caitanya Mahāprabhu had gone to Sāntipura on His way to Vṛndāvana, Raghunātha dāsa Gosvāmī had offered to dedicate his life at the Lord’s lotus feet. In the meantime, however, a Mohammedan official became envious of Hiraṇya dāsa, Raghunātha dāsa Gosvāmī’s uncle, and induced some big official court minister to have him arrested. Thus Hiraṇya dāsa left his home, but by the intelligence of Raghunātha dāsa the misunderstanding was mitigated. Then Raghunātha dāsa went to Pāṇihāṭi, and, following the order of Nityānanda Prabhu, he observed a festival (cīḍā-dadhī-mahotsava) by distributing chipped rice mixed with yogurt. The day after the festival, Nityānanda Prabhu gave Raghunātha dāsa the blessing that he would very soon attain the shelter of Śrī Caitanya Mahāprabhu. After this incident, Raghunātha dāsa, with the help of his priest, whose name was Yadunandana Ācārya, got out of his house by trickery and thus ran away. Not touching the general path, Raghunātha dāsa Gosvāmī secretly went to Jagannātha Puri. After twelve days, he arrived in Jagannātha Puri at the lotus feet of Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu entrusted Raghunātha dāsa Gosvāmī to Svarūpa Dāmodara Gosvāmī. Therefore another name for Raghunātha dāsa Gosvāmī is Svarūpa Raghu, or the Raghunātha of Svarūpa Dāmodara. For five days Raghunātha dāsa Gosvāmī took prasāda at the temple, but later he would stand at the Sīrha-dvāra gate and eat only whatever he could gather by alms. Later he lived by taking alms from various chatras, or food distributing centers. When Raghunātha’s father received news of this, he sent some men and money, but Raghunātha dāsa Gosvāmī refused to accept the money. Understanding that Raghunātha dāsa Gosvāmī was living by begging from the chatras, Śrī Caitanya Mahāprabhu presented him with His own guṇjā-mālā and a stone from Govardhana Hill. Thereafter, Raghunātha dāsa Gosvāmī used to eat rejected food that he had collected and washed. This renounced life greatly pleased both.
Svarūpa Dāmodara Gosvāmī and Śrī Caitanya Mahāprabhu. One day Śrī Caitanya Mahāprabhu took by force some of the same food, thus blessing Raghuṇātha dāsa Gosvāmī for his renunciation.

**TEXT 1**

रुपांगुर्वनीयं कुश्रुणांकुपां

dūnduṣ्ट्यं भक्ष्यं रघुनाथदासम।

नामा श्रवणपेविदेशकृत्रुपं

श्रीरक्षणचतुर्दशमयं अपग्रहे ॥ १ ॥

krpa-gunaṁ yah kughrandha-kūpāṁ

uddhṛtya bhaṅgyā raghuṇātha-dāsam

nyasya svarōpe vidadhe ‘ntaraṅgaṁ

śri-kṛṣṇa-caitanyam amun prapadye

**SYNONYMS**

krpa-gunaṁ—by the ropes of causeless mercy; yah—who; ku-grha—of contemptible family life; andha-kūpāṁ—from the blind well; uddhṛtya—having raised; bhaṅgyā—by a trick; raghuṇātha-dāsam—Raghuṇātha dāsa Gosvāmī; nyasya—giving over; svarōpe—to Svarūpa Dāmodara Gosvāmī; vidadhe—made; antaraṅgaṁ—one of His personal associates; śri-kṛṣṇa-caitanyam—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; amun—unto Him; prapadye—I offer my obeisances.

**TRANSLATION**

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghuṇātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghuṇātha dāsa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

**TEXT 2**

jaya jaya śri-caitanya, jaya nityānanda

jayādvaita-candra, jaya gaura-bhakta-vṛnda
SYNONYMS

jaya jaya—all glories; śri-caitanya—to Lord Caitanya; jaya—all glories; nityā-nanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

এইমত গৌরচন্দ্র ভক্তগণ-সঙ্গে।
নিলাচলে নানা লীলা করে নানা-রঞ্জে।

ei-mata gauracandra bhakta-gana-saṅge
nilācale nānā lilā kare nānā-raṅge

SYNONYMS

ei-mata—in this way; gauracandra—Lord Śrī Caitanya Mahāprabhu; bhakta-gana-saṅge—with His associates; nilācale—at Nilācala (Jagannātha Purī); nānā—various; lilā—pastimes; kare—performs; nānā-raṅge—in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

TEXT 4

যদ্যপি অন্তরে কৃষ্ণ-বিয়োগ বাধ্যে।
বাহিরে না প্রকাশয় ভক্ত-দুঃখ-ভয়ে।

yadyapi antare kṛṣṇa-viyoga bādhaye
bāhire nā prakāśaya bhakta-duḥkha-bhayaye

SYNONYMS

yadyapi—although; antare—within the heart; kṛṣṇa-viyoga—separation from Kṛṣṇa; bādhaye—obstructs; bāhire—externally; nā prakāśaya—does not exhibit; bhakta-duḥkha-bhayaye—fearing the unhappiness of the devotees.
TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

TEXT 5

उत्कता विरह-दुःख येबे बाहिराय।
तबे ये बैकल्य एवं ओर बर्न न। याय। ॥ ५ ॥

utkata viraha-dukhha yabe bāhirāya
tabe ye vaikalya prabhura varṇana nā yāya

SYNONYMS

utkata—severe; viraha-duhkha—unhappiness of separation; yabe—when; bāhirāya—is manifested; tabe—at that time; ye—what; vaikalya—transformations; prabhura—of the Lord; varṇana nā yāya—cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

TEXT 6

रामानंदे क्रृष्ण-कथा, स्वरूपेर गान।
बिरह-वेदनाय एवं ओर राखे राखा। ॥ ६ ॥

rāmānandera kṛṣṇa-kathā, svarūpera gāna
viraha-vedanāya prabhura rākhaye parāṇa

SYNONYMS

rāmānandera—of Rāmānanda Rāya; kṛṣṇa-kathā—talks of Lord Kṛṣṇa; svarūpera gāna—the songs of Svarūpa Dāmodara; viraha-vedanāya—at the time of pangs of separation; prabhura—of Lord Śrī. Caitanya Mahāprabhu; rākhaye—keep; parāṇa—the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāmānanda Rāya’s talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.
TEXT 7

dine prabhu nāṇa-saṅge haya anya mana
rātri-kālē bāde prabhura viraha-vedana

SYNONYMS

dine—during the daytime; prabhu—Lord Śrī Caitanya Mahāprabhu; nāṇa-saṅge—by different association; haya—becomes; anya—diverted; mana—His mind; rātri-kālē—at night; bāde—increase; prabhura—of Lord Śrī Caitanya Mahāprabhu; viraha-vedana—pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

TEXT 8

tāṅra sukha-hetu saṅge rahe dui janā
kṛṣṇa-rasa-śloka-gite karena sāntvanā
tāṅra sukha-hetu—for His happiness; saṅge—in His association; rahe—remain; dui janā—two personalities; kṛṣṇa-rasa—of the transcendental mellow of Kṛṣṇa; śloka—verses; gite—by songs; karena sāntvanā—they pacified.

TRANSLATION

Two people—Rāmaṇanda Rāya and Svarūpa Dāmodara Govāmi—stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa’s pastimes and by singing appropriate songs for His satisfaction.
Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Radharaṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

TEXT 10

पूर्वेयेश कोटार ललिता सहाय-प्रधान ।
माये श्रवण-गोसाञी राखे महाप्रभुर श्राण ॥ १०॥

pūrve yaiche rādhāra lalitā sahaya-pradhāna
taiche svarūpā-gosāñī rākhe mahāprabhura prāṇa

SYNONYMS

pūrve—previously; yaiche—just as; rādhāra—of Śrīmati Rādhārāṇī; lalitā—Her companion named Lalitā; sahaya-pradhāna—the best helper; taiche—similarly; svarūpa-gosāñī—Svarūpa Dāmodara Gosvāmī; rākhe—keeps; mahāprabhura prāṇa—the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmati Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī’s emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.
ei dui janāra saubhāgya kahana nā yāya
prabhura ‘antarāṅga’ bali’ yānre loke gāya

SYNONYMS

ei dui janāra—of these two personalities; saubhāgya—fortune; kahana nā yāya—cannot be described; prabhura—of Lord Śrī Caitanya Mahāprabhu; antarāṅga—very intimate and confidential associates; bali’—as; yānre—whom; loke—people; gāya—say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmi is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

TEXT 12

एवम् बिहरे गौर लंग पक्तगं ।
रघुनाथ-मिलन एबे शून; पक्तगं ॥ १२ ॥

ei-mata vihare gaura lañā bhakta-gaṇa
raghunātha-milana ebe śuna, bhakta-gaṇa

SYNONYMS

ei-mata—in this way; vihare—enjoys; gaura—Lord Śrī Caitanya Mahāprabhu; lañā bhakta-gaṇa—keeping company with His devotees; raghunātha-milana—meeting with Raghunātha dāsa Gosvāmi; ebe—now; śuna—hear; bhakta-gaṇa—O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmi met the Lord.

TEXT 13

पूर्वे संतिपुरे रघुनाथ यबे आइल ।
महाप्रभु रुप! करि’ तारे शिखाइल ॥ १३ ॥
pūrve śāntipure raghunātha yabe āilā
mahāprabhu kṛpā kari’ tānre śikhāilā
SYNONYMS

purve—previously; sāntipure—to Sāntipura; raghunātha—Raghunātha dāsa; yabe āilā—when he came; mahāprabhu—Śrī Caitanya Mahāprabhu; kṛpa kari’—showing causeless mercy; tāṅre sikhāilā—gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Sāntipura, the Lord gave him worthy instructions by His causeless mercy.

TEXT 14

prabhura sīkṣāte tenho nīja-ghare yāya
markaṭa-vairāgya chāḍī’ hailā ‘viṣayi-prāya’

SYNONYMS

prabhura sīkṣāte—by the instruction of Śrī Caitanya Mahāprabhu; tenho—he; nīja-ghare yāya—returned to his home; markaṭa-vairāgya—monkey renunciation; chāḍī’—giving up; hailā—became; viṣayi-prāya—like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

TEXT 15

bhitare vairāgya, bāhire kare sarva-karma
dehiẏa ta’ mātā-piṭārā ānandita mana

SYNONYMS

bhitare—within his heart; vairāgya—complete renunciation; bāhire—externally; kare—does; sarva—all; karma—activities; dehiẏa—seeing; ta’—certainly; mātā-piṭārā—of the father and mother; ānandita—satisfied; mana—the mind.
Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.
PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

TEXT 18

hirāṇya-dāsa muluka nila ‘makrari’ kariyā।
ţārā adhikāra gela, mare se dekhīyā। १८।।

hirāṇya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; muluka nila—took charge of the country; makrari kariyā—by some agreement; tārā adhikāra gela—the Mohammedan caudhuri lost his position; mare se dekhīyā—became extremely envious of Hirāṇya dāsa.

TRANSLATION

When Hirāṇya dāsa, Raghunātha dāsa’s uncle, made an agreement with the government to collect taxes, the Mohammedan caudhuri, or tax collector, having lost his position, became extremely envious of him.

TEXT 19

bāra lakṣa deya rājāya, sādhe viśa lakṣa।
se ‘tūrak’ kichu nā pāņā haila pratipakṣa। १९।।

bāra lakṣa—1,200,000 coins; deya—delivers; rājāya—unto the Mohammedan government; sādhe—collects; biśa lakṣa—2,000,000 coins; se turuk—that Turk; kichu—anything; nā pāņā—not getting; haila pratipakṣa—began to be his rival.

TRANSLATION

Hirāṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,-
000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhuri, who was a Turk, became his rival.

TEXT 20

রাজ-ঘরে কৈফিয়ত দিয়া। উজ্জীরে আমিল।
হিরণ্যদাস পলাইল, রঘুনাথের বাজিল। ॥ ২০ ॥

rāja-ghare kaiphiyat diyā ujire ānila
hiranya-dāsa palāila, rāghunāthere bāndhila

SYNONYMS
rāja-ghare—to the government treasury; kaiphiyat diyā—sending a confidential account; ujire ānila—brought the minister in charge; hiranya-dāsa palāila—Hiranya dāsa fled; rāghunāthere bāndhila—he arrested Rāghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhuri brought the minister in charge. The caudhuri came, wanting to arrest Hiraṅya dāsa, but Hiraṅya dāsa had left home. Therefore the caudhuri arrested Rāghunātha dāsa.

TEXT 21

প্রতিদিন রঘুনাথে করয়ে ভর্তসন।
'বাপ-জ্যেষ্ঠ আন', নহে পাইবা যাতনা। ॥ ২১ ॥

prati-dina rāghunāthe karaye bhartsanā
'bāpa-jyeṣṭhare āna', nahe pāibā yātanā

SYNONYMS
prati-dina—daily; rāghunāthe—Rāghunātha dāsa; karaye bhartsanā—he chastised; bāpa-jyeṣṭhare āna—bring your father and his elder brother; nahe—otherwise; pāibā yātanā—you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Rāghunātha dāsa and tell him, “Bring your father and his elder brother. Otherwise you will be punished.”

TEXT 22

মারিতে আনোয় যদি দেখে রঘুনাথে।
মন ফিরিয়া যায়, তবে না পারে মারিতে। ॥ ২২ ॥
mārite ānaye yadi dekhe rāghunāthe
mana phiri' yāya, tabe nā pāre mārite

SYNONYMS
mārite—to beat; ānaye—brings; yadi—when; dekhe—sees; rāghunāthe—Rāghunātha dāsa; mana—his mind; phiri' yāya—becomes changed; tabe—at that time; nā pāre mārite—he could not beat.

TRANSLATION
The caudhūrī wanted to beat him, but as soon as he saw Rāghunātha’s face, his mind changed, and he could not beat him.

TEXT 23

vīšeṣe kāyaṣṭha-buddhye antare kare ṇarā
mukhe tarje garje, mārite sabhaya antara

SYNONYMS
vīšeṣe—specifically; kāyaṣṭha-buddhye—considering a kāyaṣṭha; antare—within his heart; kare ṇarā—is afraid; mukhe—with his mouth; tarje garje—threatens; mārite—to beat; sa-bhaya—afraid; antara—at heart.

TRANSLATION
Indeed, the caudhūrī was afraid of Rāghunātha dāsa because Rāghunātha dāsa belong to the kāyaṣṭha community. Although the caudhūrī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT
Rāghunātha dāsa belonged to a very aristocratic family of the kāyaṣṭha community. He had substantial influence with the local people, and therefore the caudhūrī, or minister, was afraid to beat him. Superficially he would chastise Rāghunātha dāsa with threatening vibrations, but he did not beat him. The members of the kāyaṣṭha community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya:
From this verse it appears that the governmental officials of the kāyastha community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the kāyasthas. In Bengal the kāyastha community is honored almost as much as the brāhmaṇa community, but in the up-country of India the kāyasthas are considered sūdras because they generally eat meat and drink wine. In any case, from history the kāyasthas appear very intelligent. Thus the Mohammedan caudhuri was afraid of Raghunātha dāsa because he belonged to the kāyastha community.

TEXT 24

তবে রাগুনাথ কিছু চিন্তিলা উপায়।
বিনতি করিয়া কোহে সেই গ্রেষ্ম-পায় ॥ ২৪ ॥

tabe raghunātha kichu cintilā upāya
vinati kariyā kahe sei mleccha-pāya

SYNONYMS

tabe—then; raghunātha—Raghunātha dāsa Gosvāmi; kichu—some; cintilā—thought of; upāya—means; vinati kariyā—in great humility; kahe—he says; sei mleccha—of that Mohammedan caudhuri; pāya—at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan caudhuri.

TEXT 25

“আমার পিতা, জ্যেষ্ঠ হয় তোমার দুই ভাই।
ভাই-ভাইয়ে তোমার কলহ কর সবদাই।” ॥ ২৫ ॥

“āmāra pitā, jyeṣṭhā haya tomāra due bhāi
bhāi-bhāiye tomarā kalaha kara sarvadāi”
SYNONYMS

āmāra pitā—my father; jyeṣṭhā—and his elder brother; haya—are; tomāra—your; dui bhāi—two brothers; bhāi-bhāiye—between brother and brother; tomāra—all of you; kalaha kara—fight; sarvadāi—always.

TRANSLATION

“My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

TEXT 26

कभू कलह, कभू भ्रिति—इहार निष्क्रिय नाइ।
काली पुनः तिन भाइ हइबा एक-उठाए। ॥ २६ ॥

kabhu kalaha, kabhu priti—ihāra niścaya nāi
kāli punaḥ tina bhāi ha-ibā eka-ṭhāṇi

SYNONYMS

kabhu—sometimes; kalaha—fight; kabhu—sometimes; priti—very intimate friendly behavior; ihāra—of these things; niścaya nāi—there is no certainty; kāli—the next day; punaḥ—again; tina bhāi—three brothers; ha-ibā—will be; eka-ṭhāṇi—at one place.

TRANSLATION

“Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

TEXT 27

আমি যাচ্ছে পিতার, তৈছে তোমার বালক।
আমি তোমার পাল্য, তুমি আমার পালক। ॥ ২৭ ॥

āmi yaiche pitāra, taiche tomāra bālaka
āmi tomāra pālya, tumī āmāra pālaka

SYNONYMS

āmi—I; yaiche—just like; pitāra—of my father; taiche—similarly; tomāra—your; bālaka—son; āmi—I; tomāra—your; pālya—person to be maintained; tumī—you; āmāra—my; pālaka—maintainer.
**TEXT 28**

पालक हंगा पाल्येरे भाजि ना यूयाय।
तुमी सर्वशास्त्र जान ‘जिन्दा-पिरा'-प्राय।” २८ ॥

*pālaka hañā pālyere tādite nā yuyāya
tumi sarva-śāstra jāna ‘jindā-pīra’-prāya”

**SYNONYMS**

*pālaka hañā*—being a maintainer; *pālyere*—the person who is maintained; *tādite*—to punish; *nā yuyāya*—is not good; *tumi*—you; *sarva-śāstra*—all scriptures; *jāna*—know; *jindā-pīra*—a living saintly person; *prāya*—just like.

**TRANSLATION**

“For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint.”

**TEXT 29**

এত শুনি’ সেই মল্লীচা মন আর্দ্র হইল।
দাঢ্য বাহি’ অশ্রু পড়ে, কান্দিতে লাগিল॥ ২৯ ॥

*eta śuni’ sei mlecchera mana ārdra haila
dādi vāhi’ aśru pađe, kāndite lāgilal
dh_1*}

**SYNONYMS**

*eta śuni’*—hearing this; *sei mlecchera*—of that Mohammedan; *mana*—mind; *ārdra haila*—became softened; *dādi vāhi’*—flowing over his beard; *aśru pađe*—tears fell; *kāndite lāgilal*—began to cry.

**TRANSLATION**

Hearing Raghunātha dāsa’s appealing voice, the Mohammedan’s heart softened. He began to cry, and tears glided down his beard.

**TEXT 30**

মল্লীচার বলে,—“আজি হইতে তুমি—মোর ‘পুত্র’।
আজি ছাড়াইয়ে তোমায় ‘করি’ এক সূত্র।” ৩০ ॥

**TRANSLATION**

“Just as I am my father’s son, so I am also yours. I am your dependent, and you are my maintainer.”
mleccha bale, —“āji haite tumi —mora ‘putra’  
āji chāḍāimu tomā’ kari’ eka sūtra”

SYNONYMS

mleccha bale—the Mohammedan said;  
āji haite—from this day; tumi—you;  
mora putra—my son;  
āji—today; chāḍāimu tomā’—I shall get you released;  
kari’ eka sūtra—by some means.

TRANSLATION

The Mohammedan caudhuri told Raghunātha dāsa, “You are my son from  
this day on. Today, by some means, I shall have you released.”

TEXT 31

उजीरे कहिया रघुनाथे छाडाइल ।
प्रीति करि रघुनाथे कहिते लागिल ॥ ३१ ॥

ujire kahiyā raghunāthe chāḍāila  
pītī kari’ raghunāthe kahite lāgila

SYNONYMS

ujire—unto the minister;  
kahiyā—speaking;  
raghunāthe chāḍāila—released Raghunātha dāsa;  
pītī kari’—with great affection;  
raghunāthe—unto Raghunātha dāsa;  
kahite lāgila—began to say.

TRANSLATION

After informing the minister, the caudhuri released Raghunātha dāsa and  
then began to speak to him with great affection.

TEXT 32

“तोमार ज्येठा निर्बुद्धि अष्टलक्ष खाय ।
आमि—भागी, आमारे किचु दिबारे युयया ॥ ३२ ॥

“tomāra jyēṭhā nirbuddhi aṣṭa-lakṣa khāya  
āmi—bhāgi, āmāre kichu dibāre yuyāya

SYNONYMS

tomāra jyēṭhā—the elder brother of your father;  
nirbuddhi—bereft of intelligence;  
aṣṭa-lakṣa khāya—enjoys 800,000 coins;  
āmi—I;  
bhāgi—shareholder;  
āmāre—unto me;  
kichu—something;  
dibāre—to give;  
yuyāya—is proper.
TRANSLATION

"The elder brother of your father is less intelligent," he said. "He enjoys 800,000 coins, but since I am also a shareholder, he should give some portion of it to me.

TEXT 33

যাহা তুমি, তোমার জ্যেষ্ঠারে মিলাই আমারে।
যেমতে ভাল হয় করুন, তার দিলুন তাঁরে॥ ৩৩॥

yāha tumi, tomāra jyeṣṭhāre milāha āmāre
ye-mate bhāla haya karuna, bhāra dilūn tāṅre

SYNONYMS

yāha—go; tumi—you; tomāra—your; jyeṣṭhāre—the elder brother of your father; milāha āmāre—arrange to meet with me; ye-mate—in whatever way; bhāla—good; haya—is; karuna—let him do; bhāra dilūn tāṅre—I shall completely depend upon him.

TRANSLATION

"Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision."

TEXT 34

রঘুনাথ আসি’ তবে জ্যেষ্ঠারে মিলাইল।
ক্লেষ-সহিত বশ কৈল—সব শান্ত হেল॥ ৩৪॥

raghunāthā āsi’ tabe jyeṣṭhāre milāila
mleccha-sahita vaśa kaila—saba śānta haila

SYNONYMS

raghunāthā—Raghunātha dāsa; āsi’—coming; tabe—then; jyeṣṭhāre milāila—arranged a meeting between the caudhuri and the elder brother of his father; mleccha-sahita—with the Mohammedan; vaśa kaila—he settled; saba—everything; śānta haila—became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhuri. He settled the matter, and everything was peaceful.
TEXT 35

ei-mata raghunāthera vatsareka gela
dvitiya vatsare palāite mana kaila

SYNONYMS

ei-mata—in this way; raghunāthera—of Raghunātha dāsa; vatsareka—one year; gela—passed; dvitiya vatsare—the next year; palāite—to go away from home; mana kaila—he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

TEXT 36

rātre uthi' ekelā calilā palānā
dūra haite pitā tānre ānila dhariyā

SYNONYMS

rātre—at night; uthi'—getting up; ekelā—alone; calilā—left; palānā—running away; dūra haite—from a distant place; pitā—his father; tānre—him; ānila—brought back; dhariyā—catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

TEXT 37

ei-mate bāre bāre palāya, dhari' āne
tabe tānra mātā kahe tānra pitā sane

SYNONYMS

ei-mate—in this way; bāre bāre—separately; palāya—passed away; dhari'—took; tānra mātā—his mother; tānra pitā—his father.

TRANSLATION

He separated from his parents in this way and his mother and father took care of him.
SYNONYMS

ei-mate—in this way; bāre bāre—again and again; palāya—he goes away; dhari’āne—brings him back; tabe—then; tāṅra mātā—his mother; kahe—speaks; tāṅra pitā sane—with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa’s mother began speaking to his father.

TEXT 38

“पुत्र बातुला हैल, इहाय राखह बातिया” ।
तहर गिन्डा कहै तहर निरिन्ना हन्ना। ३८ ॥

“putra ‘bātula’ ha-il, ihāya rākha ha bāndhiyā”
tāṅra pitā kahe tāre nirvinṇa haṅṅā

SYNONYMS

putra—son; bātula ha-il—has become mad; ihāya—him; rākha ha bāndhiyā—just keep by binding; tāṅra pitā—his father; kahe—says; tāre—to her; nirvinṇa haṅṅā—being very unhappy.

