The Pastimes of Lord Caitanya Mahaprabhu

ŚRI CAITANYA-CARITĀMṛTA

ADI-LĪLĀ Volume 3

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
FOUR HUNDRED YEARS AGO, at the earnest request of the holy devotees of Vṛndāvana, the most sacred city in all of India, Kṛṣṇadāsa Kavirāja Gosvāmī wrote his famous spiritual treatise Caitanya-caritāmṛta, describing the wonderful pastimes and precepts of Lord Śrī Caitanya Mahāprabhu. “By the mercy of Lord Caitanya,” he wrote, “a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky.”

Who was Lord Caitanya? A teacher, certainly, for His philosophical brilliance astounded the greatest scholars and logicians of His day. But besides being a teacher, He was a true saint, for He was always chanting the names of God and dancing, absorbed in ecstatic love for the Supreme Lord. Yet Kṛṣṇadāsa regards Him as more than a teacher and more than a saint. Lord Caitanya, he asserts, is the Supreme Lord Himself playing the role of the Supreme Lord’s devotee; no one, therefore, can be greater than Him.

But Caitanya-caritāmṛta, unlike today’s many sentimental exaltations of bogus paperback Gods, is a book of reason and evidence; indeed, it is a unique book of spiritual science. Now, the author of Bhagavad-gītā As It Is, The Nectar of Devotion, Śrī Isopaniṣad and a host of other important spiritual texts has presented Caitanya-caritāmṛta in its fullness, verse by verse, with explanatory purports of extraordinary clarity and profundity. This book, therefore, offers sublime knowledge to one sincerely seeking the highest truth.

On the cover
Lord Caitanya Mahāprabhu instructs the Kazi in the science of Kṛṣṇa consciousness.
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja
the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
and foremost scholar and devotee in the recent age.
Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa).
Śrīdhāma Māyāpur
The birthplace of the Supreme Lord Śrī Kṛṣṇa Caitanya in the province of Gauḍa in Bengal.
The ISKCON International Center at Lord Caitanya's birthplace in Māyāpur, West Bengal.
Distribution of prasāda (food offered to Kṛṣṇa) in West Bengal, India.
In 1885, Srila Thakura Bhaktivinoda wrote: “Oh, for that day when the fortunate English, French, Russian, German and American people will take up banners, mrdanga's and karatalas and raise kirtana through their streets and towns. . . . and join with the Bengali devotees. When will that day be?” In 1974, on the anniversary of Lord Caitanya’s appearance, Srila Bhaktivinoda’s desire was fulfilled by the disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.
Devotees of the International Society for Kṛṣṇa Consciousness performing saṅkīrtana, congregational chanting of the holy names of Lord Kṛṣṇa, in New York City.
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Śrī Caitanya-caritāmṛta
BOOKS by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

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ŚRĪ CAITANYA-CARITĀMṛTA
of Kṛṣṇadāsa Kavirāja Gosvāmī

Ādi-līlā
Volume Three

"The Early Pastimes
of
Lord Caitanya Mahāprabhu"

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

“HARE KRŚNA” has become a household phrase in cities, towns and villages throughout the world, fulfilling a prophecy made almost five hundred years ago by Lord Śrī Caitanya Mahāprabhu. From Los Angeles to London, from Bombay to Buenos Aires, from Pittsburgh and Melbourne to Paris and even Moscow, people of all ages, colors, creeds and faiths are feeling the bliss of the dynamic yoga system called “KRŚNA consciousness.”

This KRŚNA consciousness movement began in full force some five hundred years ago, when Lord Śrī Caitanya Mahāprabhu, an incarnation of KRŚNA (God), flooded the subcontinent of India with the chanting of the mantra Hare KRŚNA, Hare KRŚNA, KRŚNA KRŚNA, Hare Hare/ Hare RĀMA, Hare Rāma, Rāma Rāma, Hare Hare. To reveal the secret of what real love is, KRŚNA came to earth five hundred years ago in the guise of His own devotee—as Lord Caitanya Mahāprabhu. With His chief associates—Nityānanda, Advaita, Gadādhara and Śrīvāsa—He taught how to develop love of Godhead simply by chanting Hare KRŚNA and dancing in ecstasy.