TRANSLATION

“Our son has become mad,” she said. “Just keep him by binding him with ropes.” His father, being very unhappy, replied to her as follows.

TEXT 39

“इंद्रसम ऐव्यर्ष, त्री अप्सरा-सम ।
ए सब वालिते मारिलक याँर मन ॥ ३९ ॥

“indra-sama aiśvarya, stri apsarā-sama
e saba bāndhite nārileka yāṅra mana

SYNONYMS

indra-sama—like the heavenly King, Indra; aiśvarya—material opulence; stri—wife; apsarā-sama—like an angel of heaven; e saba—all this; bāndhite—to bind; nārileka—was not able; yāṅra mana—whose mind.
TRANSLATION

"Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

TEXT 40

dadira bandhane tānre rākhībā ke-mate?
janma-dātā pitā nāre ‘prarabdha’ khaṇḍāite

SYNONYMS
dadira bandhane—by bonds of ropes; tānre—him; rākhībā—will you keep; ke-mate—how; janma-dātā pitā—the father who begets the child; nāre—is not able; prarabdha—the reaction of previous activities; khaṇḍāite—to nullify.

TRANSLATION

"How then could we keep this boy home by binding him with ropes? It is not possible even for one’s father to nullify the reactions of one’s past activities.

TEXT 41

caitanya-candrera krpa haṅāche inhāre
caitanya-candrera ‘bātula’ ke rākhite pāre?”

SYNONYMS
caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; krpa—mercy; haṅāche inhāre—has been bestowed upon him; caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; bātula—madman; ke—who; rākhite pāre—can keep.

TRANSLATION

“Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?”
TEXT 42


tabe raghunātha kīchu vicārilā mane
nityānanda-gosānira pāśa calilā āra dine

SYNONYMS

tabe—thereupon; raghunātha—Raghunātha dāsa; kīchu—something; vicārilā mane—considered within his mind; nityānanda-gosānira pāśa—unto Nityānanda Gosānī; calilā—went; āra dine—the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosānī.

TEXT 43

pañihāṭi-grāme pāilā prabhura dārāsana
kirtaniyā sevaka saṅge āra bahu-jana

SYNONYMS

pañihāṭi-grāme—in the village known as Pānihāṭi; pāilā—got; prabhura dārāsana—the audience of Nityānanda Prabhu; kirtaniyā sevaka—performers of saṅkīrtana and servants; saṅge—with; āra—and; bahu-jana—many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

TEXT 44

gaṇeṣṭhīre būkṣa-mūle piṣṭhaṇa upaṇera
vasiyāsena—khe ṛgaṭi pūraṇaṇa kāre

SYNONYMS

gaṇeṣṭhīre—in the house of Gaṇeṣṭhī; būkṣa-mūle—on the doorpost; piṣṭhaṇa—doorpost; vasiyāsena—by the men; khe ṛgaṭi—for the rest of the day; pūraṇaṇa kāre—acted.
Sitting on a rock under a tree on the bank of the Ganges, Lord Nityananda seemed as effulgent as hundreds and thousands of rising suns.

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityananda Prabhu, Raghunatha dasa was astonished.

danḍavat hañā—falling flat like a rod; sei—he; padilā kata-dūre—fell down at a distant place; sevaka kahe—the servant of Nityananda Prabhu said; raghunātha—Raghunatha dasa; danḍavat kare—is offering obeisances.
TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, “There is Raghunātha dāsa, offering You obeisances.”

TEXT 47

śuni' prabhu kahe, — “chōr! dili darsana āya, āya, āji tora karimu daṇḍana”

SYNONYMS

śuni’—hearing; prabhu kahe—Lord Nityānanda Prabhu said; corā—thief; dili darsana—you have come to see Me; āya āya—come here, come here; āji—today; tora—your; karimu—I shall do; daṇḍana—punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, “You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!”

TEXT 48

prabhu bolāya, teṁho nikaṭe nā kare gamana ākarṣiyā tāṅra māthe prabhu dharilā caraṇa

SYNONYMS

prabhu bolāya—the Lord calls; teṁho—he; nikaṭe—nearby; nā kare gamana—does not come; ākarṣiyā—bringing him near; tāṅra māthe—on his head; prabhu—Nityānanda Prabhu; dharilā caraṇa—placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa’s head.
TEXT 49

कौतुकी नित्यानन्द सहजेय दयामयाः
रघुनाथेन कहे किचु हानाः सदयाः ॥ ४९ ॥

kautuki nityānanda sahaje dayāmaya
raghunāthe kahe kichu haṇā sadaya

SYNONYMS

kautuki—very funny; nityānanda—Lord Nityānanda; sahaje—by nature; dayāmaya—very merciful; raghunāthe—unto Raghunātha dāsa; kahe—says; kichu—something; haṇā sa-daya—being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

TEXT 50

“निकटे ना आईस, चोरा, भाग’ दुरे दुरे ।
अजी लाग’ पानाची, दंगिमु तोमारे ॥ ५० ॥

“nikaṭe nā āisa, corā, bhāga’ dūre dūre
āji lāg pānāchi, daṅgimu tomāre

SYNONYMS

nikaṭe—nearby; nā āisa—you do not come; corā—thief; bhāga’—you go away; dūre dūre—a long distance; āji—today; lāg pānāchi—I have caught; daṅgimu tomāre—I shall punish you.

TRANSLATION

“You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

TEXT 51

दधि, चिड़ा भक्षण कराह मोर गगन ॥
शुनि’ आलिङ्ग तेल रघुनाथ मने ॥ ५१ ॥

dadhi, cīḍā bhakṣaṇa karāha mora gane”
śuni’ ānandita haila raghunātha mane
SYNONYMS

dadhi—yogurt; ciṣā—chipped rice; bhakṣaṇa karāha—feed; mora gaṇe—My associates; ˈsunɪ’—hearing; ānandita hāila—became very happy; raghunātha—Raghunātha dāsa; mane—in the mind.

TRANSLATION

“Make a festival and feed all My associates yogurt and chipped rice.” Hearing this, Raghunātha dāsa was greatly pleased.

TEXT 52

সেইক্ষণে নিজ-লোক পাঠাইলা গ্রামে।
শুক্ষ্য্য-দ্রব্য লোক সব গ্রাম হৈতে আনে। || ৫২ ||
sei-kṣaṇe nija-loka pāṭhāilā grāme bhakṣya-draya loka saba grāma haite āne

SYNONYMS

sei-kṣaṇe—immediately; nija-loka—his servants; pāṭhāilā grāme—he sent to the nearby village; bhakṣya-dravya—eatables; loka saba—all the persons; grāma haite—from the village; āne—bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

TEXT 53

চিড়া, দধি, দুধ, সন্ধেশ, আর চিনি, কলা।
সব জ্যোতির্ভাঁচে চৌদিকে ধরিলা। || ৫৩ ||
ciṣā, dadhi, dugdha, sandeśa, āra cini, kalā saba dravya ānāṅā caudike dharilā

SYNONYMS

ciṣā—chipped rice; dadhi—yogurt; dugdha—milk; sandeśa—sweetmeats; āra—and; cini—sugar; kalā—banana; saba—all; dravya—materials; ānāṅā—causing to be brought; cau-dike—all around; dharilā—kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.
TEXT 54

‘mahotsava’-nāma śuni’ brāhmaṇa-sajjana
āsite lāgila loka asaṅkhyā-gaṇana

SYNONYMS
mahotsava—festival; nāma—name; śuni—hearing; brāhmaṇa-sat-jana—brāhmaṇas and other gentlemen; āsite lāgila—began to pour in; loka—people; asaṅkhyā-gaṇana—innumerable.

TRANSLATION
As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

TEXT 55

āra grāmāntara haite sāmagri ānīla
śata dui-cāri holnā tānḥā ānāila

SYNONYMS
āra—also; grāma-antara haite—from other villages; sāmagri—articles; ānīla—brought; śata—hundred; dui-cāri—two to four; holnā—round earthen pots; tānḥā—there; ānāila—caused to be brought.

TRANSLATION
Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

TEXT 56

বড় বড় মূঢ়ান্তিকা আমাইল পাঁচ সাতে।
এক বিপ্র এক্সু লাগিয়া চিড়া ভিক্ষায় ভাঙে॥ ৫৬ ॥
Lord Caitanya Meets Raghunātha dāsa Gosvāmī

**SYNONYMS**

*bada bada mṛt-kunḍikā ānāila pāṇca sāte*  
eka vipra prabhu lāgi’ cīḍā bhijāya tāte

*SYNONYMS*

*bada bada*—big, big; *mṛt-kunḍikā*—earthen basins; *ānāila*—arranged to be brought; *pāṇca sāte*—five or seven; *eka vipra*—one brāhmaṇa; *prabhu lāgi’*—for Nityānanda Prabhu; *cīḍā*—the chipped rice; *bhijāya*—soaked; *tāte*—in those.

**TRANSLATION**

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

**TEXT 57**

एक-ठाणीं तप्त-दुग्धे चिड़ा भिजाणा।  
अर्धेक छानिला दधि, चिनिया, कला दिया॥ ५७॥

*eka-ṭhāṇī tapta-dugdhe cīḍā bhijāṇā*  
ardeka chānīla dadhi, cini, kālā diyā

**SYNONYMS**

*eka-ṭhāṇī*—in one place; *tapta-dugdhe*—in hot milk; *cīḍā*—the chipped rice; *bhijāṇā*—soaking; *ardheka*—half of it; *chānīla*—mixed; *dadhi*—yogurt; *cini*—sugar; *kālā*—bananas; *diyā*—putting in.

**TRANSLATION**

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

**TEXT 58**

आ र अर्धेक गहना-वृत्त-दुग्धेंत्र छानिल।  
टापाकला, चिनि, घ्र्त, कपुर ताते ढिल॥ ५८॥

*āra ardheka ghanā-vṛta-dugdhete chānīla*  
cānpā-kalā, cini, ghṛta, karpūra tāte dīl

**SYNONYMS**

*āra ardheka*—the other half; *ghanā-वृत्त*—condensed; *dugdhete*—in milk; *chānīla*—mixed; *cānpā-kalā*—a special type of banana; *cini*—sugar; *ghṛta*—clarified butter, ghee; *karpūra*—camphor; *tāte dīl*—put into that.
TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cānpā-kalā. Then sugar, clarified butter and camphor were added.

TEXT 59

dhuti pari' prabhu yadi pīṇḍāte vasilā
sāta-kunḍi vipra tānra āgete dharilā

SYNONYMS

dhuti pari’—putting on a new cloth; prabhu—Lord Nityānanda; yadi—when; pīṇḍāte vasilā—sat on a high platform; sāta-kunḍi—the seven big, big earthen pots; vipra—the brāhmaṇa; tānra āgete—in front of Him; dharilā—placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

TEXT 60

cabutara-upare yata prabhura nija-gane
baḍa baḍa loka vasilā maṇḍali-racane

SYNONYMS

cabutara-upare—on the raised platform; yata—all; prabhura nija-gane—very intimate associates of the Lord; baḍa baḍa loka—big, big people; vasilā—sat down; maṇḍali-racane—in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

TEXT 61

raḍha-dās, ṭuṣṭa-rādhana, dās-gāḍādābh
muṇḍarī, kamlākara, sadaṁśī, puṇḍarīk
Lord Caitanya Meets Raghunātha dāsa Gosvāmi

**TEXT 62**

रामदास, सुन्दरानन्द, दासा-गदाधरा
मुरारी, कमालकारा, सादशिवा, पुराण्डरा

**SYNONYMS**

रामदास—रामदास; सुन्दरानन्द—सुन्दरानन्द; दासा-गदाधरा—
गदाधरा दासा; मुरारी—मुरारी; कमालकारा—कमालकारा; सादशिवा—
सादशिवा; पुराण्डरा—पुराण्डरा.

**TRANSLATION**

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, 
Kamalākara, Sadasiva and Purandara.

**TEXT 63**

उद्धा́रण दात्त आदि यतं निजगणां।
उपरेव बसिलं सव, के करे गणन। ६३॥

**SYNONYMS**

उद्धा́रण दात्त—उद्धा́रण दात्त; आदि—and similar other persons; यतं निज-गणां—all personal associates; उपरेव—above; बसिलं—sat down; सबा—all; के—
who; के करे गणना—can count.
Similarly, Uddhārāṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

TEXT 64

śuni' paṇḍita bhaṭṭācārya yata vipra āilā
mānya kari' prabhu sabāre upare vasāilā

SYNONYMS
śuni’—hearing; paṇḍita bhaṭṭācārya—learned scholars and priests; yata—all; vipra—brāhmaṇas; āilā—came; mānya kari’—giving honor; prabhu—Lord Nityānanda Prabhu; sabāre—all of them; upare vasāilā—seated on the top.

TRANSLATION
Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

TEXT 65

dui dui mṛt-kuṇḍikā sabāra āge dila
eke dugdha-čidā, āre dadhi-čidā kaila
SYNONYMS

dui dui—two and two; mṛt-kunda—earthen pots; sabāra āge—before everyone; dila—offered; eke—in one; dugdha-ciḍā—chipped rice with condensed milk; āre—in the other; dadhi-ciḍā—chipped rice with yogurt; kaila—put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chpped rice with yogurt.

TEXT 66

आर यत लोक सब चोंक्तरा-तलाने।
मंडली-वंशे बसिल, तार न हय गणने॥ ६६॥

āra yata loka saba cotarā-talāne
mandali-bandhe vasilā, tāra nā haya gaṇane

SYNONYMS

āra—other; yata—as many as; loka—people; saba—all; cotarā-talāne—at the base of the platform; mandali-bandhe—in groups; vasilā—sat down; tāra—of them; nā haya gaṇane—there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

TEXT 67

एकाक जनारे दुई दुई होलं दिल।
दुष्क-चिड़ा दुष्क-चिड़ा, दुईतें भिजाइल॥ ६७॥

ekēka janāre dui dui holnā dila
dadhi-ciḍā dugdha-ciḍā, duite bhijāila

SYNONYMS

ekēka janāre—to each and every one of them; dui dui—two and two; holnā dila—earthen pots were supplied; dadhi-ciḍā—chipped rice with yogurt; dugdha-ciḍā—chipped rice with condensed milk; duite—in the two pots; bhijāila—were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots—one of chpped rice soaked in yogurt and the other of chpped rice soaked in condensed milk.
TEXT 68
κον κον Βιπρα υπέρ επάνω Να φαγά ।
 请求水手们
kona kona vipra upare sthāṇa nā pāṇā
dui holnāya cīḍā bhijāya gāṅgā-tīre giya

SYNONYMS
kona kona—some; vipra—brāhmaṇas; upare—on the platform; sthāṇa nā pāṇā—not having gotten a place; dui holnāya—in two earthen pots; cīḍā bhijāya—soak chipped rice; gāṅgā-tīre—on the bank of the Ganges; giya—going.

TRANSLATION
Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

TEXT 69
तीरे स्थान ना पाए अर कुन जन ।
 जले नामी दधी-चिड़ा करये भक्षण ॥ ६९ ॥
tīre sthāṇa nā pāṇā āra katu jana
jale nāmi’ dadhi-cīḍā karaye bhakṣaṇa

SYNONYMS
tīre—on the bank; sthāṇa—place; nā pāṇā—not having gotten; āra—other; katu—some; jana—persons; jale nāmi’—getting down into the water; dadhi-cīḍā—yogurt and chipped rice; karaye bhakṣaṇa—began to eat.

TRANSLATION
Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

TEXT 70
केहौपरे, केहौ तले, केहौ गंगा तीरे ।
 请求水手们
keha upare, keha tale, keha gāṅgā-tīre
biśa-jana tina-ṭhāṇi pariveśana kare
SYNONYMS

keha upare—some on the platform; keha tale—some at the base of the platform; keha gaṅgā-tire—some on the bank of the Ganges; biśa-jana—twenty men; tina-thāni—in three places; pariveśana kare—distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

TEXT 71

हेनाकैले आईला तथा राघव पण्डित ।
हासिते लागिला देखि हुंगा विस्मित ॥ ७१ ॥

hena-kāle āilā tathā rāghava paṇḍita
hāsīte lāgilā dekhī haṅā vismīta

SYNONYMS

hena-kāle—at this time; āilā—arrived; tathā—there; rāghava paṇḍita—the great scholar named Rāghava Paṇḍita; hāsīte lāgilā—began to laugh; dekhī’—seeing; haṅā vismīta—being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

TEXT 72

नि-सकठि नानामता प्रसाद आनिल ।
प्रभुरे आगे दिया भक्तगणें बांटि दिल ॥ ७२ ॥

ni-sakḍi nānā-mata prasāda ānila
prabhure āge diyā bhakta-gaṇe bāṇṭi dila

SYNONYMS

ni-sakḍi—food cooked in ghee; nānā-mata—various types; prasāda—remnants of the Lord’s food; ānila—he brought; prabhure āge—in front of Lord Nityānanda; diyā—placing; bhakta-gaṇe—to all the devotees; bāṇṭi dila—distributed.
TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

TEXT 73

prabhure kahe, —“toma lāgi’ bhoga lāgāila tumi ihaṅ utsava kara, ghare prasāda rahila”

SYNONYMS

prabhure kahe—he said to Lord Nityānanda Prabhu; toma lāgi’—for You; bhoga lāgāila—I have offered food to the Deity; tumi—You; ihaṅ—here; utsava kara—are engaged in a festival; ghare—at home; prasāda—the prasāda; rahila—remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, “For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched.”

TEXT 74

prabhu kahe, —“e-dravya dine kariye bhojana rātrye tomāra ghare prasāda karimu bhakṣaṇa”

SYNONYMS

prabhu kahe—Lord Nityānanda Prabhu said; e-dravya—this food; dine—during the daytime; kariye bhojana—let Me eat; rātrye—at night; tomāra ghare—in your house; prasāda—the prasāda; karimu bhakṣaṇa—I shall eat.

TRANSLATION

Lord Nityānanda replied, “Let Me eat all this food here during the day, and I shall eat at your home at night.”
TEXT 75

गोप-जाति आमि बन्ध गोपगण संगे।
आमि स्थग पाई एই पुलिन-भोजन-रंगे। "७५॥

gopa-jāti āmi bāhu gopa-gana saṅge
āmi sukha pāi ei pulina-bhojana-raṅge"

SYNONYMS

gopa-jāti—belonging to the community of cowherd boys; āmi—I; bāhu—
many; gopa-gana—cowherd boys; saṅge—with; āmi—I; sukha pāi—become
very happy; ei—this; pulina—by the riverside; bhojana-raṅge—in the enjoyment
of eating.

TRANSLATION

"I belong to a community of cowherd boys, and therefore I generally have
many cowherd associates with Me. I am happy when we eat together in a pic­
nic like this by the sandy bank of the river."

TEXT 76

राघवे वसा ना दुई कुटी देओगाईल।
राघवे द्विविद्ध चिड़ा भाजे भिजाईल। "७६॥

rāghave vasānā dui kunḍi deoyāilā
rāghava dvividha cidā tāte bhijāilā
tāte bhijāilā

SYNONYMS

rāghave—Rāghava Paṇḍita; vasānā—making sit down; dui—two; kunḍi—
earthen pots; deoyāilā—arranged to be delivered to him; rāghava—Rāghava Paṇ-
dita; dvi-vidha—two kinds; cidā—chipped rice; tāte—in them; bhijāilā—soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots
delivered to him also. There were two kinds of chipped rice soaked in them.

TEXT 77

सकल-लोकेर चिडा पूर्ण यबे हैल।
ध्याने तबे प्रभु महाप्रभूः आबिल॥ ७७॥
When chipped rice had been served to everyone, Lord Nityananda Prabhu, in meditation, brought Sri Caitanya Mahaprabhu.

TEXT 78

mahaprabhu ailā dekhī nitāī uṭhilā
tārre lañā sabāra cidā dekhite lāgilā

SYNONYMS

mahaprabhu—Sri Caitanya Mahaprabhu; ailā—came; dekhī—seeing; nitāī—Lord Nityananda; uṭhilā—stood up; tārre lañā—with Him; sabāra—of everyone; cidā—chipped rice; dekhite lāgilā—began to see.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived, Lord Nityananda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

TEXT 79

sakala kuṇḍira, holnāra cidāra eka eka grāsa
mahaprabhura mukhe dena kari' parihāsa

SYNONYMS

sakala kuṇḍira—from all the pots; holnāra—from the big pots; cidāra—of chipped rice; eka eka grāsa—one morsel; mahaprabhura mukhe—into the mouth of Sri Caitanya Mahaprabhu; dena—puts; kari' parihāsa—making a joke.
TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

TEXT 80

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

SYNONYMS

hāsi’—smiling; mahāprabhu—Śrī Caitanya Mahāprabhu; āra—another; eka grāsa—one morsel; laṅā—taking; tāṅra mukhe—in the mouth of Lord Nityānanda Prabhu; diyā—putting; khāoyāya—makes eat; hāsiyā hāsiyā—laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

TEXT 81

In this way lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

SYNONYMS

ei-mata—in this way; nitāi bule—Lord Nityānanda was walking; sakala maṇḍale—through all the groups; dāṅḍāṅā—standing; raṅga dekhe—see the fun; vaiṣṇava sakale—all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.
ki kariyā beḍāya, — ihā keha nāhi jāne
mahāprabhura darśana pāya kona bhāgyavāne

SYNONYMS
ki kariyā—doing what; beḍāya—walks through; ihā—this; keha nāhi jāne—no one could understand; mahāprabhura darśana pāya—see Śrī Caitanya Mahāprabhu; kona bhāgyavāne—some fortunate men.

TRANSLATION
No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

TEXT 83
तबे हासि’ नित्यानंद वसिला आसने।
चारि कुण्डि आरोया चिड़ा राखिला जाहिने॥ ८३ ॥

tabe hāsi’ nityānanda vasilā āsane
cāri kuṇḍi āroya cidā rákhilā dāhine

SYNONYMS
tabe hāsi’—thereupon smiling; nityānanda—Lord Nityānanda Prabhu; vasilā āsane—sat down on His seat; cāri kuṇḍi—four earthen pots; āroya cidā—chipped rice not made from boiled paddy; rákhilā dāhine—He kept on His right side.

TRANSLATION
Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

TEXT 84
आसन दिया महाप्रभुरे भाई बसाइला।
दुই भाई तবে चिड़ा खाइते লাগিলা॥ ৮৪ ॥

āsana diyā mahāprabhure tāhān vasāilā
dui bhai tabe cidā khāite lāgilā

SYNONYMS
āsana diyā—offering a sitting place; mahāprabhure—unto Śrī Caitanya Mahāprabhu; tāhān—there; vasāilā—made sit; dui bhai—the two brothers; tabe—at that time; cidā—chipped rice; khāite lāgilā—began to eat.
TRANSLATION

Lord Nityānanda offered Śri Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

TEXT 85

\[\text{dekhī' nityānanda-prabhu ānandita hailā} \]
\[\text{kata kata bhāvāvesa prakāśa karilā} \] || 85 ||

dekhi’—seeing; nityānanda-prabhu—Lord Nityānanda Prabhu; ānandita hailā—became very happy; kata kata—so much; bhāva-āvesa—ecstatic love; prakāśa karilā—He manifested.

SYNONYMS

dekhi’—seeing; nityānanda-prabhu—Lord Nityānanda Prabhu; ānandita hailā—became very happy; kata kata—so much; bhāva-āvesa—ecstatic love; prakāśa karilā—He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

TEXT 86

\[\text{ājñā dilā, —'hari bali' karaha bhojana' } \]
\[\text{'hari' 'hari'-dhvani utthi' bharila bhuvana} \] || 86 ||

ājñā dilā—He ordered; hari bali’—saying “Hari”; karaha bhojana—all of you eat; hari hari-dhvani—the resounding of “Hari, Hari”; utthi’—rising; bharila bhuvana—filled the universe.

SYNONYMS

ājñā dilā—He ordered; hari bali’—saying “Hari”; karaha bhojana—all of you eat; hari hari-dhvani—the resounding of “Hari, Hari”; utthi’—rising; bharila bhuvana—filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, “All of you eat, chanting the holy name of Hari.” Immediately the holy names “Hari, Hari” resounded, filling the entire universe.

TEXT 87

\[\text{‘hari' ‘hari' bali' vājraṃ karurā bhojana' } \]
\[\text{puñnil-lābhe bhumā vināya} \] || 87 ||

‘hari’ ‘hari’ bali’—chanting; karurā—very hard; bhojana’—eat; puñnil-lābhe—very delightful; bhumā—earth; vināya—without.
‘hari’ ‘hari’ balı’ vaiśṇava karaye bhojana
pulina-bhojana sabāra ha-ila smarana

SYNONYMS

hari hari balı’—chanting Hari, Hari; vaiśṇava—all the Vaiśṇavas; karaye bhojana—eat; pulina-bhojana—eating on the bank of the Yamuna; sabāra ha-ila smarana—everyone could remember.

TRANSLATION

When all the Vaiśṇavas were chanting the holy names “Hari, Hari” and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamuna.

TEXT 88

nityānanda mahāprabhu—krpālu, udāra
raghunāthera bhāgya eta kailā aṅgikāra

SYNONYMS

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; kṛpālu—merciful; udāra—liberal; raghunāthera bhāgya—by the great fortune of Raghunātha dāsa; eta—all this; kailā aṅgikāra—They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa’s good fortune that They accepted all these dealings.

TEXT 89

nityānanda-prabhāva-kṛpā jānibekon jana?
mahāprabhu ani’ karāya pulina-bhojana

SYNONYMS

nityānanda—of Nityānanda Prabhu; prabhāva-kṛpā—influence and mercy; jānibekon jana—who; mahāprabhu ani’—bringing Śrī Caitanya Mahāprabhu; karāya pulina-bhojana—induces Him to eat on the river bank.
TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

TEXT 90

१२५

श्रीरामदासादि गोप प्रेमाविष्ट हैल।
गंगातीरे ‘यमुना-पुलिन’ ज्ञान कैल। ॥ ९ ॥

sri-rāmadāsa-ādi—headed by Śrī Rāmadāsa; gopa—the cowherd boys; prema-āvīṣṭa hailā—became absorbed in ecstatic love; gangā-tīre—the bank of the Ganges River; yamuna-pulina—the bank of the Yamunā River; jñāna kailā—they thought.

SYNONYMS

sri-rāmadāsa-ādi—headed by Śrī Rāmadāsa; gopa—the cowherd boys; prema-āvīṣṭa hailā—became absorbed in ecstatic love; gangā-tīre—the bank of the Ganges River; yamuna-pulina—the bank of the Yamunā River; jñāna kailā—they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

TEXT 91

মহোৎসব শুনি’ পসারি নানা-গ্রাম হইতে।
চিড়া, দধি, সন্দেশ, কলা। অনিল বেচিতে। ॥ ৯১ ॥

mahotsava śuni’ pasāri nāna-grāma haite
cidā, dadhi, sandeśa, kalā ānila vecite

SYNONYMS

mahotsava śuni’—hearing about this festival; pasāri—the shopkeepers; nāna-grāma—various villages; haite—from; cidā—chipped rice; dadhi—yogurt; san-deśa—sweetmeats; kalā—bananas; ānila—brought; vecite—to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.
TEXT 92

As they came, bringing all kinds of food, Raghunatha dasa purchased it all. He gave them the price for their goods and later fed them the very same food.

TEXT 93

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

TEXT 94
SYNONYMS

bhojana kari’—after finishing eating; nityānanda—Nityānanda Prabhu;  
ācamana kailā—washing His hands and mouth; cări kūndīra—of the four pots;  
avāseṣa—what was remaining; ṛghunāthe dilā—delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and  
mouth and gave Raghunātha dāsa the food remaining in the four pots.

TEXT 95

आर तिन कूंदिकायां अवशेष छिल ।  
ग्रासे-ग्रासे कारी’ विप्र सब भक्ते दिल ॥ ९५ ॥

āra tina kūndikāya avāseṣa chila  
grāse-grāse kari’ vipra saba bhakte dila

SYNONYMS

āra—other; tina kūndikāya—in three pots; avāseṣa chila—there was food  
remaining; grāse-grāse—by morsel; kari’—delivering; vipra—a brāhmaṇa; saba  
bhakte—to all the devotees; dila—delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda,  
and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

TEXT 96

पुष्पमाला विप्र आनि’ प्रभू-गले छिल ।  
चन्दन आनिया प्रभूर सर्वाङ्गे लेपिल ॥ ९६ ॥

puspa-mālā vipra āni’ prabhu-gale dila  
candana āniyā prabhura sarvāṅge lepila

SYNONYMS

puspa-mālā—a flower garland; vipra—one brāhmaṇa; āni’—bringing; prabhu-  
gale—on the neck of Lord Nityānanda Prabhu; dila—placed; candana āniyā—  
bringing sandalwood pulp; prabhura—of Lord Nityānanda Prabhu; sarvāṅge  
lepila—smear all over the body.
TRANSLATION
Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu’s neck and smeared sandalwood pulp all over His body.

TEXT 97
সেবক তাঞ্চুল লঞ্চা করে সমর্পণ।
হাসিয়া হাসিয়া প্রভু করয়ে চব্বিশ। 

sevaka tāmbūla lañā kare samarpaṇa
hāsiyā hāsiyā prabhu karaye carvāṇa

SYNONYMS
sevaka—servant; tāmbūla—betel nuts; lañā—bringing; kare samarpaṇa—offers; hāsiyā hāsiyā—smiling; prabhu—Lord Nityānanda Prabhu; karaye carvāṇa—chews.

TRANSLATION
When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

TEXT 98
মালা-চন্দন-তাঞ্চুল শেষ যে আছিল।
শ্রীহস্তে প্রভু তাহা সবাকারে বাঁটি মিল। 

mālā-candana-tāmbūla śeṣa ye āchila
śrī-haste prabhu tāhā sabākāre bāṇī’ dila

SYNONYMS
mālā-candana-tāmbūla—the flower garlands, sandalwood pulp and betel; śeṣa ye āchila—whatever remained; śrī-haste—in His own hand; prabhu—Nityānanda Prabhu; tāhā—that; sabākāre—to all; bāṇī’ dila—distributed.

TRANSLATION
With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

TEXT 99
আলঙ্কিত রঘূনাথ প্রভুর ‘শেষ’ পাঠ।
আপনার গণ-সহ খাইলা বাঁটিয়া।
After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly happy, ate some and distributed the rest among his own associates.

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

—Nityānanda Prabhu; viśrāma kailā—took rest; yadi—when; dina-śeṣa haila—the day was ended; rāghava-mandire—at the temple of Rāghava Pañcīta;
tabe—at that time; kirtana ārāmbhila—began congregational chanting of the holy name.

**TRANSLATION**

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Pāṇḍita and began congregational chanting of the holy name of the Lord.

**TEXT 102**

bhakta saba nācānā nityānanda-rāya
śeṣe nṛtya kare preme jagat bhāsāya

**SYNONYMS**

bhakta saba—all the devotees; nācānā—making to dance; nityānanda-rāya—Lord Nityānanda Prabhu; śeṣe—at the end; nṛtya kare—began to dance; preme—in ecstatic love; jagat bhāsāya—inundated the entire world.

**TRANSLATION**

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

**TEXT 103**

mahāprabhu tāhra nṛtya karena daraśana
sabe nityānanda dekhe, nā dekhe anya-jana

**SYNONYMS**

mahāprabhu—Śrī Caitanya Mahāprabhu; tāhra—His; nṛtya—dancing; karena daraśana—sees; sabe—all; nityānanda dekhe—Nityānanda Prabhu sees; nā dekhe—do not see; anya-jana—others.

**TRANSLATION**

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.
TEXT 104

नित्यानंदेके नृत्य,—यें ताहारं नर्थने
उपमादिबार नाहि ए-तिन भुवने। १०४

nityānandera nṛtya,—yena tāhāra nartane
upamā dibāra nāhi e-tina bhuvane

SYNONYMS

nityānandera nṛtya—the dancing of Lord Nityānanda Prabhu; yena—as; tāhāra nartane—with the dancing of Śrī Caitanya Mahāprabhu; upamā dibāra nāhi—there cannot be any comparison; e-tina bhuvane—within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

TEXT 105

नृत्येऽर माधुरी केबा वर्णिबारे पारे।
महाप्रभु आइसे मेि नृत्य देखिबारे। १०५

nṛtyera mādhuri kebā varṇibāre pāre
mahāprabhu āise yei nṛtya dekhibāre

SYNONYMS

nṛtyera mādhuri—the sweetness of the dancing; kebā—who; varṇibāre pāre—can describe; mahāprabhu āise—Śrī Caitanya Mahāprabhu comes; yei—that; nṛtya—dancing; dekhibāre—to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda’s dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

TEXT 106

नृत्य करि’ एंखु यबे विश्राम करिल।।
भोजनेर लागि’ दिख-निबेदन ५५ स स।। १०६

nṛtya kari’ prabhu yabe viśrāma karilā
bhojanera lági’ pañḍita nivedana kailā
SYNONYMS

nrtya kari’—after dancing; prabhu—Lord Nityānanda; yabe—when; viśrāma karilā—took rest; bhojanera lāgi’—for His eating; paṇḍita—Rāghava Paṇḍita; nivedana kaila—submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Paṇḍita submitted his request that the Lord take supper.

TEXT 107

bhojane vasilā prabhu nija-gana lañā
mahāprabhura āsana dāhine pātiyā

SYNONYMS

bhojane—to eat; vasilā—sat down; prabhu—Lord Nityānanda Prabhu; nija-gana lañā—with His own personal associates; mahāprabhura—of Śrī Caitanya Mahāprabhu; āsana—sitting place; dāhine pātiyā—setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

TEXT 108

mahāprabhu āsi’ sei āsane vasila
dekhi’ rāghavera mane ānanda bāḍila

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; āsi’—coming; sei āsane—on that seat; vasila—sat down; dekhi’—seeing; rāghavera mane—in the mind of Rāghava Paṇḍita; ānanda—great happiness; bāḍila—increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness.
Lord Caitanya Meets Raghunātha dāsa Gosvāmī

TEXT 109

**SYNONYMS**

dui-bhāi-āge— in front of the two brothers; prasāda— the remnants of food offered to Lord Kṛṣṇa; āniyā— bringing; dharilā— put; sakala vaiṣṇave— to all the Vaiṣṇavas; piche— thereafter; pariveśana kailā— distributed.

**TRANSLATION**

Rāghava Pāṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

TEXT 110

**SYNONYMS**
nānā-prakāra pitāḥ, pāyasa, divya śālyanna— various types of cake; pāyasa— sweet rice; divya śālyan- na— fine cooked rice; amṛta— nectar; nindaye— surpassed; aiche— such; vividha vyañjana— varieties of vegetables.

**TRANSLATION**

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

TEXT 111

**SYNONYMS**
rāghava-thākurer prasāda amṛtera sāra— Rāghava-thākura’s prasāda was amṛta.

**TRANSLATION**

Rāghava-thākura’s prasāda was amṛta.
SYNONYMS
rāghava-thākurerā—of Rāghava Pāṇḍita; prasāda—food offered to the Deity; amṛtera sāra—the essence of nectar; mahāprabhu—Śrī Caitanya Mahāprabhu; yāhā—which; khāite—to eat; āise—came; bāra bāra—again and again.

TRANSLATION
The food prepared and offered to the Deity by Rāghava Pāṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasāda.

TEXT 112

पाक करि' राघव यबे स्तो गाय।
महाप्रभुर लागि’ भोग पूढक बाढया ॥ ११२ ॥

pāka kari’ rāghava yabe bhoga lāgāya
mahāprabhura lägi’ bhoga prthak bāḍaya

SYNONYMS
pāka kari’—after cooking; rāghava—Rāghava Pāṇḍita; yabe—when; bhoga lāgāya—offers food to the Deity; mahāprabhura lägi’—for Lord Śrī Caitanya Mahāprabhu; bhoga—offering; prthak—separate; bāḍaya—arranges.

TRANSLATION
When Rāghava Pāṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

TEXT 113

प्रतिदिन महाप्रभु करेन भोजन।
मध्ये मध्ये प्रभु तारे देन दराशन ॥ ११३ ॥

prati-dīna mahāprabhu kareṇa bhojana
madhye madhye prabhu tānre dēna daraśana

SYNONYMS
prati-dīna—daily; mahāprabhu—Śrī Caitanya Mahāprabhu; kareṇa bhojana—eats; madhye madhye—sometimes; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; dēna daraśana—gives His audience.
TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

TEXT 114

dui bhāire rāghava āni’ parivese
yatna kari’ khāoyāya, nā rahe avaśe

SYNONYMS

dui bhāire—to the two brothers; rāghava—Rāghava Paṇḍita; āni’—bringing; parivese—distributed; yatna kari’—with great attention; khāoyāya—fed Them; nā rahe avaśe—there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

TEXT 115

kata upahāra āne, hena nāhi jāni
rāghavera ghare rāndhe rādhā-ṭhākurāṇi

SYNONYMS

kata upahāra—many presentations; āne—brings; hena—such; nāhi jāni—I cannot understand; rāghavera ghare—at the house of Rāghava Paṇḍita; rāndhe—cooks; rādhā-ṭhākurāṇi—the supreme mother, Śrīmati Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.
TEXT 116

Durvāsāra ṭhāṇī teṅho pānāčhena vara
amṛta ha-ite pāka tāṅra adhika madhura

SYNONYMS

durvāsāra ṭhāṇī—from Durvāsā Muni; teṅho—She; pānāčhena vara—got the benediction; amṛta ha-ite—than nectar; pāka—cooking; tāṅra—Her; adhika madhura—more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

TEXT 117

Sugandhi sundara prasāda—mādhuryera sāra
dui bhāi tāhā khāṇā santoṣa apāra

SYNONYMS

su-gandhi—fragrant; sundara—beautiful; prasāda—food; mādhuryera sāra—the essence of all sweetness; dui bhāi—the two brothers; tāhā—that; khāṇā—eating; santoṣa apāra—very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

TEXT 118

Tājone barśite rājunāte kahē svarjone
patitā kahē—'ī ha pāche kariye bājone

SYNONYMS

bājone—sitting; rājunāte—Sri Nityānanda Prabhu; kahē—said; svarjone—his transcendental position; patitā kahē—being exalted; bājone—sitting.
bhojane vasite raghunāthe kahe sarva-jana
paṇḍita kahe, — iṁha pāche karibe bhojana'

SYNONYMS
bhojane—to eat; vasite—to sit down; raghunāthe—unto Raghunātha dāsa;
kahe—requested; sarva-jana—everyone; paṇḍita kahe—Rāghava Paṇḍita said;
iṁha—this; pāche—later; karibe bhojana—will take food.

TRANSLATION
All the devotees present requested Raghunātha dāsa to sit down and take
prasāda, but Rāghava Paṇḍita told them, “He will take prasāda later.”

TEXT 119
bhakta-gaṇa ākāṇṭha bhariya karila bhojana
‘hari’ dhvani kari’ uthi’ kaila ācamana

SYNONYMS
bhakta-gaṇa—all the devotees; ākāṇṭha—up to the neck; bhariya—filling;
karila bhojana—took prasāda; hari dhvani—chanting of the holy name of Hari;
kari’—doing; uthi’—getting up; kaila ācamana—washed their mouths and hands.

TRANSLATION
All the devotees took prasāda, filling themselves to the brim. Thereafter,
chanting the holy name of Hari, they stood up and washed their hands and
mouths.

TEXT 120
bhojana kari’ dui bhāi kaila ācamana
rāghava āni’ parāilā mālya-candana

SYNONYMS
bhojana kari’—after eating; dui bhāi—the two brothers; kailā ācamana—
washed their hands and mouths; rāghava—Rāghava Paṇḍita; āni’—bringing;
parāilā—decorated Them with; mālya-candana—flower garlands and sandalwood pulp.

TRANSLATION
After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

TEXT 121

SYNONYMS
bidā khāoyāilā, kailā caraṇa vandana bhakta-gaṇe dilā bidā, mālya-candana

TRANSLATION
Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

TEXT 122

SYNONYMS
rāghavera of Rāghava Paṇḍita; kṛpā—mercy; rāghunāthera upare—unto Raghunātha dāsa; dui bhāiera—of the two brothers; avaśiṣṭa—of remnants of food; pātra—the dishes; dilā tāṅre—offered to him.

TRANSLATION
Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.
TEXT 123

kahilā—“chāte sṛgosaṁcī kariyācchen ṭojaṇa।
ṣūr śeṣ pāïle, ṭośaṁ ḍhami ṭojaṇa।” 123 ā

kahilā, —“raitanya gosāñi kariyāchena bhojana
tāśa ṣeṣa pāile, tomāra khaṇḍila bandhana”

SYNONYMS

kahilā—he said; caitanya gosāñi—Lord Śrī Caitanya Mahāprabhu; kariyāchena bhojana—has eaten; tāśa ṣeṣa—His remnants; pāile—if you take; tomāra—your; khaṇḍila—will cease; bandhana—bondage.

TRANSLATION

He said, “Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family.”

TEXT 124

bhakta-citte bhakta-grhe sadā avasthāna
kabhu gupta, kabhu vyakta, svasatntra bhagavān

SYNONYMS

bhakta-citte—in the heart of a devotee; bhakta-grhe—at the house of a devotee; sadā avasthāna—always resides; kabhu gupta—sometimes hidden; kabhu vyakta—sometimes manifest; svatantra—fully independent; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

TEXT 125

śrībhakta ‘vyāpak’ ṛṣṭuḥ sada śrībhakta rasa।
īhāte sāṁśaya śaṅkara, sarīt śaṅkara 125 ā
The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.
SYNONYMS

raghunātha—Raghunātha dāsa; āsi’—coming; kailā caraṇa vandana—worshiped His lotus feet; rāghava-pañḍita-dvārā—through Rāghava Pañḍita; kailā nivedana—submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda’s lotus feet. Through Rāghava Pañḍita, he submitted his desire.

TEXT 128

“अधम, पामर मूढ़ हिना जीवद्धम !
भोर इच्छा है—पाण्ड चैतन्य-चरण || १२८ ||

“adham, pāmara mui hina jivādhama!
mora icchā haya—pāna caitanya-caraṇa

SYNONYMS

adhama—the most fallen; pāmara—the most sinful; mui—I; hina—condemned; jīva-adhama—the lowest of all living beings; mora—my; icchā—desire; haya—is; pāna—I can get; caitanya-caraṇa—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 129

वामन हँठः वेन चांद्य धरिबारे चाय।
अनेक यत्न कैनु, ताते कबू सिद्ध नय || १२९ ||

vāmana haṇā yena cānda dharibāre cāya
aneka yatna kainu, tāte kabhu siddha naya

SYNONYMS

vāmana haṇā—being a dwarf; yena—as if; cānda—the moon; dharibāre—to catch; cāya—wants; aneka yatna—many attempts; kainu—I have made; tāte—in that; kabhu siddha naya—I have not been successful.
TRANSLATION

"Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

TEXT 130

yata-bāra palāi āmi grhādi chādiyā
pitā, mātā—dui more rākhaye bāndhiyā

SYNONYMS

yata-bāra—as many times; palāi—go away; āmi—I; grhā-ādi chādiyā—giving up my relationship with home; pitā mātā—father and mother; dui—both of them; more—me; rākhaye bāndhiyā—keep bound.

TRANSLATION

"Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

TEXT 131

tomāra kṛpā vinā keha 'caitanya' nā pāya
tumi kṛpā kaile tānre adhameha pāya

SYNONYMS

tomāra kṛpā—Your mercy; vinā—without; keha—anyone; caitanya—Lord Śrī Caitanya Mahāprabhu; nā pāya—cannot get; tumi kṛpā kaile—if You are merciful; tānre—Him; adhameha—even the fallen soul; pāya—can get.

TRANSLATION

"No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet."
TEXT 132

অষ্টাঙ্গ হৃষি নিবেদন করিতে করি ভয়।
সোরে ‘চৈতন্য’ দেহ গোসাইঞ্জ হংসা সদয়।

ayogya mui nivedana karite kari bhaya
more ‘caitanya’ deha’ gosâñi haññ sadaya

SYNONYMS

ayogya—unfit; mui—I; nivedana karite—to submit my desires; kari bhaya—I am afraid; more—unto me; caitanya deha’—kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; gosâñi—O my Lord; haññ sa-daya—being merciful.

TRANSLATION

“Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

মোর মাথে পদ ধরি’ করহ প্রসাদ।
‘নিরীষে চৈতন্য পাঞ্চ—কর আশীর্বাদ।’

mora māthe pada dhari’ karaha prasāda
nirvighne caitanya pāṇa—kara aśirvāda”

SYNONYMS

mora māthe—upon my head; pada dhari’—keeping Your feet; karaha prasāda—bless me; nirvighne—without difficulty; caitanya pāṇa—I may get the shelter of Śrī Caitanya Mahāprabhu; kara aśirvāda—give this benediction.

TRANSLATION

“Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction.”

TEXT 134

গুণি’ হাসি’ কহে প্রভু সব ভক্তগণে।
“ইহার বিষয়সুখ—ইহার সুখ-সমে।”

“Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 133

mora māthe pada dhari’ karaha prasāda
nirvighne caitanya pāṇa—kara aśirvāda”

SYNONYMS

mora māthe—upon my head; pada dhari’—keeping Your feet; karaha prasāda—bless me; nirvighne—without difficulty; caitanya pāṇa—I may get the shelter of Śrī Caitanya Mahāprabhu; kara aśirvāda—give this benediction.

TRANSLATION

“Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction.”

TEXT 134

গুণি’ হাসি’ কহে প্রভু সব ভক্তগণে।
“ইহার বিষয়সুখ—ইহার সুখ-সমে।”
śuni’ hāsi’ kahe prabhu saba bhakta-gaṇe
“ihāra viṣaya-sukha—inḍra-sukha-sama

SYNONYMS
śuni’—hearing; hāsi’—smiling; kahe—says; prabhu—Lord Nityānanda Prabhu; saba bhakta-gaṇe—unto all the devotees; ihāra—of Raghunātha dāsa; viṣaya-sukha—material happiness; inḍra-sukha—the material happiness of the King of heaven, Indra; sama—equal to.

TRANSLATION
After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, “Raghunātha dāsa’s standard of material happiness is equal to that of Indra, the King of heaven.

TEXT 135

caitanya-kṛpāte seha nāhi bhāya mane
sabe āśirvāda kara—pāuka caitanya-caraṇe

SYNONYMS
caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; seha—such a standard of material happiness; nāhi bhāya—he does not take as valuable; mane—at mind; sabe—all of you; āśirvāda kara—give the benediction; pāuka—let him get; caitanya-caraṇe—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION
“Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 136

kṛṣṇa-pāda-paśu-gāṇa mēi jān pāya
brahma-loka-ādi-svāhu tāre nāhi śāya” । १३६ ॥
krṣṇa-pāda-padma-gandha yei jana pāya
brahmaloka-ādi-sukha tānre nāhi bhāya”

SYNONYMS

krṣṇa—of Lord Krṣṇa; pāda-padma—of the lotus feet; gandha—the fragrance; yei jana—anyone who; pāya—gets; brahma-loka—of Brahmaloka; ādi—and so on; sukha—happiness; tānre—to him; nāhi bhāya—does not appear valuable.

TRANSLATION

“One who experiences the fragrance of the lotus feet of Lord Krṣṇa does not even value the standard of happiness available in Brahmaloka, the topmost planet. And what to speak of heavenly happiness?

TEXT 137

Lord Caitanya Meets Raghunātha dāsa Gosvāmī

yo dustyajān dāra-sutān
suhṛd-rāyam hṛdi-sprāh
jahau yuvaiva malavad
uttama-sloka-lālasah

SYNONYMS

yāḥ—who (Bharata Mahārāja); dustyajān—difficult to give up; dāra-sutān—wife and children; suhṛt—friends; rāyam—kingdom; hṛdi-sprāh—dear to the core of the heart; jahau—gave up; yuvā—youth; eva—at that time; malavat—like stool; uttama-sloka-lālasah—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

“Lord Krṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttama-sloka. Being very eager to gain the association of Lord Krṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.”