ŚRĪ Caitanya-caritāmṛta, which was written by the great saint KRŚNAdāsa Kaviṛāja Gosvāmī shortly after Lord Caitanya’s disappearance, vividly describes Lord Caitanya’s blissful pastimes and probes deeply into His profound spiritual philosophy.

The translations and purports, the explanations of the verses, are the work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, author of Bhagavad-gītā As It Is; The Nectar of Devotion; KRŚNA, the Supreme Personality of Godhead (first published in 1970 with the kind help of Mr. George Harrison); and numerous other books about yoga and self-realization.

Although this is the third volume of ŚRĪ Caitanya-caritāmṛta, one need not have read Volume Two to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.
Bhaktivinoda Ṭhākura gives a summary of the Twelfth Chapter of Ādi-līlā in his Amṛta-pravāha-bhāṣya. This Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Ācārya named Gopāla Misra and Advaita Ācārya’s servant named Kamalākānta Viśāṣa. In his early life Gopāla fainted during the cleansing of the Guṇḍicā mandira at Jagannātha Puri and thus became a recipient of the mercy of Lord Caitanya Mahāprabhu. The story of Kamalākānta Viśāṣa concerns his borrowing three hundred rupees from Pratāparudra Mahārāja to clear the debts of Advaita Ācārya, for which Śrī Caitanya Mahāprabhu chastised him when He came to know of it. Kamalākānta Viśāṣa was then purified by the request of Śrī Advaita Ācārya. After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādhara Paṇḍita Gosvāmi.

TEXT 1

advaitāṅghry-abja-bhṛṅgāṁs tān sārāsāra-bhṛtto 'khilān
hitvā 'sārān sāra-bhṛtto naumi caitanya-jīvanān

SYNONYMS

advaita-āṅghri—the lotus feet of Advaita Ācārya; abja—lotus flower; bhṛṅgāṁ—bumblebees; tān—all of them; sārā-sārā—real and not real; bhṛttaḥ—accepting; akhilān—all of them; hitvā—giving up; asārān—not real; sāra-bhṛttaḥ—those who are real; naumi—offer my obeisances; caitanya-jīvanān—whose life and soul were Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeis-
sances to the real followers of Śrī Advaita Ācārya whose life and soul were Śrī Caitanya Mahāprabhu.

TEXT 2

jayā jayā mahāprabhu śrī-kṛṣṇa-cai tanya
jayā jayā nityānanda jayādvaita dhanya

SYNONYMS

jayā jayā—all glories; mahāprabhu—Mahāprabhu; śrī-kṛṣṇa-cai tanya—of the name Śrī Kṛṣṇa Caitanya; jayā jayā—all glories; nityānanda—to Lord Nityānanda Prabhu; jayā advaita—all glories to Advaita Prabhu; dhanya—who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of them are glorious.

TEXT 3

śrī-caitanya-āmara-taror dvitiya-skandha-rūpiṇāḥ
śrīmad-advaitacandrasya sākhā-rūpāṇ gaṇān numaḥ

SYNONYMS

śrī-cai tanya—Lord Śrī Caitanya Mahāprabhu; amara—eternal; taroḥ—of the tree; dvitiya—second; skandha—big branch; rūpiṇāḥ—in the form of; śrīmat—the all-glorious; advaitacandrasya—of Lord Advaitacandra; sākhā-rūpāṇ—in the form of branches; gaṇān—to all the followers; numaḥ—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His sub-branches.

TEXT 4

būkṣeṇe dvitiye śrṣṇa—ācaīre-gosānīṁ
śāṅkār varṇa śākṣa hain, tār lekha nāṁśe ṃ
Expansions of Advaita Acarya

_vrkṣera dvitiya skandha—ācārya-gosāñi_
_tāḥra yata sākhā ha-ila, tāra lekhā nāñi_

SYNONYMS

_vrkṣera—of the tree; dvitiya skandha—the second big branch; ācārya-gosāñi—Śrī Advaita Ācārya Gosvāmī; tāḥra—His; yata—all; sākhā—branches; ha-ila—became; tāra—of that; lekhā—description; nāñi—there is not.

TRANSLATION

Śrī Advaita Prabhu was the second big branch of the tree. There are many sub-branches, but it is impossible to mention them all.