PURPORT

This verse is from Śrīmad-Bhāgavatam (5.14.43).
Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

“Tumi ye karāilā ei pulina-bhojana
tomāya kṛpā kari’ gaura kailā āgamana

“My dear Raghunātha dāsa,” He said, “since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

Krāpā kari’ kailā cidā-dugdha bhojana
nṛtya dekhi’ rātrye kailā prasāda bhakṣaṇa
SYNONYMS

krpa kari'—by His causeless mercy; kaila—did; cidha-dugdha bhojana—eating of the chipped rice and milk; nṛtya dekhi'—after seeing the dancing; rātrye—at night; kaila prasāda bhaksana—ate the prasāda.

TRANSLATION

“By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

TEXT 141

তোমাই উদ্ধারিতে গৌর আইলা আপনে।
ছুটিল তোমার যত বিপ্লাপি-বদ্ধনে॥ ১৪১ ॥

tomā uddhārite gaura āilā āpane
chuṭila tomāra yata vighnādi-bandhane

SYNONYMS

tomā—you; uddhārite—to deliver; gaura—Lord Śrī Caitanya Mahāprabhu, Gaurahari; āilā āpane—came personally; chuṭila—have gone; tomāra—your; yata—all kinds of; vighnā-ādi-bandhane—impediments for bondage.

TRANSLATION

“Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

TEXT 142

স্বরূপের স্থানে তোমাই করিবে সমর্পণে।
‘অষ্টরঙ্গ’ ভূত্য বালি’ রাখিবে চরণে॥ ১৪২ ॥

svarūpera sthāne tomā karibe samarpane
‘antaraṅga’ bhṛtya bali’ rākhibe caraṅe

SYNONYMS

svarūpera sthāne—unto Svarūpa Dāmodara; tomā—you; karibe samarpane—He will give; antaraṅga—very confidential; bhṛtya—servant; bali’—as; rākhibe caraṅe—will keep under His lotus feet.
TRANSLATION
“Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

TEXT 143

niścinta haṅaḥ yāha āpana-bhavana
acire nirvighne pābe caitanya-carana”

SYNONYMS
niścinta—without anxiety; haṅaḥ—being; yāha—go; āpana-bhavana—to your own place; acire—very soon; nirvighne—without impediments; pābe—you will get; caitanya-carana—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION
“Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu.”

TEXT 144

saba bhakta-dvāre tānre āśirvāda karāilā
tān-sabāra caraṇa raghunātha vandilā

SYNONYMS
saba—all; bhakta-dvāre—by the devotees; tānre āśirvāda karāilā—had him blessed; tān-sabāra—all of them; caraṇa—the lotus feet; raghunātha—Raghunātha dāsa; vandilā—worshiped.

TRANSLATION
Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.
Lord Caitanya Meets Raghunātha dāsa Gosvāmī

TEXT 145

prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā
rāghava-sahite nibhrte yukti karilā

SYNONYMS

prabhu-ājñā—the order of Lord Nityānanda Prabhu; lañā—taking; vaiṣṇavera ājñā—the permission of all the Vaiṣṇavas; la-ilā—he took; rāghava-sahite—with Rāghava Paṇḍīta; nibhrte—in a solitary place; yukti karilā—he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍīta.

TEXT 146

yukti kari’ śata mudrā, sonā tolā-sāte
nibhrte dilā prabhura bhāṇḍāra hāte

SYNONYMS

yukti kari’—after consultation; śata mudrā—one hundred coins; sonā—in gold pieces; tolā-sāte—about seven tolas (about two and half ounces); nibhrte—secretly; dilā—delivered; prabhura—of Lord Nityānanda Prabhu; bhāṇḍāra—of the treasurer; hāte—into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍīta, he secretly delivered one hundred gold coins and about seven tolas of gold to the hand of Nityānanda Prabhu’s treasurer.

TEXT 147

ভাঙ্গে নিষেধিলে।—“প্রভুর এবে না কহিব।”
নিজ-যবে যাবেন যবে তবে নিবেদিব।” ॥ ১৪৭ ॥
SYNONYMS

tănre—him; ni$edhilā—he forbade; prabhure—unto Lord Nityānanda Prabhu; ebe—now; nā kahibā—do not speak; nija-ghare—to His home; yābena—will return; yabe—when; tabe—then; nivedibā—kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, “Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation.”

TEXT 148

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

SYNONYMS

tabe—thereupon; rāghava-paṇḍita—Rāghava Paṇḍita; tănre—him; ghare lañā gelā—took to his home; ṭhākura darśana karāñā—after inducing him to see the Deity; mālā-candana—a garland and sandalwood pulp; dilā—delivered.

TRANSLATION

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

TEXT 149

aneka ‘prasāda’ dilā pathe khāibāre

tabe punah raghunātha kahe paṇḍitere

SYNONYMS

aneka prasāda—much prasāda; dilā—delivered; pathe khāibāre—to eat on his way; tabe—then; punah—again; raghunātha kahe—Raghunātha dāsa said; paṇḍitere—to Rāghava Paṇḍita.
He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Paṇḍīta.

**TEXT 150**

“प्रभुर संगे यत महान्तं, भृत्यं, अश्रितं जन।
पुजितं चाहिये अमि सबार चरण।”

“This I want to give money,” he said, “just to worship the lotus feet of all the great devotees, servants and subserviants of Lord Nityānanda Prabhu.

**TEXT 151**

“बिसा, पञ्चदश, बार, दश, पञ्च हृया।
मुद्रां देहा चिचारी यार यत्योग्य हृया。”

“As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them.”

**TEXT 152**

“सब लेखा करिया राघव-पाश दिल।
राघर नामे यत्व राघव चिठि लेखाइल।”
saba lekhā kariyā rāghava-pāśa dīlā
yāṅra nāme yata rāghava citīḥ lekhālā

SYNONYMS
saba—all; lekhā kariyā—writing; rāghava-pāśa dīlā—delivered to Rāghava Paṇḍita; yāṅra nāme—in whose name; yata—as much; rāghava—Rāghava Paṇḍita; citīḥ—a list; lekhālā—had written.

TRANSLATION
Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

TEXT 153

एकशत मुद्रा अर गोडा तोला-द्वयो
पाण्डितेर अगे दिल करियाव बिनय

eka-sata mudrā āra sonā tolā-dvaya
paṇḍitera āge dila kariyā vinaya

SYNONYMS
eka-sata mudrā—one hundred coins; āra—and; sonā—gold; tolā-dvaya—two tolas; paṇḍitera āge—before Rāghava Paṇḍita; dīlā—presented; kariyā vinaya—with great humility.

TRANSLATION
With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolas of gold before Rāghava Paṇḍita for all the other devotees.

TEXT 154

ताह्र पाण्डुली लंग्रा स्वग्रहे आइला
नित्यानन्द-कुपः पाण्डुर्भु क्रताण्य मानिला

tāhra pada-dhūli laṅgra svagrhe āilā
nityānanda-krpā pāṇa kṛtārtha mānīlā

SYNONYMS
tāhra—his; pada-dhūli—the dust of the feet; laṅgra—taking; sva-grhe āilā—returned to his home; nityānanda-krpā—the mercy of Lord Nityānanda Prabhu; pāṇa—getting; kṛtārtha mānīlā—he felt greatly obligated.
After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

TEXT 155

sei haite abhyantare nā karena gamana
bāhire durgā- mAṇḍapa yānā karena śayana

SYNONYMS

sei haite—from that day; abhyantare—in the interior rooms; nā karena gamana—did not go; bāhire—outside; durgā-mAṇḍapa—to the place where Durgā worship was performed; yānā—going; karenā śayana—he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā- mAṇḍapa [the place where mother Durgā was worshiped].

TEXT 156

tānḥā jāgi’ rahe saba rakṣaka-gana
palāite karenā nānā upāya cintana

SYNONYMS

tānḥā—there; jāgi’—keeping awake; rahe—stay; saba—all; rakṣaka-gana—the watchmen; palāite—to go away; karenā—does; nānā—various; upāya—means; cintana—thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

TEXT 157

teṇakalē gauḍādēśe ṣe ṭvaukṣyaguna
prabhura deśibhū śeṅkāchāre karila gamana
At that time, all the devotees of Bengal were going to Jagannatha Puri to see Lord Caitanya Mahaprabhu.

TEXT 158

রঞ্জনাথ দাসা যাইতে না পারেন।
অসিদ্ধ প্রকৃত সঙ্গ, ভবিষ্য ধরা পড়ে।

Raghunatha dasa could not accompany them, for they were so famous that he would immediately have been caught.

TEXTS 159-160

ঈমন্ত চিন্তিতে দৈব একাখিনে।
বাছিরে দেবীমণ্ডলে করিয়াছেন শয়নে।

ei-mata cintite daive eka-dine
bahi devo-manadape kariyachena sayane

danda-cari ratri yabe ache avase
yadunandana-acarya tabe karila pravesa
SYNONYMS

ei-mata—in this way; cintite—while he was thinking; daive—by chance; eka-dine—one day; bāhire—outside the house; devi-maṇḍape—on the Durgā platform; kariyāchena śayane—was sleeping; daṇḍa-cāri—four daṇḍas (ninety-six minutes); rātri—night; yabe—when; āche avāšeśa—there remained; yadunandana-ācārya—the priest of the name Yadunandana Ācārya; tabe—then; karilā praveśa—entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

TEXT 161

বাসুদেব-দত্তের তেংহ হয় ‘অনুগ্রহিত’।
রघুনাথের ‘গুরু’ তেংহে হয় ‘পুরোহিত’॥ ১৬১ ॥

vāsudeva-dattera teṅha haya ‘anugṛha’
raghunāthera ‘guru’ teṅho haya ‘purohita’

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; teṅha—he; haya anugṛha—was given the mercy; raghunāthera—of Raghunātha dāsa; guru—the spiritual master; teṅho—he; haya—was; purohita—the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Thākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiśṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a brāhmaṇa family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.
TEXT 162

अवैद्य-आचार्येर केठें ‘शिष्य अंतरांग’।
आचार्य-आंश्याते माने—चैतन्यं ‘प्राणस्य’। ॥ १६२ ॥

advaita-ācāryera tenha ‘śiṣya antaraṅga’
ācārya-ājñāte māne — caitanya ‘prāṇa-dhana’

SYNONYMS

advaita-ācāryera—of Advaita Ācārya; tenha—Yadunandana Ācārya; śiṣya—disciple; antaraṅga—very confidential; ācārya-ājñāte—by the order of Advaita Ācārya; māne—he accepted; caitanya prāṇa-dhana—Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

TEXT 163

अंगने आसिया तेंहो यबे दाङडाइला।
रघुनाथ आसिर तबे दांडवठू बिला। ॥ १६३ ॥

aṅgane āsiyā teṅho yabe dāndāilā
raghunātha āsi’ tabe dāṇḍavat kailā

SYNONYMS

aṅgane—in the courtyard; āsiyā—entering; teṅho—Yadunandana Ācārya; yabe—when; dāndāilā—stood up; raghunātha—Raghunātha dāsa; āsi’—coming; tabe—at that time; dāṇḍavat kailā—offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

TEXT 164

ताँर एक शिष्य ताँर ठाकुरेर सेरा करे।
सेरा छाड्यात्त्वा, तारे साधिबार तरे। ॥ १६४ ॥
Lord Caitanya Meets Raghunātha dāsa Gosvāmi

Text 166

tānra eka śīṣya tānra ṭhākurera sevā kare
sevā chādiyāche, tāre sādhibāra tare

SYNONYMS

tānra—his; eka—one; śīṣya—disciple; tānra—his; ṭhākurera—of the Deity;
sevā—service; kare—does; sevā chādiyāche—he has left that service; tāre—him;
sādhibāra tare—to induce.

TRANSLATION

One of Yadunandana Ācārya’s disciples had been worshiping the Deity but
had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce
the disciple to take up that service again.

Text 165

रघुनाथे कहे,—“तारे करह साधन ।
सेवा येन करे, अर नाहिक ब्राह्मण ॥” १६५ ॥

raghunāthe kahe, —“tāre karaḥ sādhana
sevā yena kare, āra nāhika brāhmaṇa”

SYNONYMS

raghunāthe kahe—he said to Raghunātha dāsa; tāre—him; karaḥ sādhana—in­
duce to accept the service; sevā—service; yena—that; kare—he does; āra—
other; nāhika—there is no; brāhmaṇa—brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, “Please induce the
brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it.”

Text 166

एत कहि रघुनाथे लण्डा चलिला ॥
रक्षक सब शेषरात्रेन निज्ञा र पड्डल ॥ १६६ ॥

eta kahi’ raghunāthe laṇḍa calilā
rakṣaka saba śeṣa-rātre nīdṛya paḍilā
SYNONYMS

eta kahi’—saying this; raghunāthe lānā—taking Raghunātha dāsa; calīlā—he went out; raksiṣa saba—all the watchmen; seṣa-rātre—at the end of night; nidrāya paḍilā—fell asleep.

TRANSLATION

After saying this, Yadunandana Acārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

TEXT 167

ācāryera ghara ihāra pūrva-diśāte
kahite śunite đunhe cale sei pathe

SYNONYMS

ācāryera ghara—the house of Yadunandana Acārya; ihāra—of this; pūrva-diśāte—to the east; kahite—talking; śunite—listening; đunhe—both of them; cale—go; sei pathe—on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Acārya. Yadunandana Acārya and Raghunātha dāsa talked together as they went toward that house.

TEXT 168

ardha-pathe raghunātha kahe gurura caraṇe
“āmi sei vipre sādhi’ pāthāimu toma sthāne

SYNONYMS

ardha-pathe—halfway along the path; raghunātha kahe—Raghunātha dāsa said; gurura caraṇe—unto the lotus feet of his spiritual master; āmi—I; sei—that; vipre—brāhmaṇa; sādhi’—inducing; pāthāimu—shall send; toma sthāne—to your place.
TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, “I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

TEXT 169

তুমি সুখে ঘরে যাই—মেরে আজ্জ হয়” ।
এই ছলে আজ্জ মাগি’ করিলা লিখি: নিচে || ১৬৯ ||

tumi sukhe ghare yāha—more ājñā haya”
ei chale ājñā māgi’ karilā niścaya

SYNONYMS

tumi—you; sukhe—in happiness; ghare yāha—go to your place; more—to me; ājñā—order; haya—is; ei chale—on this plea; ājñā māgi’—asking permission; karilā niścaya—decided.

TRANSLATION

“You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa.” On this plea, after asking permission, he decided to go away.

TEXT 170

“সেবক রক্ষক আর কেহ নাহি সঙ্গে ।
পলাইতে আমার ভাল এইত প্রসঙ্গে ||” ১৭০ ||

“sevaka rakṣaka āra keha nāhi saṅge
palāite āmāra bhāla eita prasaṅge

SYNONYMS

sevaka—servant; rakṣaka—watchman; āra—and; keha nāhi—there is no one; saṅge—along; palāite—to go away; āmāra—my; bhāla—good; eita—this; prasaṅge—opportunity.

TRANSLATION

Raghunātha dāsa thought, “This is the greatest opportunity to go away because this time there are no servants or watchmen with me.”
TEXT 171

एत चिन्ति’ पूर्वमुखे करिला गमन ॥
उलाठिया चाहे पाचे,—नाहि कोन जन ॥ १७१ ॥

teta cinti’ pûrva-mukhe karilā gamana
ulaṭiyā cāhe pāche, —nāhi kona jana

SYNONYMS

eta cinti’—thinking this; pûrva-mukhe—toward the east; karilā gamana—began to proceed; ulaṭiyā—turning around; cāhe—looks; pāche—behind; nāhi kona jana—there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

TEXT 172

श्रीचैतण्य-नित्यनंद-चरण चिन्तिया ॥
पथ छाडि’ उपपथे यायेन धाना ॥ १७२ ॥

śrī-caitanya-nityānanda-caraṇa cintiyā
patha chādi’ upapathe yāyena dhānā

SYNONYMS

śrī-caitanya—of Śrī Caitanya Mahāprabhu; nityānanda—of Lord Nityānanda Prabhu; caraṇa—the lotus feet; cintiyā—thinking of; patha chādi’—giving up the general pathway; upapathe—by the path not generally used; yāyena dhānā—he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

TEXT 173

ग्राम-ग्रामे पथ छाडि’ याय बले बले ।
कायमलोबाक्ये चिन्तले चैतण्य-चरणे ॥ १७३ ॥
grāme-grāmera patha chādi’ yāya vane vane  
kāya-mano-vākye cinte caitanya-caraṇe

SYNONYMS
grāme-grāmera—from village to village; patha—the general path; chādi’—giv­ing up; yāya—goes; vane vane—through the jungles; kāya-mano-vākye—with body, mind and words; cinte—thinks; caitanya caraṇe—of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION
Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 174

pañca-daśa-krośa-patha cali’ gelā eka-dine  
sandhyā-kāle rahilā eka gopera bāthāne

SYNONYMS
pañca-daśa-krośa—about thirty miles; patha cali’—walking on the path; gelā—went; eka-dine—in one day; sandhyā-kāle—in the evening; rahilā—remained; eka gopera—of a milkman; bāthāne—in the cowshed.

TRANSLATION
He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

TEXT 175

upavāsī dekhi’ gopa dugdha āni’ dilā  
sei dugdha pāna kari’ paḍiyā rahilā

SYNONYMS
upavāsī—fasting; dekhi’—seeing; gopa—the milkman; dugdha—milk; āni’—bringing; dilā—gave; sei dugdha—that milk; pāna kari’—drinking; paḍiyā—lying down; rahilā—he remained.
TRANSLATION
When the milkman saw that Raghunatha dasa was fasting, he gave him some milk. Raghunatha dasa drank the milk and lay down to rest there for the night.

TEXT 176

एथा तांरे सेवक रक्षक तांरे न देखिया।
तांरे गुरुपाशे बार्ता पुँजिलेन गिया॥ १७६॥

etha tâ̄ṅra sevaka rakṣaka tâṅre nā dekhiyā
tâṅra guru-pāśe vârtā puchilena giyā

SYNONYMS
etha—here, at his home; tâṅra—his; sevaka—servant; rakṣaka—watchman; tâṅre—him; nā dekhiyā—not seeing; tâṅra guru-pāśe—from his spiritual master; vârtā—news; puchilena—inquired; giyā—going.

TRANSLATION
At the house of Raghunatha dasa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Acarya.

TEXT 177

तेठा कहे, ‘आज्ञा मागिः’ गेला निज-घर ।
‘पलाईल रघुनाथ’—उठिल कोलाहल ॥ १७७॥

tenha kahe, ‘ājñā māgi’ gelā nija-ghara’
‘palāila rughunātha’—uthila kolāhala

SYNONYMS
tenha kahe—he said; ājñā māgi’—asking my permission; gelā—went; nija ghara—to his home; palāila rughunātha—Raghunatha dasa has gone away; uthila—arose; kolāhala—a tumultuous sound.

TRANSLATION
Yadunandana Acarya said, “He has already asked my permission and returned home.” Thus there arose a tumultuous sound, as everyone cried, “Now Raghunatha has gone away!”
TEXT 178

Raghunatha’s father said, “Now all the devotees from Bengal have gone to Jagannatha Puri to see Lord Sri Caitanya Mahaprabhu.

TEXT 179

“Raghunatha has fled with them. Ten men should immediately go catch him and bring him back.”

TEXT 180

“Amara putre tumi diba bahu diya’”
SYNONYMS

śivanande—unto Śivānanda Sena; patri—a letter; dila—sent; vinaya kariyā—with great humility; āmāra putre—my son; tumi—you; dibā—please give; bāhuḍiyā—returning.

TRANSLATION

Raghunātha dāsa’s father wrote a letter to Śivānanda Sena, asking him with great humility, “Please return my son.”

TEXT 181

ঝাঁকারা পর্যন্ত গেল সেই দশ জনে।
ঝাঁকারাতে পাইল গিয়া বৈষ্ণবের গণে। ॥ ১৮১ ॥

jhāṅkarā paryanta gela sei daśa jane
jhāṅkarāte pāila giya vaisṇavera gane

SYNONYMS

jhāṅkarā paryanta—to the place known as Jhāṅkarā; gela—went; sei daśa jane—those ten men; jhāṅkarāte—at Jhāṅkarā; pāila—caught up to; giya—going; vaisṇavera gane—the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nilācala.

TEXT 182

পত্রী দিয়া শিবানন্দে বার্তা পুঁছিল।
শিবানন্দ কহে,—‘তেঁতু এথা না আইল’ ॥ ১৮২ ॥

patri diyā śivānande vārtā puchila
śivānanda kahe, —‘tenha ethā nā āila’

SYNONYMS

patri—letter; diyā—delivering; śivānande—unto Śivānanda Sena; vārtā—news; puchila—inquired; śivānanda kahe—Śivānanda said; tenha—he; ethā—here; nā āila—did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, “He did not come here.”
TEXT 183
বাছুড়িয়া সেই দশ জন আইল ঘরঃ
তার মাতা-পিতা হইল চিন্তিত অন্তর ॥ ১৮৩ ॥

bāhuḍiyā sei daśa jana āila ghara
tāra mātā-pitā ha-ila cintita antara

SYNONYMS
bāhuḍiyā—returning; sei—those; daśa jana—ten men; āila ghara—came back home; tāra—his; mātā-pitā—mother and father; ha-ila—became; cintita—full of anxiety; antara—within themselves.

TRANSLATION
The ten men returned home, and Raghunātha dāsa’s father and mother were filled with anxiety.

TEXT 184
এথা রঘুনাথ-দাস প্রভাতে উঠিয়া ।
পুরুষুচ ছাড়ি চলে দক্ষিণ-মুখ হএঃ ॥ ১৮৪ ॥

ethā raghunātha-dāsa prabhāte uṭhiyā
pūrva-mukha chāḍī' cale daksīṇa-mukha haṅā

SYNONYMS
ethā—here; raghunātha-dāsa—Raghunātha dāsa; prabhāte—early in the morning; uṭhiyā—rising; pūrva-mukha—facing the east; chāḍī’—giving up; cale—began to proceed; daksīṇa-mukha—facing south; haṅā—being.

TRANSLATION
Raghunātha dāsa, who had been resting at the milkman’s house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

TEXT 185
ছত্রভোগ পার হেঃ ছাড়িয়া সরান ।
কুগ্রাম দিয়া দিয়া কারিল প্রযাণ ॥ ১৮৫ ॥

chatrabhoga pāra haṅā chāḍiyā sarāṇa
kugrāma diyā diyā karila prayāṇa
SYNONYMS

chatra-bhoga—the place named Chatrabhoga; pāra haṅga—crossing; chādiyā—giving up; sarāṇa—the royal road; kugrāma diyā diyā—going through village pathways; karila prayāna—proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four parganas in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṅsāi-nadi in Benāpola.

TEXT 186

भक्षण अपेक्षा नाही, समस्त दिवस गमन।
शुद्ध नाही बाधे, चैतन्याचरण-प्राप्त्ये मनं॥ १८६॥

bhakṣaṇa apekṣā nāhi, samasta divasa gamana
kṣudhā nāhi bādhe, Caitanya-carana-prāptye mana

SYNONYMS

bhakṣaṇa apekṣā nāhi—did not care for eating; samasta divas—all day; gamana—traveling; kṣudhā—hunger; nāhi bādhe—did not become an impediment; Caitanya-carana—the lotus feet of Śrī Caitanya Mahāprabhu; prāptye—on obtaining; mana—mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 187

कहु चर्वन, कहु रचन, कहु दुःखपान।
यहे येहि मिले, ताहें राखे मिज ग्रामं॥ १८७॥

kabhu carvāṇa, kabhu randhana, kabhu dugdha-pāna
yabe yei mile, tāhe rākhe nija prāṇa
SYNONYMS
kabhu carvaña—sometimes chewing; kabhu randhana—sometimes cooking; kabhu dugdha-pāna—sometimes drinking milk; yabe—when; yei—whoever; mile—meets; tāhe—in that way; rākhe—keeps; nija prāṇa—his life.

TRANSLATION
Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

TEXT 188

बार दिने चलीं गेला श्रीपुरुषोत्तमं।
pate tina-dina mātra karilā bhojana

SYNONYMS
bāra dīne—for twelve days; cali’—traveling; gelā—reached; śrī-puruṣottama—Jagannātha Purī, or Nilacala, the place of Puruṣottama; pathe—on the path; tina-dina—on three days; mātra—only; karilā bhojana—he ate.

TRANSLATION
He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

TEXT 189

स्वरुपादि-सह गोसाङिं आचेन बसियाँ।
ḥena-kāle raghunātha milila āsiyā

SYNONYMS
svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Damodara; gosāṅi—Lord Śrī Caitanya Mahāprabhu; āchena vasiyā—was sitting; hena-kāle—at this time; raghunātha—Raghunātha dāsa; milila—met; āsiyā—coming.

TRANSLATION
When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Damodara.
TEXT 190

अङ्गनेते दूरे रहित करने प्रार्पित ।
मुकुन्द-दाता कहे,—‘एই आइल रघुनाथ’ || १९० ||

aṅganete dūre rahi' karena pranipāta
mukunda-datta kahe, —'ei āila raghunātha'

SYNONYMS
aṅganete—in the courtyard; dūre rahi'—keeping himself at a distant place; karena pranipāta—offered his obeisances; mukunda-datta kahe—Mukunda Datta said; ei—this; āila—has come; raghunātha—Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, “Here is Raghunātha.”

TEXT 191

प्रभु कहेन,—‘आईस’, तेंहो धरिला चरण ।
उठी प्रभु रूपाय ताने केला आलिङ्गन || १९१ ||

prabhu kahena, —‘āisa’, teṅho dharilā caraṇa
uṭhi' prabhu kṛpāya tāṅre kailā āliṅgana

SYNONYMS
prabhu kahena—the Lord said; āisa—come here; teṅho—he; dharilā caraṇa—caught His lotus feet; uṭhi’—standing up; prabhu—the Lord; kṛpāya—out of mercy; tāṅre—him; kailā āliṅgana—embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. “Come here,” He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

TEXT 192

अश्वपादि सव भक्तेऽर चरण विमल ।
अश्व-रूपास्त्री देबी सबे आलिङ्गन ैङ्ला || १९२ ||
svarūpādi saba bhaktera caraṇa vandilā
prabhu-krpa dekhi' sabe aśīṅgana kailā

SYNONYMS
svarūpa-ādi—headed by Svarūpa Dāmodara; saba bhaktera—of all the devotees; caraṇa vandilā—offered prayers to the lotus feet; prabhu-krpa—the mercy of Lord Caitanya; dekhi’—seeing; sabe—all of them; aśīṅgana kailā—embraced.

TRANSLATION
Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

TEXT 193

prabhu kahe, —“kṛṣṇa-krpa baliṣṭha sabā haite
tomāre kādila viṣaya-viṣṭha-garta haite”

SYNONYMS
prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; kṛṣṇa-krpa—the mercy of Lord Kṛṣṇa; baliṣṭha—more powerful; sabā haite—than anything; tomāre—you; kādila—He has delivered; viṣaya—of material enjoyment; viṣṭha—of stool; garta—the ditch; haite—from.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu said, “The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool.”

PURPORT
According to the law of karma, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one’s past karma, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those ad-
dicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A grhavrata, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa’s mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa’s life of material comfort as a very rich man’s son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

TEXT 194

रघुनाथ मने कहे, —‘कृष्ण नाहि जानि।’
तब कुपा काड़िल आया,—‘ऐ आमि मानि॥ १९४ ॥

raghunātha mane kahe, —‘kṛṣṇa nāhi jāni
tava kṛpā kāḍila āmā,—ei āmi māni’

SYNONYMS

raghunātha—Raghunātha dāsa; mane kahe—answered within his mind; kṛṣṇa—Lord Kṛṣṇa; nāhi jāni—I do not know; tava—Your; kṛpā—mercy; kāḍila—has delivered; āmā—me; ei—this; āmi māni—I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, “I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life.”

TEXT 195

प्रभु कहे, —’तोमर पिता-ज्येठा धृत जने।’
चक्रवर्ति-संबंधे हाम ‘आजा’ करि’ माने॥ १९५ ॥

prabhu kahena, —‘tomāra pitā-jyethā dui jane
cakravarti-sambandhe hāma ‘ājā’ kari’ māne

SYNONYMS

prabhu kahena—Lord Caitanya Mahāprabhu said; tomāra—your; pitā-jyethā—father and his elder brother; dui jane—both of them; cakravarti-sambandhe—be-
cause of a relationship with Nilambar Cakravarti; hāma—I; ājā kari’—as My grandfathers; māne—consider.

TRANSLATION

The Lord continued, “Your father and his elder brother are both related as brothers to My grandfather, Nilambar Cakravarti. Therefore I consider them My grandfathers.

PURPORT

Nilambar Cakravarti, the grandfather of Sri Caitanya Mahaprabhu, was very intimately related to Raghunatha dasa’s father and uncle. Nilambar Cakravarti used to call them his younger brothers because both of them were very devoted to the brahmaças and were very respectable gentlemen. Similarly, they used to call him Dada Cakravarti, addressing him as an elder brother brahmaça. Raghunatha dasa, however, was almost the same age as Lord Sri Caitanya Mahaprabhu. Generally a grandchild may joke about his grandfather. Therefore Sri Caitanya Mahaprabhu took advantage of the relationship between His grandfather and Raghunatha dasa’s father and uncle to speak in a joking way.

TEXT 196

চক্রবর্তির দুই হয় জাতৃবৃত্ত দাস।
অতঃ তারে অমি করি পরিহাস || ১৯৬ ||

cakravarti duhe haya bhrat-rūpa dāsa
tare āmi kari parihāsa

SYNONYMS

cakravarti—of Nilambara Cakravarti; duhe—both; haya—are; bhrat-rūpa dāsa—servants as younger brothers; tare—therefore; āmi—I; kari parihāsa—say something jokingly.

TRANSLATION

“Since your father and his elder brother are younger brothers of Nilambara Cakravarti, I may joke about them in this way.

TEXT 197

ভূমার বাপ-জ্যেষ্ঠ। বিষয়বিষ্ঠা-গর্ভের কীৰ্ত্ত।
স্নেহ করি’ মানে বিষয়-বিষ্ণুর মহাপীড় || ১৯৭ ||
tomāra bāpa-jyeṣṭha — viṣaya-viṣṭha-gartera kiḍā
sukha kari’ māne viṣaya-viṣera mahā-piḍā

SYNONYMS

tomāra—your; bāpa—father; jyeṣṭha—his elder brother; viṣaya—of material enjoyment; viṣṭha—stool; gartera—of the ditch; kiḍā—worms; sukha kari’—as happiness; māne—they consider; viṣaya—of material enjoyment; viṣera—of the poison; mahā-piḍā—the great disease.

TRANSLATION

“My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

TEXT 198

yadyapi bṛhaṁya kare bṛhaṁṣera sahāya
‘suddha-vaiṣṇava’ nahe, haye ‘vaishnava prāya’

SYNONYMS

yadyapi—although; bṛhaṁya kare—give charity to the bṛhaṁsa; bṛhaṁṣera sahāya—great helpers to the bṛhaṁsa; suddha-vaiṣṇava—pure Vaiṣṇavas; nahe—not; haye—they are; vaishnava prāya—almost like Vaiṣṇavas.

TRANSLATION

“Although your father and uncle are charitable to bṛhaṁsas and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas.
PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, some people, usually very rich men, dress like Vaiṣṇavas and give charity to brāhmaṇas. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. Anyābhilāṣitā-Śūnyam jñāna-karmādy-anāvṛtam. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to brāhmaṇas and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Hiraṇya dāsa, and uncle, Govardhana, were both very charitable to brāhmaṇas. Indeed, the brāhmaṇas from the Gaucīla district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other words, they were kaniṣṭha-adhikāris, for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called viṣayīs, or blind materialistic enjoyers.

SYNONYMS

tathāpi—still; viṣayera svabhāva—the potency of material enjoyment; kare mahā-andha—makes one completely blind; sei karma karāya—causes one to act in that way; yāte—by which; haya—there is; bhava-bandha—the bondage of birth and death.

TRANSLATION

"Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in Bhagavad-gītā (3.9), yajñārthat karmaṇo 'nyatra loko 'yam karma-bandhanah: If one does not act as a pure devotee, whatever acts he per-
forms will produce reactions of fruitive bondage (karma-bandhanah). In Śrīmad-Bhāgavatam it is said:

\[
\text{nūnaṁ pramattah kurute vikarma} \\
\text{yad-indriya-pritaya āpṛṇoti} \\
\text{na sādhu manye yata ātmano 'yam} \\
\text{asann api kleśada āsa dehaḥ}
\]

“"A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries.” (Śrīmad-Bhāgavatam 5.5.4) A viṣayi, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a karmi, jñāni, yogi or something else, according to his desire, but he does not know that the activities of karma, jñāna and yoga simply bind one to the cycle of birth and death.

**TEXT 200**

हेन 'विषयः' हैते कुंकुम उद्धिरिला तोमः।
कहना न यायं कुंकुमपार महिमा॥ २०० ॥

\[hena 'viṣaya' haite kṛṣṇa uddhārilā tomā' \\
kahana nā yāya kṛṣṇa-krpāra mahimā"
\]

**SYNONYMS**

hena viṣaya—such a fallen condition of material enjoyment; haite—from; kṛṣṇa—Lord Kṛṣṇa; uddhārilā tomā’—has delivered you; kahana nā yāya—cannot be described; kṛṣṇa-krpāra—of the mercy of Lord Kṛṣṇa; mahimā—the glories.

**TRANSLATION**

“By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa’s causeless mercy cannot be expressed.”

**PURPORT**

In the Brahma-saṁhitā (5.54) it is said, karmāṇi nirdehati kintu ca bhakti-bhājām. Lord Kṛṣṇa is so merciful that He can stop the reaction of karma for His devotee. Everyone—from a small insect called indra-gopa up to Indra, the King of heaven—is bound by the reactions of fruitive activities.
Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his karma. However, when one becomes a pure devotee, free from material desires and from bondage to karma, jñāna and yoga, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

**TEXT 201**

raghunāthera kṣīnatā-mālinya dekhiya
svarūpere kahena prabhu krpa-ardra-citta hañā

**SYNONYMS**

raghunāthera—of Raghunātha dāsa; kṣīnatā—thinness; mālinya—dirty condition of the body; dekhiya—seeing; svarūpere kahena—said to Svarūpa Dāmodara Gosvāmī; prabhu—Lord Caitanya Mahāprabhu; krpa—out of mercy; ārdra—melted; citta—heart; hañā—being.

**TRANSLATION**

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

**TEXT 202**

“এই রাঘুনাথে আমি সঞ্চিত ভোমারে।
পুত্র-ভ্র্ত্য-রূপে তুমি কর অংকিকারে॥ ২০২ ॥

“ei ragnanathe ami sanpinu tomare
putra-bhṛtya-rūpe tumi kara āngikāre

**SYNONYMS**

ei ragnanathe—this Raghunātha dāsa; āmi—I; sanpinu tomare—am entrusting to you; putra—son; bhṛtya—servant; rūpe—as; tumi—you (Svarūpa Dāmodara Gosvāmī); kara āngikāre—please accept.
“My dear Svarupa,” He said, “I entrust this Raghunatha dāsa to you. Please accept him as your son or servant.

TRANSLATION

“There are now three Raghunathas among My associates. From this day forward, this Raghunatha should be known as the Raghu of Svarupa Damodara.”

PURPORT

Lord Sri Caitanya Mahaprabhu had three Raghus among His associates—Vaidya Raghunatha (vide Ādi-līlā 11.22), Bhaṭṭa Raghunatha and Dāsa Raghunatha. Dāsa Raghunatha became celebrated as the Raghunatha of Svarupa Damodara.

SYNONYMS

tina ‘raghunātha’-nāma haya āmāra gaṇe
‘svarūpera raghu’—āji haite ihāra nāme

tina raghunātha—three Raghunathas; nāma—named; haya—are; āmāra gaṇe—among My associates; svarūpera raghu—the Raghunatha of Svarūpa Dāmodara; āji haite—from this day; ihāra—of this one; nāme—the name.

TEXT 204

eta kahi’ raghunāthera hasta dharilā
svarūpera haste tānre samarpaṇa kailā

SYNONYMS

eta kahi’—saying this; raghunāthera—of Raghunātha dāsa; hasta dharilā—caught the hand; svarūpera haste—in the hands of Svarūpa Dāmodara; tānre—him; samarpaṇa kailā—entrusted.
TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Śvārupa Dāmodara Gosvāmi.

TEXT 205

śvārupa kāhe;—‘mahāprabhura ye ājñā haila’
esta kahi’ rughunāthe punah ailiṅgila || 205 ||

śvārupa kāhe, —‘mahāprabhura ye ājñā haila’
esta kahi’ rughunāthe punah ailiṅgila

SYNONYMS

śvārupa kāhe—Śvārupa Dāmodara said; mahāprabhura—of Śrī Caitanya Mahāprabhu; ye—whatever; ājñā—order; haila—there is; eta kahi’—saying this; rughunāthe—Raghunātha dāsa; punah—again; ailiṅgila—he embraced.

TRANSLATION

Śvārupa Dāmodara Gosvāmi accepted Raghunātha dāsa, saying, “Śrī Caitanya Mahāprabhu, whatever You order is accepted.” He then embraced Raghunātha dāsa again.

TEXT 206

caitanyera bhakta-vātsalya kahite nā pāri ||
govindere kahe rughunāthe dayā kari’ || 206 ||

caitanyera bhakta-vātsalya kahite nā pāri
govindere kahe rughunāthe dayā kari’

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; bhakta-vātsalya—affection for devotees; kahite nā pāri—I cannot express properly; govindere—to Govinda; kahe—He said; rughunāthe—upon Raghunātha; dayā kari’—being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.
TEXT 207

“pathe īnhā kariyāche bahuta laṅghana
kata-dina kara īhāra bhāla santarpaṇa”

SYNONYMS

pathe—on the way; īnhā—this Raghunātha dāsa; kariyāche—has done; bahuta—much; laṅghana—fasting and difficult endeavor; kata-dina—for some days; kara—do; īhāra—of him; bhāla—good; santarpaṇa—attention.

TRANSLATION

“On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction.”

TEXT 208

raghunāthe kahe—“yaṅā, kara sindhu-snāna
jagannātha dekhi’ āsi’ karaha bhojana”

SYNONYMS

raghunāthe kahe—He said to Raghunātha dāsa; yaṅā—going; kara sindhu-snāna—bathe in the sea; jagannātha dekhi’—after seeing Lord Jagannātha; āsi’—after coming; karaha bhojana—take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal.”

TEXT 209

eta bali’ prabhu madhyāhna karite utṭilā
raghunāth-dāsa saba bhaktere miliśā
SYNONYMS

ta bali’—after saying this; prabhu—Śrī Caitanya Mahāprabhu; madhyāhna karite—for performing His midday duties; uthilā—got up; raghunātha-dāsa—Raghunātha dāsa; saba—all; bhaktere—devotees; miliā—met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

TEXT 210

रघुनाथे प्रशंसकर्ता कृपा देखि, भक्तगण विमोचित हपित गान।

rāghuṇāthē prabhura kṛpa dekhi, bhakta-gana
vismita haṅ̐a kare tāṅra bhāgya-praśarśana

SYNONYMS

rāghuṇāthē—unto Raghunātha dāsa; prabhura—of Śrī Caitanya Mahāprabhu; kṛpa—mercy; dekhi—seeing; bhakta-gana—all the devotees; vismita—struck with wonder; haṅha—being; kare—do; tāṅra—his; bhāgya—fortune; praśarśana—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

TEXT 211

रघुनाथ समुद्रे याना स्नान करिल।

jagannāthē dekhi’ punah govinda-pāsa aśaila

SYNONYMS

rāghuṇāthē—Raghunātha dāsa; samudre—to the sea; ‘yāna—going; snāna karilā—took a bath; jagannāthē dekhi’—after seeing Lord Jagannātha; punah—again; govinda-pāsa aśaila—came to Govinda.
Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the prasāda with great happiness.

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmi, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.
TEXT 214

आर दिन हैटें 'पुष्प-अन्जलि' देखिया।
सिंहवारे खड़ा रहें स्विकार लागिया॥ २१४॥

ara dina haite 'puṣpa-āñjali' dekhīya
simha-dvāre khāḍā rahe bhikṣāra ṇāgiyā

SYNONYMS
ara dina—the next day; haite—from; puṣpa-āñjali—the ceremony of offering flowers to the Lord; dekhīya—after seeing; simha-dvāre—at the main gate; khāḍā rahe—remains standing; bhikṣāra ṇāgiyā—for begging some alms.

TRANSLATION
Beginning from the sixth day, Raghunāthā dāsa would stand at the gate known as Simha-dvāra to beg alms after the puṣpa-āñjali ceremony, in which flowers were offered to the Lord.

TEXT 215

जगन्नाथेषे सेवक यते—'विषयीर गणः'।
सेवा सारि' रात्रे करे गृहेतें गमन॥ २१५॥

jagannāṭhera sevaka yata—'viṣayīra gaṇa'
sevā sārī' rātrye kare grhete gamana

SYNONYMS
jagannāṭhera—of Lord Jagannāṭha; sevaka—servants; yata—all; viṣayīra gaṇa—generally known as viṣayī; sevā sārī'—after finishing their service; rātrye—at night; kare—do; grhete gamana—returning home.

TRANSLATION
After finishing their prescribed duties, the many servants of Lord Jagannāṭha, who are known as viṣayīs, return home at night.

TEXT 216

सिंहवारे अल्पाः तैहरे देखिया।
पारारिष ठाण्डे अल देन कपा ते करिया॥ २१६॥
**SYNONYMS**

sīrīha-dvāre—at the Sirīha gate; anna-arthī—in need of some eatables; vaiṣṇave—Vaiṣṇavas; dekhiyā—seeing; pasārira ṭhāṇi—from the shopkeepers; anna dēna—deliver some eatables; kṛpā ta’ kariyā—out of mercy.

**TRANSLATION**

If they see a Vaiṣṇava standing at the Sirīha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

**TEXT 217**

एइमा सर्वकाल आचे व्यवहार । ।
निष्किन्तु भक्ति खाडू हय सिंहघर ॥ २१७ ॥

ei-māta sarvā-kālā āche vyavahāra
nīṣkiṅcana bhakta khāḍā haya sīrīha-dvāra

**SYNONYMS**

ei-māta—in this way; sarvā-kālā—for all time; āche—is; vyavahāra—the etiquette; nīṣkiṅcana bhakta—a devotee who has no other support; khāḍā haya—stands; sīrīha-dvāra—at the gate known as Sirīha-dvāra.

**TRANSLATION**

Thus it is a custom for all time that a devotee who has no other means of support stands at the Sirīha-dvāra gate to receive alms from the servants.

**TEXT 218**

सर्वदिन करेन वैष्णव नाम-संकीर्तन ।
अच्छुल्ले करेन जगांनाथ दरशन ॥ २१८ ॥

sarvā-dīna kareṇa vaiṣṇava nāma-saṅkīrtana
svacchande kareṇa Jagannātha daraśana

**SYNONYMS**

sarvā-dīna—the whole day; kareṇa—performs; vaiṣṇava—a Vaiṣṇava; nāma-saṅkīrtana—chanting of the holy name of the Lord; svacchande—with full freedom; kareṇa—does; jagannātha daraśana—seeing Lord Jagannātha.
A completely dependent Vaiśṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

It is a custom for some Vaiśṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Sirilā-dvāra gate, begging alms from the servants.

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu’s devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.
PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

TEXT 221

prabhure govinda kahe,—"raghunātha 'prasāda' nā laya
rātrye sirīha-dvāre khāḍā hañā māgi' khāya"

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; govinda kahe—Govinda said; raghunātha—Raghunātha dāsa; prasāda nā laya—does not take prasāda; rātrye—at night; sirīha-dvāre—at the Sirīha-dvāra gate; khāḍā hañā—standing; māgi’—begging; khāya—he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, “Raghunātha dāsa no longer takes prasāda here. Now he stands at the Sirīha-dvāra, where he begs some alms to eat.”

TEXT 222

śuni’ tuṣṭa hañā prabhu kahite lāgila
“bhāla kaila, vairāgīra dharma ācarila”

SYNONYMS

śuni’—hearing; tuṣṭa hañā—being very satisfied; prabhu—Lord Śrī Caitanya Mahāprabhu; kahite lāgila—began to say; bhāla kaila—he has done well;
vairāgira—of a person in the renounced order; dharma—the principles; ācarila—he has performed.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. “Raghunātha dāsa has done well,” He said. “He has acted suitably for a person in the renounced order.

**TEXT 223**

vairāgī karibe sādā nāma-śaṅkirtana
māgiyā khāṇā kare jīvana rakṣāṇa

**SYNONYMS**

vārāgī—a person in the renounced order; karibe—will do; sādā—always; nāma-śaṅkirtana—chanting of the holy name of the Lord; māgiyā—by begging; khāṇā—eating; kare jīvana rakṣāṇa—he sustains his life.

**TRANSLATION**

“A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

**PURPORT**

As stated in the Hari-bhakti-vilāsa at the end of the Twentieth Vilāsa (366, 379, 382):

kṛtyānyetāni tu prāyo
ghināṁ dhanināṁ satāṁ
likhitāṁ na tu tyakta-
parigraha-mahātmanāṁ

prabhāte cārdha-rātre ca
madhyāhne divasa-kṣaye
kṛtayanti hariṁ ye vai
te taranti bhavārṇavam

evam ekāntināṁ prāyaḥ
kṛtanaṁ smaraṇāṁ prabhoḥ
A well-to-do householder Vaishnava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Krsna in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Krsna, should chant the holy name of the Lord with great love and faith, always thinking of Krsna’s lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the Bhakti-sandarbha, Srila Jiva Gosvami says:

yadyapi sri-bhagavata-mate pañca-ratrādivad-arcana-mārgasyāvaśyakatvarṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt.

TEXT 224
vairāgi hana yebā kare parāpeksā
kārya-siddhi nahe, kṛṣṇa kareṇa upeksā

SYNONYMS
vairāgi hana—being in the renounced order; yebā—anyone who; kare—does; parāpeksā—dependence on others; kārya-siddhi nahe—he does not become successful; kṛṣṇa—Lord Kṛṣṇa; kareṇa upeksā—neglects.

TRANSLATION
“A vairāgi [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

TEXT 225
vairāgi hana kare jihvāra lālasa
paramārtha yāya, āra haya rasera vaṣa
SYNONYMS
vairāgi haṁa—being in the renounced order; kare—does; jihvāra—of the tongue; lālasa—lust; parama-artha—the goal of life; yāya—goes; āra—and; haya—becomes; rasera vaśa—dependent on taste.

TRANSLATION
“If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

TEXT 226

vairāgira krtya-sada nama-sarikirtana saka-patra-phala-mūle udara-bharana

SYNONYMS
vairāgira—of a person in the renounced order; krtya—duty; sadā—always; nama-saṁkirtana—chanting the holy name of the Lord; sāka—vegetables; patra—leaves; phala—fruit; mūle—by roots; udara-bharana—filling the belly.

TRANSLATION
“The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

TEXT 227

jihvāra lālase yei iti-uti dhāya śiśnodara-parāyana kṛṣṇa nāhi pāya”

SYNONYMS
jihvāra—of the tongue; lālase—because of greed; yei—anyone who; iti-uti—here and there; dhāya—goes; śiśna—genitals; udara—belly; parāyana—devoted to; kṛṣṇa—Lord Kṛṣṇa; nāhi pāya—does not get.
TRANSLATION

“One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

TEXT 228

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

TRANSLATION

“The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.”

TEXT 229

“I do not know why I have given up household life,” he said. “What is my duty? Kindly give me instructions.”
TEXT 230

प्रभुर आगे कथा-मात्र ना कहे रघुनाथ ॥
स्वरुप-गोविंद-द्वारा कह्य ् त निज-वातु ॥ २३० ॥

prabhura āge kathā-mātra nā kahe raghunātha
svārūpa-govinda-dvāra kahāya nija-vāt

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; kathā-mātra—any speaking; nā kahe—does not say; raghunātha—Raghunātha dāsa; svārūpa-govinda-dvāra—through Govinda and Svārūpa Dāmodara Gosvāmi; kahāya—he informs; nija-vāt—his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svārūpa Dāmodara Gosvāmi and Govinda.

TEXT 231

प्रभुर आगे स्वरुप निवेदिल । आर दिने ।
रघुनाथ निवेदय प्रभुर चरणें ॥ २३१ ॥

prabhura āge svārūpa nivedilā āra dine
raghunātha nivedaya prabhura caraṇe

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; svārūpa—Svārūpa Dāmodara Gosvāmi; nivedilā—submitted; āra dine—on the next day; raghunātha nivedaya—Raghunātha dāsa inquires; prabhura caraṇe—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svārūpa Dāmodara Gosvāmi submitted to Lord Śrī Caitanya Mahāprabhu, “Raghunātha dāsa has this to say at Your lotus feet.

TEXT 232

“कि योर कर्त्तव्य, युत्ती ना जामि उद्धेश ॥
आपमि श्रीमुखे योरे कर उपदेश ॥” २३२ ॥
“ki mora kartavya, muñi nā jāni uddeśā
apani śri-mukhe more kara upadeśā”

SYNONYMS

ki—what; mora kartavya—my duty; muñi—I; nā jāni—do not know; uddeśā—the goal of my life; āpani—personally; śri-mukhe—through Your transcendental mouth; more—unto me; kara upadeśā—please give instructions.

TRANSLATION

“‘I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.’”

TEXT 233

ḥāsi’ mahāprabhu rāghunāthere kahila
tomāra upadeśā kari' śvarupere dīla

SYNONYMS

ḥāsi’—smiling; mahāprabhu—Śrī Caitanya Mahāprabhu; rāghunāthere—to Raghunātha dāsa; kahila—said; tomāra—your; upadeśā—insructor; kari’—as; śvarupere dīla—I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

TEXT 234

‘sādhyā’-sādhana’-tattva śīkha ināhāra sthāne
āmi tata nāhi jāni, inho yata jāne

SYNONYMS

sādhyā—duty; sādhana—how to execute it; tattva—truth; śīkha—learn; ināhāra sthāne—from him; āmi—I; tata—so much; nāhi jāni—do not know; inho—he; yata—as much as; jāne—knows.
TRANSLATION

“You may learn from him what your duty is and how to discharge it. I do not know as much as he.

TEXT 235

तथापि आमार आङ्गाय श्रद्धा यदि हय | आमार एই बाक्यে भवे करिह निर्देशय || २३५ ||

tathāpi āmāra ājñāya śraddhā yadi haya āmāra ei vākye tabe kariha niścaya

SYNONYMS

tathāpi—still; āmāra ājñāya—in My instruction; śraddhā—faith; yadi—if; haya—there is; āmāra—My; ei—these; vākye—by words; tabe—then; kariha niścaya—you can ascertain.

TRANSLATION

“Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

TEXT 236

ग्राम्यकथा ना सुनिबे, ग्राम्यवार्ता ना कहिबे | स्ताल ना खाहिबे अर स्ताल ना परिबे || २३६ ||

gramya-katha nā śunibe, grāmya-vārtā nā kahibe bhāla nā khāibe āra bhāla nā paribe

SYNONYMS

gramya-katha—ordinary talks of common men; nā śunibe—never hear; grāmya-vārtā—ordinary news; nā kahibe—do not speak; bhāla—well; nā khāibe—do not eat; āra—and; bhāla—nicely; nā paribe—do not dress.

TRANSLATION

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

TEXT 237

अमानी मानद हंश | कुंञ्चनाम सदा ल’बे | त्रजे राधाकृष्ण-सेवा मानसे करिबे || २३७ ||
SYNONYMS
amāṇī—not expecting any respect; māṇa-da—offering respect to others; haṅgā—becoming; kṛṣṇa-nāma—the holy name of the Lord; sadā—always; la’be—you should chant; vraje—in Vṛndavana; rādhā-kṛṣṇa-sevā—service to Rādhā and Kṛṣṇa; mānase—within the mind; karibe—you should do.

TRANSLATION
“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndavana.

PURPORT
Śrīla Bhaktivinoda Ṭhākura says in his Amṛta-pravāha-bhāṣya that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called grāmya-kathā. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndavana.

TEXT 238

ei ta’ saṅkṣepe āmi kailuṅ upadeśa
svarūpera ṭhāṅi ihāra pāibe viśeṣa

SYNONYMS
ei—this; ta’—certainly; saṅkṣepe—in brief; āmi—I; kailuṅ upadeśa—have given instruction; svarūpera ṭhāṅi—from Svarūpa Dāmodara; ihāra—of this instruction; pāibe—you will get; viśeṣa—all details.

TRANSLATION
“I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.
TEXT 239

त्र्ना० अभिषुणा  तरार अभिषुणा
अमानिना  मानादेना
किर्तानिया० सादा हारिः

SYNONYMS

tṛṇād api—than downtrodden grass; sunīcena—being lower; taror—than a tree; iva—indeed; sahiṣṇunā—with more tolerance; amānīnā—without being puffed up by false pride; mānadena—giving respect to all; kīrtaniyāḥ—to be chanted; sada—always; hariḥ—the holy name of the Lord.

TRANSLATION

“One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord.”

TEXT 240

এতা  সুনি রঘুনাথা সন্টাল চরণ

SYNONYMS

eta śuni'—hearing this; raghunātha—Raghunātha dāsa; candilā caraṇa—offered prayers to the lotus feet; mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; tāhre—him; kṛpā—āliṅgana—embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

TEXT 241

পুনঃ সামর্পনলোকো সমর্পন গ্রহণ

‘অন্তরকাল‘ করি সমর্পন গ্রহণ

SYNONYMS

punamsamarpilā tāhre śrūpāpār thāne

TRANSLATION

“Pūṇaḥ saṃarpaṇaḥ tāhre śrūpāpār thāne.”
punah samarpilā tānre svarūpera sthāne
‘antarāṅga-sevā’ kare svarūpera sāne

SYNONYMS
punah—again; samarpilā—handed over; tānre—him; svarūpera sthāne—to Svarūpa Dāmodara; antarāṅga-sevā—very confidential service; kare—he renders; svarūpera sāne—with Svarūpa Dāmodara.

TRANSLATION
Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT
Antarāṅga-sevā refers to service performed in one’s spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

TEXT 242
हेन-काले आईला सब गौड़ेर भक्तगण ।
पूर्ववत सबाय बहक्ता गाना
pūrvavat prabhu sabāya karilā milana

SYNONYMS
hena-kāle—at this time; āilā—came; saba—all; gaudera bhakta-gaṇa—devotees from Bengal; pūrva-vat—as formerly; prabhu—Śrī Caitanya Mahāprabhu; sabāya—every one of them; karilā milana—met.

TRANSLATION
At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

TEXT 243
सबा लाना कैला गुंडो गुंडच-मार्जन ।
sabā laňā kailā prabhu guṇḍicā-mārjana
sabā laňā kailā prabhu vanya-bhojana
SYNONYMS
sabā lañā—taking all of them; kaiñā—performed; prabhu—Śrī Caitanya Mahāprabhu; guñḍicā-mārjana—washing of the Guñḍicā temple; sabā lañā—with all of them; kaiñā—performed; prabhu—Śrī Caitanya; vanya-bhojana—eating in the garden.

TRANSLATION
As He had previously done, He cleansed the Guñḍicā temple and held a picnic feast in the garden with the devotees.

TEXT 244

ratha-yātrāya sabā lañā karīla nartana
dekhi’ raghunāṭhera camatkāra haila mana

SYNONYMS
ratha-yātrāya—during the Ratha-yātra performance; sabā lañā—taking all of them; karīla nartana—danced; dekhi’—seeing; raghunāṭhera—of Raghunāṭha dāsa; camatkāra—struck with wonder; haila—became; mana—the mind.

TRANSLATION
The Lord again danced with the devotees during the Ratha-yātra festival. Seeing this, Raghunāṭha dāsa was struck with wonder.

TEXT 245

raghunāṭha-dāsa yabe sabāre mililā
advaita-ācārya tāñre bahu kṛpā kailā

SYNONYMS
raghunāṭha-dāsa—Raghunāṭha dāsa; yabe—when; sabāre mililā—met all the devotees; advaita-ācārya—Advaita Ācārya; tāñre—unto him; bahu—much; kṛpā—mercy; kailā—did.
When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

TEXT 246

śīvānanda-sena tāhre kahena vivaraṇa
tomā laite tomāra pitā paṭhāila daśa jana

SYNONYMS
śīvānanda-sena—Śivānanda Sena; tāhre—unto him; kahena—says; vivaraṇa—description; tomā laite—to take you; tomāra pitā—your father; paṭhāila—sent; daśa jana—ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, “Your father sent ten men to take you away.

TEXT 247

tomāre paṭhāite patri paṭhāila more
jhāṅkarā ha-ite tomā nā pāṅa gela ghare

SYNONYMS
tomāre—you; paṭhāite—to send back; patri—letter; paṭhāila more—sent to me; jhāṅkarā ha-ite—from Jhāṅkarā; tomā—you; nā pāṅa—not getting; gela ghare—returned home.

TRANSLATION

“He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā.”

TEXT 248

chanti mās rahi' h填ghana gōḍḍe gela
ghun' rājvālethe pita mānṣuṣa paṭhāila
When all the devotees from Bengal returned home after staying at Jagannatha Puri for four months, Raghunatha dasa's father heard about their arrival and therefore sent a man to Sivananda Sena.

That man inquired from Sivananda Sena, “Did you see anyone in the renounced order at the residence of Sri Caitanya Mahaprabhu?”

"Govardhanera putra tetchho, nama—'raghunatha' nilacale paricaya ache tomara satha?"
SYNONYMS

govardhanera—of Govardhana; putra—the son; teňho—he; nāma—named; raghunātha—Raghunātha dāsa; nilācala—in Nilācala; paricaya āche—is there acquaintance; tomāra sātha—with you.

TRANSLATION

“That person is Raghunātha dāsa, the son of Govardhana Majumādāra. Did you meet him in Nilācala?”

TEXT 251

शिबानन्द कहे, “तेज़हो हयु प्रभुर घाणे।
परम विख्यात तेज़हो, केबा नाही जाणे॥ २५१॥

śivananda kahe, “teňho haya prabhura sthāne
parama vikhyāta teňho, kebā nāhi jāne

SYNONYMS

śivananda kahe—Śivananda Sena replied; teňho—he; haya—is; prabhura sthāne—with Lord Śri Caitanya Mahāprabhu; parama vikhyāta—very famous; teňho—he; kebā—who; nāhi jāne—does not know.

TRANSLATION

Śivananda Sena replied, “Yes, sir. Raghunātha dāsa is with Śri Caitanya Mahāprabhu and is a very famous man. Who does not know him?”

TEXT 252

স্বরূপের স্থানে তারে করিয়াছেন সমর্পন।
প্রভুর ভক্তিগণের তেঞ্চে হয় প্রাণসম।॥ ২৫২॥

svarūpera sthāne tāre kariyāchen samarpana
prabhura bhakta-ganera teňho haya prāṇa-sama

SYNONYMS

svarūpera sthāne—to Svarūpa Dāmodara; tāre—him; kariyāchen samarpana—Lord Caitanya has given charge of; prabhura—of Śri Caitanya Mahāprabhu; bhakta-ganera—of all the devotees; teņho—he; haya—is; prāṇa—the life; sama—like.
Lord Caitanya Meets Raghunatha dasa Gosvami

TRANSLATION

“Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunatha dāsa has become just like the life of all the Lord’s devotees.

TEXT 253

rātri-dīn kare teṅho nāma-saṅkīrtana
kṣaṇa-mātra nāhi chāde prabhura carana

SYNONYMS

rātri-dīn—all day and night; kare—performs; teṅho—he; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; kṣaṇa-mātra—even for a moment; nāhi chāde—does not give up; prabhura carana—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

“He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

TEXT 254

parama vairāgya tāra, nāhi bhakṣya-paridhāna
yaiche taiche āhāra kari’ rākhaye paraṇa

SYNONYMS

parama—supreme; vairāgya—renunciation; tāra—his; nāhi—not; bhakṣya—eating; paridhāna—dressing; yaiche taiche—somehow or other; āhāra kari’—eating; rākhaye paraṇa—keeps life.

TRANSLATION

“He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.
TEXT 255

After ten daṇḍas [four hours] of the night have passed and Raghunātha dāsa has seen the performance of puṣpāṇjali, he stands at the Simha-dvāra gate to beg some alms to eat.

SYNONYMS

daśa-daṇḍa—ten daṇḍas (240 minutes); rātri—night; gele—having gone; puṣpāṇjali—the puṣpāṇjali performance; dekhiyā—after seeing; sirīha-dvāre—at the Sirīha-dvāra gate; khāḍā haya—stands; āhāra lāgiyā—to get some alms for eating.

TEXT 256

“He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains.”

SYNONYMS

kehā—someone; yadi—if; deya—offers; tabe—then; karaye bhakṣaṇa—he eats; kabhu—sometimes; upavāsa—fasting; kabhu—sometimes; karaye carvaṇa—he chews.
sta śuni' sei manuṣya govardhana-sthāne
kahila giyā saba raghunātha-vivaraṇe

SYNONYMS

eta śuni’—hearing this; sei manuṣya—that messenger; govardhana-sthāne—to Govardhana Majumadāra; kahila—spoke; giyā—going; saba—everything; raghunātha-vivaraṇe—the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

TEXT 258

ṣuni’ tāṅra mātā pitā duḥkhita ha ila
putra-ṭhāṇi dravya-manuṣya pāṭhāite mana kaila

SYNONYMS

ṣuni’—hearing; tāṅra—his; mātā pitā—father and mother; duḥkhita ha ila—became very unhappy; putra-ṭhāṇi—to their son; dravya-manuṣya—articles and men; pāṭhāite—to send; mana kaila—decided.

TRANSLATION

Hearing the description of Raghunātha dāsa’s behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

TEXT 259

cāri-sāta mudrā, dui bhrtya, eka brāhmaṇa
śivānandera ṭhāṇi pāṭhāila tata-kṣaṇa
SYNONYMS

cāri-sata mudrā—four hundred coins; dui bhṛtya—two servants; eka brāhmaṇa—one brāhmaṇa; śivānandera ṭhāṇi—to Śivānanda Sena; pāṭhāila—sent; tata-kṣaṇa—immediately.

TRANSLATION

Raghunātha dāsa’s father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

TEXT 260

śivānanda kahe,—“tumi saba yāite nāribā
āmi yāi yabe, āmāra saṅge yāibā

SYNONYMS

śivānanda kahe—Śivānanda Sena said; tumi—you; saba—all; yāite nāribā—cannot go; āmi yāi—I go; yabe—when; āmāra saṅge—with me; yāibā—you will go.

TRANSLATION

Śivānanda Sena informed them, “You cannot go to Jagannātha Pūrī directly. When I go there, you may accompany me.

TEXT 261

ebe ghara yāha, yabe āmi saba calimu
tabe toma sabakare saṅge lānā yāmu

SYNONYMS

ebe—now; ghara yāha—go home; yabe—when; āmi—we; saba—all; calimu—will go; tabe—then; toma sabākāre—all of you; saṅge—with; laṅā—taking; yāmu—I shall go.

TRANSLATION

“Now go home. When all of us go, I shall take all of you with me.”
TEXT 262

ei ta' prastāve śri kavi-karnapūra
raghunātha-mahimā granthe likhilā pracura

SYNONYMS

ei ta' prastāve—in this connection; śri kavi-karnaṇapūra—the poet named Kavi-karnaṇapura; raghunātha-mahimā—the glories of Raghunātha dāsa; granthe—in his book; likhilā—wrote; pracura—much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karnaṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

TEXT 263

acāryo yadunandaḥ sumadhurah śri-vāsudeva-priyases tac-chiṣyo raghunātha ity adhigunah pranādhiko māḍrśām
śri-caitanya-krpātireka-satata-snigdhah svarūpānugo vairāgyaika-niḍhir na kasya vidito nilācale tiṣṭhatām

SYNONYMS

acāryaḥ yadunandaḥ—Yadunanda Acārya; su-madhuraḥ—very well behaved; śri-vāsudeva-priyah—very dear to Śrī Vāsudeva Datta Thākura; tat-siṣyah—his disciple; raghunāthah—Raghunātha dāsa; iti—thus; adhigunah—so qualified; prāṇa-adhikāḥ—more dear than life; māḍrśām—of all the devotees of Śrī Caitanya Mahāprabhu like me; śri-caitanya-krpā—by the mercy of Śrī Caitanya Mahāprabhu; atireka—excess; satata-snigdhah—always pleasing; svarūpānugah—following in the footsteps of Svarūpa Dāmodara; vairāgya—of renunciation; eka-niḍhir—the ocean; na—not; kasya—by whom; viditaḥ—known; nilācale—at Jagannātha Puri; tiṣṭhatām—of those who were staying.
TRANSLATION

“Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapalli. Because of Raghunātha dāsa’s transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmi is the ocean of renunciation. Who among the residents of Nilācala [Jagannātha Puri] does not know him very well?

PURPORT

This verse is from Śrī Caitanya-candrodaya-nātaka (10.3) of Kavi-karṇapūra.

TEXT 264

yah sarva-lokaika-manobhirucya
saubhāgya-bhūḥ kācīd akrṣṭa-pacyā
yatrayam aropaṇa-tulya-kālām
tat-prema-sākhi phalavān atulyah

SYNONYMS

yah—who; sarva-loka—of all the devotees in Puri; eka—foremost; manaḥ—of the minds; abhirucya—by the affection; saubhāgya-bhūḥ—the ground of good fortune; kācīt—indescribable; akrṣṭa-pacyā—perfect without tilling or perfect without practice; yatra—in which; ayam—this; aropaṇa-tulya-kālām—at the same time as the sowing of the seed; tat-prema-sākhi—a tree of the love of Śrī Caitanya Mahāprabhu; phalavān—fruitful; atulyah—the matchless.

TRANSLATION

“Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmi easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.”
PURPORT
This is the next verse from Śrī Caitanya-candroda-yā-nātaka (10.4).

TEXT 265

śivānanda yaiche sei manusye kahilā
karnāpūra sei-rūpe śloka varṇilā

SYNONYMS
śivānanda—Śivānanda Sena; yaiche—as; sei—unto the; manusye— messenger; kahilā—said; karnāpūra—the great poet Kavi-karnāpūra; sei rūpe—in that way; śloka varṇilā—composed verses.

TRANSLATION
In these verses, the great poet Kavi-karnāpūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa’s father.

TEXT 266

varṣāntare śivānanda cale nilācāle
raghunāṭhera sevaka, vipra tāṅra saṅge cale

SYNONYMS
varṣa-antare—the next year; śivānanda—Śivānanda Sena; cale nilācāle—was going to Jagannātha Puri; raghunāṭhera—of Raghunātha dāsa; sevaka—the servants; vipra—and the brāhmaṇa; tāṅra saṅge—with him; cale—go.

TRANSLATION
The next year, when Śivānanda Sena was going to Jagannātha Puri as usual, the servants and the brāhmaṇa, who was a cook, went with him.
sei vipra bhrtya, cāri-śata mudrā lañā
nilācale raghunāthe milīlā āsiyā

SYNONYMS
sei vipra—that brāhmaṇa; bhrtya—the servants; cāri-śata mudrā—four hundred coins; lañā—bringing; nilācale—at Jagannātha Puri; raghunāthe—with Raghunātha dāsa; milīlā—met; āsiyā—coming.

TRANSLATION
The servants and brāhmaṇa brought four hundred coins to Jagannātha Puri, and there they met Raghunātha dāsa.

TEXT 268

raghunātha-dāsa anīkāra nā kari'ila
dravya lañā dui-jana tāhāni rahila

SYNONYMS
raghunātha-dāsa—Raghunātha dāsa; anīkāra nā kari'ila—did not accept; dravya lañā—taking the wealth; dui-jana—two persons; tāhāni rahila—remained there.

TRANSLATION
Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

TEXT 269

tabe raghunātha kari' aneka yatana
māse dui-dina kailā prabhura nimantraṇa

SYNONYMS
tabe—at that time; raghunātha—Raghunātha dāsa; kari' aneka yatana—with great attention; māse—every month; dui-dina—two days; kailā—he made; prabhura nimantraṇa—invitation to Lord Śrī Caitanya Mahāprabhu.
At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.
māsa-dui yabe raghunātha nā kare nimantraṇa
svarūpe puchilā tabe śacīra nandana

SYNONYMS

māsa-dui—for two months; yabe—when; raghunātha—Raghunātha dāsa; nā kare nimantraṇa—does not invite; svarūpe puchilā—inquired from Svarūpa Dāmodara; tabe—at that time; śacīra nandana—the son of mother Śaci, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śaci, questioned Svarūpa Dāmodara.

TEXT 273

‘ṛghu kene āmāya nimantraṇa chāḍi’ dila?’

SYNONYMS

raghu—Raghunātha dāsa; kene—why; āmāya—to Me; nimantraṇa—invitation; chāḍi’ dila—has stopped; svarūpa kahe—Svarūpa Dāmodara replied; mane—within his mind; kichu—something; vicāra karila—he has thought.

TRANSLATION

The Lord asked, “Why has Raghunātha dāsa stopped inviting Me?” Svarūpa Dāmodara replied, “He must have reconsidered something in his mind.

TEXT 274

viśayīra dravya laṅā kari nimantraṇa
prasanna nā haya ihāya jāni prabhura mana

SYNONYMS

viśayīra dravya—things supplied by materialistic men; laṅā—accepting; kari nimantraṇa—I invite; prasanna—satisfied; nā haya—is not; ihāya—in this con-
Lord Caitanya Meets Raghunātha dāsa Gsovāmi

Text 276

nection; jāni—I can understand; prabhura mana—the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord’s mind is not satisfied by this.

TEXT 275

mora citta dravya la-ite nā haya nirmala
ei nimantrane dekhi,—‘pratiṣṭhā’-mātra phala

SYNONYMS

mora citta—my consciousness; dravya la-ite—to accept the goods; nā haya—is not; nirmala—pure; ei nimantrane—by this invitation; dekhi—I see; pratiṣṭhā—reputation; mātra—only; phala—the result.

TRANSLATION

"My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiśṇavas to partake of the prasāda, that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiśṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiśṇavas.

TEXT 276

उपरोधे प्रदृढः मोर मानेन निम्नेऽलं
ना मानिवे चंद्री हस्तबंकुड़े रूपं जनम || २७६ ||
uparodhe prabhu mora mänena nimantrana
nä mânile duḥkhi ha-ibeka mūrkha jana

SYNONYMS
uparodhe—by my request; prabhu—Lord Śrī Caitanya Mahāprabhu; mora—my; mänena—accepts; nimantrana—invitation; nä mânile—if He does not accept; duḥkhi—unhappy; ha-ibeka—will become; mūrkha jana—foolish person.

TRANSLATION
"'At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

PURPORT
Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura says that people who are advanced in learning but attached to material enjoyment, who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer prasāda to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

TEXT 277

eta vicāriya nimantrana chāḍi' dila"
šuni' mahāprabhu hāsi' balite lāgila

SYNONYMS
eta vicāriya—considering this; nimantrana—invitation; chāḍi' dila—he has stopped; šuni'—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsi'—smiling; balite lāgila—began to say.

TRANSLATION
"'Considering all these points,' Śvarūpa Dāmodara concluded, "he has stopped inviting You." Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.
TEXT 278

"विषयैर अन्न खाइले मलिन हय मन।
मलिन मन हैले नहें कुक्षेर स्मरण॥ २७८ ॥

“viṣayīra anna khaile malina haya mana
malina mana haile nahe krṣnera smarana

SYNONYMS

viṣayīra—of materialistic persons; anna—food; khaile—if one eats; malina—contaminated; haya mana—the mind becomes; malina—contaminated; mana haile—when the mind becomes; nahe—is not; krṣnera—of Lord Krṣṇa; smarana—remembrance.

TRANSLATION

“When one eats food offered by a materialistic man, one’s mind becomes contaminated, and when the mind is contaminated, one is unable to think of Krṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and sahajiyās, or so-called Vaiṣṇavas who take everything very casually, are both viṣayī, materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association—giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially. One should very carefully avoid associating with both the sahajiyās, who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or avaiṣṇavas. Their association changes the transcendental devotional service of Lord Krṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Krṣṇa.

TEXT 279

विषयैर अन्न हय ‘राजस’ निम्नत्राना।
दताह भोक्ता—गुँहार मलिन हय मन॥ २७९ ॥

viṣayīra anna haya ‘rājas’ nimantraṇa
datā, bhoktā—duṅhāra malina haya mana

SYNONYMS

viṣayīra—offered by materialistic men; anna—food; haya—is; rājas—in the mode of passion; nimantraṇa—invitation; datā—the person who offers; bhoktā—
the person who accepts such an offering; *duṇhāra*—of both of them; *malina*—contaminated; *haya mana*—the mind becomes.

**TRANSLATION**

“When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

**PURPORT**

Śrila Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

**TEXT 280**

*iṁhāra saṅkoce āmi eta dina nila bhāla haila—jāniyā āpani chāḍī dila”*

**SYNONYMS**

*iṁhāra saṅkoce*—because of his eagerness; āmi—I; *eta dina*—for so many days; *nila*—I accepted; *bhāla haila*—it is very good; jāniyā—knowing; āpani—automatically; chāḍī dila—he has given up.

**TRANSLATION**

“Because of Raghunātha dāsa’s eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice.”

**TEXT 281**

*kata dine raghunātha sinha-dvāra chāḍīlā chatre yāi’ māgiyā khāite ārambha karilā*
SYNONYMS

cata dine—after some days; raghunātha—Raghunātha dāsa; sirhha-dvāra chāḍilā—gave up standing at the gate known as Sirhha-dvāra; chatre yā’i—going to an alms booth; māgiyā—begging; khāite—to eat; ārambha karilā—he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the Sirhha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

TEXT 282

গোবিন্দ-পাশ শুনিয়ু পুছেন স্মরনেরে।
‘রघু শিক্ষা লাগিয়া’ ঠাড়ে কেনে নহে সিঙ্গহারে? ২৮২॥

govinda-pāśa śuni’ prabhu puchena svarūpere
‘raghu bhikṣā lāgi’ ṭhāḍa kene nahe sirhha-dvāre?

SYNONYMS

govinda-pāśa—from Govinda; śuni’—hearing; prabhu—Śrī Caitanya Mahāprabhu; puchena svarūpere—inquired from Svarūpa Damodara Gosvāmī; raghu—Raghunātha dāsa; bhikṣā lāgi—for begging; ṭhāḍa kene nahe—why does he not stand; sirhha-dvāre—at the Sirhha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Damodara, “Why does Raghunātha dāsa no longer stand at the Sirhha-dvāra gate to beg alms?”

TEXT 283

স্মরপ কহে, — “সিঙ্গহারে দুঃখ অনুভবিয়া।
ছত্রে মাগিয়া খায় মধ্যাহ্নকালে গিয়া।” ২৮৩॥

svarūpa kahe, —“sirhha-dvāre duḥkhha anubhaviyā
chatre māgi’ khāya madhyāhna-kāle giyā”

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; sirhha-dvāre—at the Sirhha-dvāra gate; duḥkhha anubhaviyā—feeling unhappy; chatre—at the charity booth; māgi’—begging; khāya—he eats; madhyāhna-kāle—at midday; giyā—going.
TRANSLATION

Svarūpa Dāmodara replied, “Raghuṇātha dāsa felt unhappy standing at the Sirhha-dvāra. Therefore he is now going at midday to beg alms from the charity booth.”

TEXT 284

prabhu kahe, —“bhāla kaila, chāḍila sirhha-dvāra

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhāla kaila—he has done well; chāḍila sirhha-dvāra—he has given up standing at the Sirhha-dvāra; sirhha-dvāre bhikṣā-vṛttī—to beg alms standing at the Sirhha-dvāra; veṣyāra ācāra—the behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, “He has done very well by no longer standing at the Sirhha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

TEXT 285

kim artham ayam āgacchati, ayaṁ dāsyati, anena dattam ayam aparāḥ. samety ayaṁ dāsyati, anenāpi na dattam anyah samesyati, sa dāsyati ity ādi.

SYNONYMS

kim artham—why; ayam—this person; āgacchati—is coming; ayam—this person; dāsyati—will give; anena—by this person; dattam—given; ayam—this; aparāḥ—other; sameti—comes near; ayam—this person; dāsyati—will give; anena—by this person; api—also; na—not; dattam—given; anyah—another; samesyati—will come near; saḥ—he; dāsyati—will give; iti—thus; ādi—and so on.
TRANSLATION

“‘Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.’ Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

TEXT 286

чэтре яй скра-лабха удара-барана
аня кать нэхи, сукхе кршна-санкитана”

SYNONYMS

чатре яй—going to the booth for free food distribution; скра-лабха—with whatever is obtained; удара-барана—filling the belly; аня—other; кать—talk; нэхи—there is not; сукхе—happily; кршна-санкитана—chanting the Hare Кршна mahā-mantra.

TRANSLATION

“If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Кршна mahā-mantra.”

TEXT 287

эта бали’ танре пунав ряса карила
‘говарданера шила, ‘гунья-мала’ танре дила”

SYNONYMS

эта бали’—saying this; танре—unto him; пунав—again; ряса карила—gave something in mercy; говарданера шила—a stone from Govardhana Hill; гунья-мала—a garland of small conchshells; танре дила—delivered to him.
After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

Previously, when Saṅkarānanda Sarasa was returned from Vṛndāvana, he had brought the piece of stone from Govardhana and also the garland of conchshells.

He presented Śrī Caitanya Mahāprabhu these two items—the garland of conchshells and the stone from Govardhana Hill.
290

dui apūrva-vastu pāñā prabhu tuṣṭa hailā
smaranera kāle gaie pare guṇijā-mālā

SYNONYMS

dui—two; apūrva-vastu—uncommon things; pāñā—getting; prabhu—Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā—became very happy; smaranera kāle—at the time of remembering (when He was chanting Hare Kṛṣṇa); gale—on the neck; pare—wears; guṇijā-mālā—the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

291

govardhana-sīlā prabhu hṛdaye-netre dhare
kabhu nāsāya ghrāṇa laya, kabhu śire kare

SYNONYMS

govardhana-sīlā—the stone from Govardhana Hill; prabhu—Śrī Caitanya Mahāprabhu; hṛdaye—on the heart; netre—on the eyes; dhare—puts; kabhu—sometimes; nāsāya—with the nose; ghrāṇa laya—smells; kabhu—sometimes; śire kare—He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.
netra-jale sei śilā bhije nirantarā
śilāre kahena prabhu — ‘kṛṣṇa-kalevara’

SYNONYMS

netra-jale—by the tears of His eyes; sei—that; śilā—stone; bhije—remains wet; nirantarā—always; śilāre—the stone; kahena—says; prabhu—Śrī Caitanya Mahāprabhu; kṛṣṇa-kalevara—the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, ‘This stone is directly the body of Lord Kṛṣṇa.’

TEXT 293

एइमता तिनवत्सर शिला-माला धरिला ।
तुष्ट हाथा शिला-माला रघुनाथे दिला ॥ २९३ ॥

ei-mata tina-vatsara śilā-mālā dharilā
tuṣṭa hañā śilā-mālā raghunāthe dilā

SYNONYMS

ei-mata—in this way; tina-vatsara—for three years; śilā-mālā—the stone and the garland of conchshells; dharilā—He kept; tuṣṭa hañā—when He became very happy; śilā-mālā—the stone and the garland; raghunāthe—to Raghunātha dāsa; dilā—He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

TEXT 294

প্রভু কহে,—‘এই শিলাকৃষ্ণের তিব্বৎ ।
ইহার সেবা কর তুমি করিয়া আত্মা ॥ ২৯৪ ॥

prabhu kahe,—“ei śilā kṛṣṇera vigraha
inhāra sevā kara tumī kariyā āgraha

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei śilā—this stone; kṛṣṇera vigraha—the form of Lord Kṛṣṇa; inhāra—of this; sevā—worship; kara—do; tumī—you; kariyā āgraha—with great eagerness.
Lord Caitanya Meets Raghunātha dāsa Gosvāmī

TRANSLATION
Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, “This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness.”

PURPORT
Śrila Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāṣya that in the opinion of Śrī Caitanya Mahāprabhu, the govardhana-śilā, the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a brāhmaṇa, Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is nāraki, or hellish. As stated in the Padma Purāṇa, arcy viṣṇau śīlādhihi guruṣu nara-maṭir vaiṣṇave jāti-buddhiḥ...yasya vā nāraki saḥ: “One who considers the arca-mūrti (the worshipable Deity of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence.” If one thinks that the worshipable salagrama-śila is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the bhakti cult all over the world is a member of a particular caste or material division of society, he is considered a nāraki, a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the govardhana-śilā, the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. In this way one can be saved; otherwise, one is surely awaiting a hellish life.

TEXT 295

एँ शिलार कर भूमि सांस्थिक पूजन।
अचिरां पाबे भूमि कङ्काणश्रेष्ठम्॥ २९५ ॥

ei śilāra kara tumī sāttvika pūjana
acirāt pābe tumī kṛṣṇa-prema-dhana

SYNONYMS

ei śilāra—of this stone; kara—do; tumī—you; sāttvika pūjana—worshiping like a perfect brāhmaṇa, or in the mode of goodness; acirāt—very soon; pābe tumī—you will get; kṛṣṇa-prema—ecstatic love of Kṛṣṇa; dhana—wealth.
TRANSLATION

Śrī Caitanya Mahāprabhu continued, “Worship this stone in the mode of goodness like a perfect brähmana, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

TEXT 296

एक कुंज जल आर तुलसी-मण्डली ।
सांविक-सेवा एि— शुद्धभावे करि॥ २९६ ॥

eka kunjā jala āra tulasī-mañjari
sattvika-sevā ei—śuddha-bhāve kari

SYNONYMS

eka—one; kunjā—jug; jala—water; āra—and; tulasī-mañjari—flowers of the tulasī tree; sattvika-sevā—worship in goodness; ei—this; śuddha-bhāve—in complete purity; kari—performing.

TRANSLATION

“For such worship, one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.

TEXT 297

दुई दिक्के दुई पट्रा मध्ये कोमल मण्डली ।
एि माता आठ मण्डली दिबे श्रद्धा करि’॥ २९७ ॥

dui-dike dui-patra madhye komala mañjari
ei-mata aṣṭa-mañjari dibe śraddhā kari’

SYNONYMS

dui-dike—on two sides; dui-patra—two tulasī leaves; madhye—within; komala mañjari—very soft tulasī flower; ei-mata—in this way; aṣṭa-mañjari—eight tulasī flowers; dibe—you should offer; śraddhā kari’—with faith and love.

TRANSLATION

“With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower.”
TEXT 298

śrī-haste śilā diya ājñā dila
ānande raghunātha seva karite lāgilā

SYNONYMS
śrī-haste—by His own transcendental hand; śilā—the stone from Govardhana Hill; diya—delivering; ājñā—this order; dila—He gave; ānande—in great happiness; raghunātha—Raghunatha dāsa; seva karite lāgilā—began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand. As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

TEXT 299

ekā-vitasti duī-vastra, piṅḍā eka-khāṇī
svarūpa dīlena kuṇjā ānibāre pāṇi

SYNONYMS
ekā-vitasti—about six inches long; duī-vastra—two cloths; piṅḍā eka-khāṇī—one wooden platform; svarūpa dīlena—Svarūpa Dāmodara Gosvāmī delivered; kuṇjā—a jug; ānibāre pāṇi—for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

TEXT 300

aḥasaṁ rādhā-tātan kṛṣṇa pūjana
pujā-kāle dekhe śilāy ‘tujgeśwaraṇ’

300
ei-mata raghunātha kareṇa pūjana
pūjā-kāle dekhe śilāya 'vrajjendra-nandana'

SYNONYMS

ei-mata—in this way; raghunātha—Raghunātha dāsa Gosvāmī; kareṇa pūjana—worships; pūjā-kāle—while worshipping; dekhe—he sees; śilāya—in the stone from Govardhana; vrajjendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshipping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

TEXT 301

‘प्रभुर स्वहस्तदत्त गोवर्धन-शिला।
इद चिन्तित रघुनाथो ग्रेहे भासि’ गोल।’ || 301 ||

‘prabhura svahasta-datta govardhana-śilā
ei cinti’ raghunātha preme bhāsi’ gela

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; sva-hasta—own hand; datta—handed over by; govardhana-śilā—the stone from Govardhana Hill; ei cinti’—thinking this; raghunātha—Raghunātha dāsa; preme—in ecstatic love; bhāsi’ gela—became overflooded.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu, Raghunātha dāsa was always overflooded with ecstatic love.

TEXT 302

जल-तुलसी-सेवाय तांत्र यत्त सुखोत्सव।
यो डोषापेशचार-पुजय तत्त सुख नय।’ || 302 ||

jala-tulasira sevāya tāṇra yata sukhojaya
śoḍaśopacāra-pūjāya tata sukha naya
SYNONYMS

jala-tulasira sevaya—by worshiping with water and tulasi; tānra—his; yata—as much as; sukha-udaya—rise of transcendental happiness; śoḍaśa-upacāra-pūjāya—by worshiping with sixteen kinds of paraphernalia; tata—so much; sukha—happiness; naya—is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasi is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

TEXT 303

এইমত কত দিন করেন পূজনে।
তবে স্বরূপ-গোসাঁচির তাঁরে কহিলা কচন || ৩০৩ ||

ei-mata kata dina karena pūjana
tabe svarūpa-gosāñi tāhare kahilā vacana

SYNONYMS

ei-mata—in this way; kata dina—for some days; karena pūjana—he worshiped; tabe—at that time; svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmi; tāhare—to him; kahilā vacana—said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

TEXT 304

"অষ্টা-কৌদির খাজা-সদ্ভেশ কর সম্পর্ণ ।
প্রজা করি তীলে, সেই অম্বুরের সম ||" ৩০৪ ||

"aṣṭa-kauḍīra khājā-sandeśa kara samarpāṇa
śraddhā kari’ dile, sei amṛtera sama

SYNONYMS

aṣṭa-kauḍīra—costing eight kauḍis; khājā-sandeśa—khājā and sandeśa sweet-meats; kara samarpāṇa—offer; śraddhā kari’—with love and faith; dile—if you offer; sei—that; amṛtera sama—just like nectar.
“Offer the Govardhana stone eight kauḍis worth of the first-class sweetmeats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar.”

**SYNONYMS**
- **tabe**—then; **aṣṭa-kauḍira**—costing eight kauḍis; **khājā**—the sweetmeat named khājā; **kare samarpana**—offers; **svarūpa-ājñāya**—by the order of Svarūpa Dāmodara; **govinda**—the personal servant of Śrī Caitanya Mahāprabhu; **tāhā**—that; **kare samādhāna**—arranges.

**TRANSLATION**
Raghunātha dāsa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

**SYNONYMS**
- **raghunātha**—Raghunātha dāsa Gosvāmī; **sei śīlā-mālā**—that stone; **mālā**—garland; **yabe**—when; **pālā**—he got; **gosānīra**—of Śrī Caitanya Mahāprabhu; **abhiprāya**—intention; **ei**—this; **bhāvanā karīla**—he thought.

**TRANSLATION**
When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord’s intention. Thus he thought as follows.
Lord Caitanya Meets Raghunātha dāsa Gosvāmī

TEXT 307

“śīlā diya gosānī samarpālā ‘govardhane’.
Guru mālā diya diya ‘rādhikā-caranē’

“śīlā diya gosānī samarpālā ‘govardhane’
guṇāj-mālā diya diya ‘rādhikā-caranē’

SYNONYMS
śīlā diya—by offering this stone; gosānī—Sri Caitanya Mahāprabhu; samarpālā—offered; govardhane—a place near Govardhana Hill; guṇāj-mālā—by offering the garland of small conchshells; diya—offered; rādhikā-caranē—shelter at the lotus feet of Śrīmati Rādhārāṇī.

TRANSLATION

“By offering me the govardhana-śīlā, Śri Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmati Rādhārāṇī.”

TEXT 308

ānande raghunāthera bāhya vismaṇa
kāya-mane sevilena gaurāṅga-caranā

SYNONYMS
ānande—in transcendental bliss; raghunāthera—of Raghunātha dāsa; bāhya vismaṇa—forgetting everything external; kāya-mane—by mind and body; sevilena—served; gaurāṅga-caranā—the lotus feet of Śri Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śri Caitanya Mahāprabhu with his body and mind.

TEXT 309

ānande gurugurunāthera ke kariye leka?
yagunāthera nityam—men pāśānēr rēka

“By offering me the govardhana-śīlā, Śri Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmati Rādhārāṇī.”

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śri Caitanya Mahāprabhu with his body and mind.

“śīlā diya gosānī samarpālā ‘govardhane’
guṇāj-mālā diya diya ‘rādhikā-caranē’

SYNONYMS
śīlā diya—by offering this stone; gosānī—Sri Caitanya Mahāprabhu; samarpālā—offered; govardhane—a place near Govardhana Hill; guṇāj-mālā—by offering the garland of small conchshells; diya—offered; rādhikā-caranē—shelter at the lotus feet of Śrīmati Rādhārāṇī.

TRANSLATION

“By offering me the govardhana-śīlā, Śri Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmati Rādhārāṇī.”

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śri Caitanya Mahāprabhu with his body and mind.

“śīlā diya gosānī samarpālā ‘govardhane’
guṇāj-mālā diya diya ‘rādhikā-caranē’

SYNONYMS
śīlā diya—by offering this stone; gosānī—Sri Caitanya Mahāprabhu; samarpālā—offered; govardhane—a place near Govardhana Hill; guṇāj-mālā—by offering the garland of small conchshells; diya—offered; rādhikā-caranē—shelter at the lotus feet of Śrīmati Rādhārāṇī.

TRANSLATION

“By offering me the govardhana-śīlā, Śri Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmati Rādhārāṇī.”

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śri Caitanya Mahāprabhu with his body and mind.

“śīlā diya gosānī samarpālā ‘govardhane’
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SYNONYMS
śīlā diya—by offering this stone; gosānī—Sri Caitanya Mahāprabhu; samarpālā—offered; govardhane—a place near Govardhana Hill; guṇāj-mālā—by offering the garland of small conchshells; diya—offered; rādhikā-caranē—shelter at the lotus feet of Śrīmati Rādhārāṇī.

TRANSLATION

“By offering me the govardhana-śīlā, Śri Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmati Rādhārāṇī.”

Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śri Caitanya Mahāprabhu with his body and mind.
ananta guṇa raghunāṭhera ke karibe lekhā?
raghunāṭhera niyama, —yena pāṣānera rekha

SYNONYMS
ananta guṇa—unlimited transcendental attributes; raghunāṭhera—of Raghunāṭha dāsa; ke—who; karibe lekhā—can write; raghunāṭhera—of Raghunāṭha dāsa; niyama—the strict regulative principles; yena—like; pāṣānera rekha—lines on a stone.

TRANSLATION
Who could list the unlimited transcendental attributes of Raghunāṭha dāsa? His strict regulative principles were exactly like lines on a stone.

PURPORT
The words pāṣānera rekha are very significant. Raghunāṭha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunāṭha dāsa Gosvāmī could not be changed under any circumstances.

TEXT 310
sāde sāta prahara yāya kirtana-smaraṇe
āhāra-nidrā cāri danda seha nahe kona dine

SYNONYMS
sāde sāta prahara—7.5 praharas (one prahara equals three hours); yāya—is spent; kirtana-smaraṇe—in chanting the Hare Krṣṇa mahā-mantra and remembering the lotus feet of Krṣṇa; āhāra-nidrā—eating and sleeping; cāri danda—four dandas (one danda equals twenty-four minutes); seha—that; nahe—is not; kona dine—some days.

TRANSLATION
Raghunāṭha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Krṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.
TEXT 311

vairāgyera kathā tānra adbhuta-kathana
ājanma nā dila jihvāya rasera sparśana

SYNONYMS
vairāgyera—of the renunciation; kathā—talks; tānra—of him; adbhuta-kathana—wonderful topics; ājanma—from birth; nā dila—did not allow; jihvāya—to the tongue; rasera sparśana—tasting.

TRANSLATION
Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

TEXT 312

chīṇḍā kāṇi kāṇṭhā vinā nā pare vasana
sāvadhāne prabhura kālia ājñāra pālana

SYNONYMS
chīṇḍā kāṇi—a small torn cloth; kāṇṭhā—a patchwork cotton wrapper; vinā—except; nā pare—does not wear; vasana—clothing; sāvadhāne—with great care; prabhura—of Śrī Caitanya Mahāprabhu; kālia—performed; ājñāra pālana—execution of the order.

TRANSLATION
He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT
The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and
Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

**TEXT 313**

**Prāṇa-rakṣā lāgi’ ye bā kareṇa bhakṣaṇā**

Tāhā khāṇā āpānāke kahe nirveda-vacana

**SYNONYMS**

prāṇa-rakṣā lāgi’—to maintain life; ye bā—whatever; kareṇa bhakṣaṇā—he ate; tāhā khāṇā—eating that; āpānāke—to himself; kahe—said; nirveda-vacana—words of reproach.

**TRANSLATION**

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

**TEXT 314**

**Atmānāṁ ced vijāniyat pariṣuddhatāpayaḥ:**

Kim icchan kasya vā hetoṁ deham puṣṭāti lampatāḥ

**SYNONYMS**

atmānāṁ—the soul; cet—if; vijāniyat—one understands; param—supreme; jñāna—by knowledge; dhūta—thrown off; āśayaḥ—material desires; kim—what; icchan—desiring; kasya—what; vā—or; hetoṁ—for reason; deham—the material body; puṣṭāti—maintains; lampatāḥ—debauchee.

**TRANSLATION**

“If one’s heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should
such a person act like a debauchee by trying very carefully to maintain his material body?”

PURPORT

This verse (Bhag. 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder’s liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, deha-smṛti nāḥī yāra, saṁsāra bandhana kāhānī tāra. One who is spiritually situated does not think that he is the body. Therefore he can transcendently execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

TEXT 315

prasādānna pasārīra yata nā vikāya
dui-tina dina haile bhāta saḍī' yāya

SYNONYMS

prasāda-anna—food of Jagannātha; pasārīra—of the shopkeepers; yata—as much as; nā vikāya—is not sold; duī-tina dina—two and three days; haile—after; bhāta—the rice; saḍī' yāya—becomes decomposed.

TRANSLATION

Lord Jagannātha’s prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days.

TEXT 316

sirhha-dvāre gābhi-āge sei bhāta dāre
saḍā-gandhe tailaṅgi-gāi khāite nā pāre

SYNONYMS

sirhha-dvāre—at the gate known as Sirhha-dvāra; gābhi-āge—in front of the cows; sei bhāta—that food; dāre—they throw; saḍā-gandhe—because of a rotten smell; tailaṅgi-gāi—the cows from Tailaṅga; khāite nā pāre—cannot eat.
TRANSLATION
All the decomposed food is thrown before the cows from Tailaṅga at the Sirīṅha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

TEXT 317

সেই ভাত রথুলাখ রাত্রে ঘরে আনি’।
ভাত পাখালিয়া। ফেলে ঘরে দিয়া বছ পাণি ॥ ৩১৭॥

sei bhāta raghunāṭha rātre ghare āni’
bhāta pākhāliyā phele ghare diyā bahu pāṇi

SYNONYMS
sei bhāta—that rejected rice; raghunāṭha—Raghunāṭha dāsa; rātre—at night; ghare āni’—bringing home; bhāta—the rice; pākhāliyā—washing; phele—throws; ghare—at home; diyā—putting; bahu pāṇi—much water.

TRANSLATION
At night Raghunāṭha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

TEXT 318

ভিতরের দৃঢ যেই মাজি ভাত পায়।
লবণ দিয়া রথুলাখ সেই অন্ন খায় ॥ ৩১৮॥

bhitarera dṛḍha yei māji bhāta pāya
lavaṇa diyā raghunāṭha sei anna khāya

SYNONYMS
bhitarera—within; dṛḍha—the harder portion; yei—which; māji—the core; bhāta—rice; pāya—he gets; lavaṇa diyā—with a little salt; raghunāṭha—Raghunāṭha dāsa Gosvāmī; sei anna—that rice; khāya—eats.

TRANSLATION
Then he ate the hard inner portion of the rice with salt.

TEXT 319

একদিন সন্ধ্যা তাহ। করিতে দেখিল।।
হাসিয়া তাহার কিছু মাগিয়া। খাইল। ॥ ৩১৯॥
eka-dina svarūpa tāhā karite dekhilā
hāsiyā tāhāra kichu māgiyā khāiilā

SYNONYMS
eka-dina—one day; svarūpa—Svarūpa Dāmodara Gosvāmī; tāhā—that; karite—doing; dekhilā—saw; hāsiyā—smiling; tāhāra—of that; kichu—some; māgiyā khāiilā—he begged and ate.

TRANSLATION
One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

TEXT 320
ব্রহ্ম কহে,—"ঐতে অমৃত খাও নিতি-নিতি।
আমাসবায় নাহি দেহ’,—কি তোমার প্রকৃতি?"

svarūpa kahe, —“aiche amrta khāo niti-niti
āmā-sabāya nāhi deha’, —ki tomāra prakṛti?”

SYNONYMS
svarūpa kahe—Svarūpa Dāmodara said; aiche—such; amrta—nectar; khāo—you eat; niti-niti—daily; āmā-sabāya—to us; nāhi deha’—you do not offer; ki—what; tomāra—your; prakṛti—nature.

TRANSLATION
Svarūpa Dāmodara said, “You eat such nectar every day, but you never offer it to us. Where is your character?”

TEXT 321
গোবিন্দের মুখে প্রভু সে বার্তা শুনিল।
আর দিন আসি প্রভু কহিতে লাগিলাম।॥ ৩২১ ॥

govindera mukhe prabhu se vārtā śunilā
āra dina āsi’ prabhu kahite lāgilā

SYNONYMS
govindera mukhe—from the mouth of Govinda; prabhu—Śrī Caitanya Mahāprabhu; se vārtā—that news; śunilā—heard; āra dina—the next day; āsi’—coming; prabhu—Śrī Caitanya Mahāprabhu; kahite lāgilā—began to say.
TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

TEXT 322

kāṅhā vastu khāo sabe, more nā deha’ kene?’
eta bali’ eka grāsa karilā bhakṣane

SYNONYMS

kāṅhā—what; vastu—things; khāo—you eat; sabe—all; more—to Me; nā deha’ kene—why do you not give; eta bali’—saying this; eka grāsa—one morsel; karilā bhakṣane—ate.

TRANSLATION

“What nice things are you eating? Why don’t you give anything to Me?” Saying this, He forcibly took a morsel and began to eat.

TEXT 323

āra grāsa laite svarūpa hátete dharilā
‘tava yogya nahe’ bali’ bale kāḍi’ nilā

SYNONYMS

āra—another; grāsa—morsel; laite—taking; svarūpa—Svarūpa Dāmodara; hátete—the hand; dharilā—caught; tava—for You; yogya—fit; nahe—is not; bali’—saying; bale—by force; kāḍi’—snatching; nilā—he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, “It is not fit for You.” Thus he forcibly took the food away.
Lord Caitanya Mahaprabhu said, “Of course, every day I eat varieties of prasada, but I have never tasted such nice prasada as that which Raghunatha is eating.”

Thus Sri Caitanya Mahaprabhu performed many pastimes at Jagannatha Puri. Seeing the severe penances performed by Raghunatha dasa in the renounced order, the Lord was greatly satisfied.
In his own poem known as the Gauranga-stava-kalpavrukṣa, Raghunātha dāsa has described his personal deliverance.

TEXT 327

mahā-sampad-daśād api patitam uddhṛtya kṛpaya
svarūpe yaḥ sviye kujanam api māṁ nyasya muditaḥ
uro-guṇja-hārāḥ priyam api ca govardhana-śilāṁ
dadau me gaurāṅgo hṛdaye udayan māṁ madayati

SYNONYMS

mahā-sampat—of profuse material opulence; dāvat—from a forest fire; api—although; patitam—fallen; uddhṛtya—delivering; kṛpaya—by mercy; svarūpe—unto Śvarūpa Dāmodara Gosvāmī; yaḥ—He who (Lord Śrī Caitanya Mahāprabhu); sviye—His personal associate; ku-janam—low person; api—although; māṁ—me; nyasya—having delivered; muditaḥ—pleased; uṛah—of the chest; guṇja-hāram—the garland of conchshells; priyam—dear; api—although; ca—and; govardhana-śilāṁ—a stone from Govardhana Hill; dadau—delivered; me—to me; gaurāṅgaḥ—Lord Gaurāṅga; hṛdaye—in my heart; udayan—by manifesting; māṁ—me; madayati—maddens.

TRANSLATION

“Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Śvarūpa Dāmodara, His per-
sonal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him.”

PURPORT
This verse is from Śrī Gaurāṅga-stava-kalpa-vṛkṣa (11), written by Raghunātha dāsa Gosvāmī.

TEXT 328

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.
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.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, describing Lord Caitanya’s meeting with Raghunātha dāsa Gosvāmī.
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.

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1-2, 117, 126, 158, 203-204, 215, 291, 310

Anubhāṣya (Bhaktisiddhānta Sarasvatī), 232, 337

Bhagavad-gitā, 85, 86, 173, 176, 194, 291

Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), 108, 164-165

Bhakti-ratnakara (Narahari Cakravartī), 108, 110

Bhakti-sandarbha (Śrīva Gosvāmī), 35-36, 304

Bhāvārtha-dīpikā (Śrīdhara Svāmī), 183

Brahma-saṁhitā, 292-293

Brhad-bhāgavatāmṛta (Sanātana Gosvāmī), 36, 106

Garuḍa Purāṇa, 96

Gaurāṅga-stava-kalpavrksa (Raghunātha dāsa Gosvāmī), 352-353

Hari-bhakti-vilāsa (Sanātana Gosvāmī), 107, 108, 303-304

Kalyāṇa-kalpataru (Bhaktivinoda Ṭhākura), 82

Kūrma Purāṇa, 181

Nāmāṣṭaka (Rūpa Gosvāmī), 36

Padma Purāṇa, 92, 175, 337

Śikṣāṣṭaka (Caitanya Mahāprabhu), 37

355
Sri Caitanya-caritamrta

Sri Caitanya-candrodaya-nataka (Kavi-Karnapura),

Glossary

A

Ācārya—one who teaches by example.
Acintya-bhedābheda-tattva—Lord Caitanya’s “simultaneously one and different” doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.
Ahaṅgrahopāsaka-māyāvādi—a person engaged in fruitive activities or a person interested only in sense gratification.
Ajña—a description of Kṛṣṇa indicating that nothing is unknown to Him.
Anamra—one who offers obeisances to no one.
Antaraṅga-sevā—service performed in one’s spiritual body.
Anurāsa—imitation transcendental mellows.
Aparāsa—opposing transcendental mellows.
Arca-mūrti—worshipable Deity of Lord Viṣṇu.
Āśramas—the four spiritual orders of life—brahmācārya, grāhastha, vanaprāśtha and sannyāsa.
Aṣṭānga-yoga—the mystic yoga system to control the senses.
A-tattva-jña—one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme Personality of Godhead.

B

Baddha-jña—a conditioned soul who distinguishes between the Lord’s body and soul.
Bhagavān—one who possesses all opulences in full.
Bālīśa—innocent, as a young boy.
Bandhu-ham—the killer of māyā.
Brahmaloka—topmost planet in this universe.
Brahman—the all-pervading impersonal aspect of Kṛṣṇa.
Brahma-bhūta—stage of realization at which one becomes joyful knowing he is not the body.
Brāhmaṇaḥs—the intelligent class of men.

C

Candra—all eaters.
Catuḥsama—mixture of sandalwood pulp, camphor, aguru, and musk.

D

Dakṣīṇa—an offering made by the disciple to the spiritual master at the time of initiation.
Deva-dāsis—māhāris, professional dancing and singing girls trained to dramatize Vaiṣṇava ideology.

Dola-yātrā ceremony—swing festival for the Deities.

Durgā-manḍapa—the place in a house where mother Durgā is worshiped.

G

Gosvāmī—one who controls his sense gratification and serves Caitanya.

Govardhana-śilā—a stone from Govardhana hill in Vṛndāvana which is worshipable as Kṛṣṇa Himself.

Grāmya-kathā—talk concerning family life.

Grāmya-kavi—one who writes only about the relationship between man and woman.

Grham andhakūpam—family affection.

Gṛha—ha—a householder who follows the rules of saintly life.

Gṛhavrata—one who is attached to living in a comfortable home although it is actually miserable.

Gṛhavrata—those determined to continue following the materialistic way of life.

Guru—spiritual master.

Impersonal monism—philosophy that everything is one, and that the Absolute Truth is not a person.

Indra—the King of heaven.

J

Jagad-guru—the spiritual master of the entire world.

Jñāna—knowledge.

Jñāni—a transcendentalist interested in speculative philosophy.

K

Kaniṣṭha-adhikārī—lowest class of devotee.

Karma—fruitive work, for which one must accept good or bad reactions.

Karma-bandanaḥ—bondage to the reactions of fruitive activities.

Karmī—a fruitive worker.

Khāja—a kind of light sweetmeat.

Kṛṣṇa-kathā—topics of Kṛṣṇa.
Glossary

M

Mahā-mantra—the great chanting of deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Martya—a description of Kṛṣṇa indicating that because of His affection for His devotees, He appears like an ordinary human being.
Māyā—illusion; Kṛṣṇa’s external energy.

N

Nāraki—candidate for hellish life.

P

Pandīta—one greatly learned in the Vedānta-sūtras.
Pandīta-māṇī—word indicating that Kṛṣṇa is honored even by learned scholars.
Paramahārāṇa—topmost swanlike devotee.
Paramātma—Supersoul; Kṛṣṇa as He is present within every heart and every atom.
Prabhū-datta deśa—place of residence given by the spiritual master or Lord Kṛṣṇa.
Praharā—three hours.
Prākṛta-sahajiyā—materialistic so-called devotees who take everything very lightly.
Prasāda—the mercy of the Lord; or foodstuffs offered to Him.
Prūṇastra—the eighteen very old books which are histories of this and other planets.
Puruṣa-adhama—the Personality of Godhead, under whom all other persons remain.
Puṣpa-añjali—the ceremony of offering flowers to the Lord.

R

Rasa—mellow.
Rāsa-līlā—Kṛṣṇa’s pastime of dancing with the gopīs.
Ratha-yātra festival—Lord Jagannātha’s car festival.

S

Sac-cid-ānanda-vigraha—the form of eternality, bliss and knowledge—characteristic of Kṛṣṇa.
Sahajiyās—See: Prākṛta-sahajiyās.
Sajātiyāsaya-snigdha—pleasing to the same class of people.
Śālagrama-śilā—a special stone worshipable as Lord Viṣṇu.
Sandeśa—a delicate sweetmeat made with curd and sugar.
Sannyāsi—one in the renounced order of life.
Sarasvati—goddess of learning.
Śariri—the owner of the body.
Śāstra—revealed scripture.
Śīrṣa-dvāra—the main gate of the Jagannātha temple.
Śūdra—the working or servant class of men.
Śvapaca—lowborn person.
Śvarāt—independent quality of the Supreme Lord.

T

Tulasi—a great devotee in the form of a plant. This plant is very dear to the Lord, and its leaves are always offered to His lotus feet.

U

Upala-bhoga—morning refreshments offered to the Deity.
Uparasa—submellows.
Uttama-sloka—name of Kṛṣṇa which means “one who is praised by sublime prayers.”

V

Vācāla—a person who can speak according to Vedic authority.
Vairāgī—a person in the renounced order of life.
Vaiśṇava-aparādha—an offense to the devotee of Kṛṣṇa.
Varnas—the social orders—brāhmaṇa, kṣatriya, vaiśya and śūdra.
Viśayis—blind materialistic enjoyers.
Vṛndāvana—the site of Kṛṣṇa’s transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.

Y

Yadvā-tadvā kavi—one who writes poetry without proper knowledge.
Yoga—process of linking with the Supreme Lord.
Yogi—one who practices faithfully a system of yoga.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ए ऐ ओ औ

• म (anusvāra) • न (candra-bindu) • ह (visarga)

Consonants

Gutterals: क का ख क्ख ग गा घ घा ङ ङा

Palatals: च चा छ छा ज जा झ झा ञ ञा

Cerebrals: ट टा ठ ठा ड डा ढ ढा ण णा

Dentals: त ता थ था द दा ध धा न ना

Labials: प पा फ फा ब बा भ भा म मा

Semivowels: य या र रा ल ला ब बा

Sibilants: श शा ष षा स सा ह हा

Vowel Symbols

The vowels are written as follows after a consonant:

ता ती तु तू त्र त्रे तै तो तौ तौ

For example: का की कि कु कू कृ क्र के के का को को कौ कौ
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{vir}āma (\text{퉒}) \) indicates that there is no final vowel. \( \text{k} \)

The letters above should be pronounced as follows:

- \( a \) - like the \( o \) in hot; sometimes like the \( o \) in go; final \( a \) is usually silent.
- \( ā \) - like the \( a \) in far.
- \( i, ī \) - like the \( ee \) in meet.
- \( u, ē \) - like the \( u \) in rule.
- \( r, ī \) - like the \( ri \) in rim.
- \( ū \) - like the \( oi \) in boil.
- \( o \) - like the \( o \) in go.
- \( au \) - like the \( ow \) in owl.
- \( r, ā \) - like the \( aɪ \) in pain; rarely like \( e \) in bet.
- \( ai \) - like the \( oi \) in boil.
- \( o \) - like the \( o \) in go.
- \( au \) - like the \( ow \) in owl.

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 *Sri Caitanya-caritāmṛta*. In the first column the transiteration 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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Sri Caitanya-caritamrta

Jpanara gu(la nahi apane kahaya"

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apanare hay a mora amanya-samana
Jpanara katha para-muQc;/e dena ani'
apanara krtya lagi' kaila nivedane
apana-uddhara ei raghunatha-dilsa

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6.314
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5.109
5.92
'bhiigavata-sandarbha'-nama kai/a grantha4.229
bhagavata-siddhantera tahan paiya para
4.229
bhiigye lomiira kr$Qa-katha sunite haya mana 5.8

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6.52
4:116

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4.79
4.219
6.124
6.119
6.121

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atmanam ced vijaniyat
atma-smrti nahi, kahan janiba dina-5e$a
avatara-kafya prabhura-nama-pracare
'avidya-nasaka-'bandhu-han 'aya, aya, aji lora karimu daQc;/ana"
ayogya mui nivedana karite kari bhaya

apane acare deha, na kare pracara
Jpane na jane, putali kiba nace gaya!
apane prasna kari' pache karena siddhan!a
apane sri-mukhe prabhu var(le
apani pradyumna-misra-saha haya 'srota'

4.102
4.85
5.64
5.160
5.85

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B
bac;la bac;la loka vasi/a maQc;/a/i-racane
bac;la bac;la mrt-kuQc;/ika anaila panca sate

apani sri-mukhe more kara upadesa"
aparadha-bhaye tenha mi/ite na ail a
aparadha haya mora, nahika nistara
'aprakrta' deha bhaktera 'cid-ananda-maya'
aprakrta-deha tamara 'prakrta' kabhu naya

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4.148
4.139
4.191
4.173

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bahiranga-jfiane tomare nil kari stavana
bahire devi-maQc;/ape kariyachena sayane
bahire durga-maQc;/ape yana karena sayana
bah ire na prakasaya bhakta-duhkha-bhaye
biihuc;liyii sei dasa jana ai/a ghara

aprakrta-dehe tanra caraQa bhajaya
ilra ardheka ghanavrta-dugdhete chani/a
ara dina asi' prabhu kahite lagila
ara dina haite 'pu$pa-afija/i' dekhiya
ara dina jagadananda sanatanere mi/i/a

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"bahu-k$aQa ailii, more keha nil kahi/a
bahu-sammana kari' misre vidaya di/a
balabhadra-bha!!a-sthane saba likhi' nila
balatkare dhari, prabhu kaila a/ingana
balatkare prabhu tanre alingana kaila

ara dina mahaprabhu mi/ibare ai/ii
ara dina misra aila prabhu-vidyamane
ara dina raghunatha svarupa-caraQe
ara eka kariyiicha parama
ara eka kathil ray a kahi/a amare

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'balisa'-tathapi 'sisu-praya'
'bandhe sabare'-tate avidya
banga-desi eka vipra prabhura carite
'bJpa-jyethiire ana', nahe paiba yatana
bara bara ni$edhena, tabu kare alingana

ara eka 'svabhiiva' gaurera suna, bhakta-gaQa
ars gramiintara haite samagri ani/a
ara grasa /aile svarupa hatete dharila
ara tina kuQc;/ikaya ava5e$a chi/a
ara yata grantha kaila, taha ke kare gaQana

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bara dine ca/i' ge/a sri-purU$Otlama
bara lak�a deya rajaya, sadhe bisa lak$a
bhadriibhadra-vastu-jfiana nahika 'priikrte'
bhagavan-acarya keha,-'suna eka-bilra
bhagaviin-iicarya-sane tara paricaya

ara yata loka saba cotara-ta/iine
ardha-pathe raghunatha kahe gurura caraQe
ardheka chani/a dadhi, cini, kala diyii
"are murkha, apanara kaili sarva-nasa!
asana diya mahaprabhure tahan vasaila

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bhai-bhiiiye tamara kalaha kara sarvadai
bhajanera madhye sre�tha nava-vidha bhakti

ascarya, -taruQi-sparse nirvikara mana
asite lagila /oka asankhya-gaQana
"a$(a-kauc;lira khaja-sandesa kara
ataeva prabhu kichu age niihi sune
ataeva tare ami kari parihiisa

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bhak$aQa apek$il nahi, samasta divasa
bhak$ya-dravya loka saba grama haite ane
bhakta-anurodhe tahan bhik$il ye karila
bhakta-bhak!i-kr$1Japrema-tal!vera nidhara
bhakta-bhak!i-kr�Qa-tallva jani yaha haite

ataeva tare ami kariya bhartsana
atal!va-jna 'tal!va' varQe, tara ei
atikala dekhi' misra kichu nii kahi/a

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bhakta-cil!e bhakta-grhe sada avasthana
bhakta-gaQa akaQtha bhariya kari/a bhojana
bhakta-gaQe dila bica
;l , malya-candana


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'gopā-campū' nāma grantha sāra kaila
gosāñī kahena, —'ei-mata murāri-gupta
gosāñī abhirāpa ēi bhāvanā karilā
govardhana-sīl prabhu ṣrīde-netre dhare
govardhanera putra tenho, nāma
govindā-dvārā prasāda pāthālīa
govinda-pāśa 'sunī' prabhu puchena
govinda prasāda tāhre dīla pañcā dine
govindera mukhe prabhu se vārta śunīlā
govindere kahe raghunāthe dayā kari'
grāme-grāmeśa patha chāḍī 'yāya vane vane
gṛuṣyā-kāthā nā 'sunībe, grṛyā-vārtā nā
gṛuṣyā-kāvira kavitva śunite haya 'dubkhā'
grāse-grāse kari' vipra 'sāha bhaktā dīla
'gṛhastha' hana nahe raya 'aćal-varga' vāse
guhya ārgera haya tāhā darāsana-śapāsana
guṇjī-mālā diyā dīla 'rādhikā-śaraṇa'

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harśa-madhye baka yaiche kichu
'hari-bhakti-vilāśa'-granthā kailā vaiśnava-
haridasā-dvārā nāma-māhātmya-prakāśā
dhirdāsa kahe, —'mithyā abhimāna kari
dhirdāsa kahe, —'prabhu 'abhisēka khaṇa'
dhirdāsa kahe, —'prabhu, ye kahilā tumī
dhirdāsa khaṇa, —'sañātana kare namakāra'
dhirdāsa kahe, —'tumi śivara dayā-maya
dhirdāsa kailā prabhura 'caraṇa vandana
dhirdāsa kahe prabhu, —'śūna, dhirdāsa

haridasā kailā prabhu prema-ālīγanga
haridasā milite ālīa bhakta-gāna laṅā
haridāsā kailā tenho 'caraṇa vandana
'hari' dhvani kari' uṭhi' kailā 'acamana
'hari' hari' bāli' vaiśvatava karayā bhoku
'hari' hari'-dhvani uṭhi' bhārila bhuvana
hāsī mahāprabhā āra ēka grāsā laṅā
hāsī mahāprabhā raghunāṭhāra kahila
hāsīte lāgilā dekhi' hāsī vismitā
hāsīyā hāsīyā prabhu karayā karilā
hāsīyā tāhāra kichu māgiyā khāilā

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"sevaka rakṣaka āra keha nāhi ārge'
sevaka tāmbūla laṭā kare sāmarpaṇā

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sevā-yogya nahi, aparādha karo niti niti
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tava yogya nahe 'bali' bale kāḍi' nilā
trenā bhakti-śastra bahu kailā prācārana
tenha kahe, ‘ajñā māgi' gelā nija-ghara'
tenha kahe, ‘—parama maṅgala

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tomā avagamane mora pavītra ṣaṅgha
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tomā deha tumi kara bibhatsa-jñāna

toma-guna kāra bhagavatā mura-ajñāya apana

tama-āgāmāra kāya-śāstra sarīra-dhāra

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tattvatah kahi tomā-visaye yaiche mora mana

tāvā kṛpā kāḍilā āma, —ei āmi mānī'
tava yogya nahe 'bali' bale kāḍi' nilā
trenā bhakti-śastra bahu kailā prācārana
tenha kahe, ‘ajñā māgi' gelā nija-ghara'
tenha kahe, ‘—parama maṅgala

6.194 288
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tire dhāra nā pāṇā āra kata jana
tire dāvā karābena, bhūjanī ṣāya
vraje rādhā-krṣṇa-sevā mānase karibe
vṛndāvanat punah prāptair
vṛndāvane yāte teňha upadeśa dila
vṛndāvane krṣṇa-sevā prakāśā karilā
vṛndāvane vaisa, tāhān sarva-sukha pāīye
vṛndāvane ye karibena, saba śikhāilā
'vyākaraṇa' nāhi jāne, nā jāne 'ālakāra'
vyaśahare-paramārthe tumī—tāra guru-tulya

yebā mane, tāhā prabhu nā dilā karite
yabe ye mile, tāhe rākhe niṉa prāna
yadunandana-ācārya tabe karilā praveśa
'yadvā-tadvā' kaviṛa vākye haya 'rasābhāsa'
yadyapi antare krṣṇa-viyoga bādhaye
yadyadi brahmānya kare brāhmaṇera sahāya

yadyapi kāhāra 'mamata' bahu-jane haya
"yadyapio tumī hao jagat-pāvana
"yāha, bhāgavata pāda vaiṣṇavera
yāhā dekhi' prita hana gaura-bhagavān
yāhā haite anya puruṣa-sakala
yāhā haite anya 'vijñā' nāhi—se

yāhā haite 'premānanda', 'bhakti-tattva-jñāna'
yāha tumī, tomāra jyethare milāha ānāre
yāh sarva-lokaika-manobhirucyā
yaiche indira, daityādā kiṛṣṇera
yaiche kāhāya, taiche kahi,—yena virā-yantra
yaiche nācāo, taiche nācī,—yena kāṣṭha—

yāha nāme yata rāghava citi lekhāilā
yāra krṣṇa-kathāya ruci, sei bhāgyavān
yāre yaiche nācāo, se taiche kare nartane
yasāṅghri-paṅkaja-rajaḥ-snapanār mahānto
yata-bāra palai āmi ghādī chādiya
yata dravya lañā āse, saba mōlyakari' laya
yathāyogya karāla sabāra carana vandana
yathāyogya kṛpa-maitrī-gharavā-ghājana
yatna kari' khāyośya, nā rahe avasiṃe
yārā-kāle āilā saba gauḍēra bhakta-gana
yatṛayam āropana-tulya-kālar
yey bhaje sei baḍa, abhakta—hina, chāra
yey jana kahe, śune kariyā viśvāsa
yey vana-pathe prabhu gela vṛndāvana
yey-ke δiδā-vaihāla prabhu caraṇa
ye karāte cāhe isvāra, sei siddha haya
ye-kārīye āilā, prabhu bhāghilā caraṇa
ye-mate bāhāla haya karuna, bhāra diluṁ tāhire
ye-pate, ye grāma-naḍi-saila, yāhān yei
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ye śune, ye paḍe, tāhā phala etāṛi
ye varisēra upare tomāra haya kṛpā-leśa
ye-ye-lila prabhu pathe kaila ye-ye-sthāne
yo dūṣyajān dāra-sutān
yukta ity ucya te yogi
yukti kari' śaṭa mudrā, sonā tolā-sāte

yadvā-tadvā yata ās ās ās ās ās ās ās}

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Madhya-līlā (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-līlā (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 Gosvāmi, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmi, 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.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya’s precepts 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.
Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gītā As It Is. This translation of Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.