TEXT 5

वृक्षेरा द्वितीय शब्दं अचार्य-गोसानी।
सेतु जलं पुष्टम बाढ़े दिने दिने॥५॥

caitanya-mālīra kṛpā-jalera secane
sei jale puṣṭa skandha bāde dine dine

SYNONYMS

caitanya-mālīra—of the gardener named Caitanya; kṛpā-jalera—of the water of His mercy; secane—by sprinkling; sei jale—by that water; puṣṭa—nourished; skandha—branches; bāde—increased; dine dine—day after day.

TRANSLATION

Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and sub-branches grew, day after day.

TEXT 6

सेतु शब्दं यतं प्रेमवल उपजिल॥
सेतु कुंडःप्रेमवलं जगं भरिल॥६॥

sei skandhe yata prema-phala upajila
sei kṛṣṇa-prema-phale jagat bharila

SYNONYMS

sei skandhe—on that branch; yata—all; prema-phala—fruits of love of Godhead; upajila—grew; sei—those; kṛṣṇa-prema-phale—fruits of love of Kṛṣṇa; jagat—the whole world; bharila—spread over.
TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

TEXT 7

sei jala skandhe kare sākhāte saṅcāra phale-phule bāḍe,—sākhā ha-ila vistāra

SYNONYMS

sei jala—that water; skandhe—on the branches; kare—does; sākhāte—on the sub-branches; saṅcāra—growing; phale-phule—in fruits and flowers; bāḍe—increases; sākhā—the branches; ha-ila—became; vistāra—widespread.

TRANSLATION

As the trunk and branches were watered, the branches and sub-branches spread lavishly, and the tree grew full with fruits and flowers.

TEXT 8

prathame ta' eka-mata ācāryera gaṇa pāche dui-mata haila daivera kāraṇa

SYNONYMS

prathame—in the beginning; ta’—however; eka-mata—one opinion; ācāryera—of Advaita Ācārya; gaṇa—followers; pāche—later; dui-mata—two opinions; haila—became; daivera—of providence; kāraṇa—the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words daivera kāraṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one ācārya is also found among the members of the Gauḍīya Maṭha.
In the beginning, during the presence of Om Viṣṇupāda Paramahamsa Parivrājakācārya Aṣṭottara-sāta Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of ācārya, and they split in two factions over who the next ācārya would be. Consequently, both factions were asāra, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master’s order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor ācāryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viṣvanātha Cakravartī Ṭhākura in his commentary on the Bhagavad-gītā verse vyavasāyātmikā buddhir ekeha kuru-ndana. According to this instruction of Viṣvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

\[
yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitāḥ hy arthāḥ
prakāśante mahātmanaḥ
\]

“\textit{To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead the secret of success in Vedic knowledge is revealed.}” The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous ācāryas. One must judge every action by its result. The members of the self-appointed ācārya’s party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asāra, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible
and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

**TEXT 9**

केहा त’ आचार्य आज्ञाय, केहा त’ स्वतंत्र
स्वमत करन। करे देव-परतंत्र।

*keha ta’ acarya ajnaya, keha ta’ svatantra
sva-mata kalpana kare daiva-paratantra*

**SYNONYMS**

*keha ta’—some; acarya—the spiritual master; ajnaya—upon His order; keha ta’—some; sva-tantra—independently; sva-mata—their own opinions; kalpana kare—they concoct; daiva-paratantra—under the spell of mâyā.*

**TRANSLATION**

Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of daivi mâyā.

**PURPORT**

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

**TEXT 10**

आचार्येर मत येि, सेि मत सार।
तँर आज्ञा लञ्ज्ञ चले, सेि त’ असार।

*ācāryera mata yei, sei mata sāra
tānra ājñā laṅghi’ cale, sei ta’ asāra*

**SYNONYMS**

*ācāryera—of the spiritual master (Advaita Prabhu); mata—opinion; yei—what is; sei—that; mata—opinion; sāra—active principle; tānra—his; ājñā—order; laṅghi’—transgressing; cale—becomes; sei—that; ta’—however; asāra—useless.*

**TRANSLATION**

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.
PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TEXT 11

অসারের নামে ইহা নাহি প্রয়োজন।
ভেদ জানিবারে করি একত্র গণনা॥ ১১॥

asārera nāme ihān nāhi prayojana
bheda jānibāre kari ekatra gaṇana

SYNONYMS

asārera—of the useless persons; nāme—in their name; ihān—in this connection; nāhi—there is no; prayojana—use; bheda—differences; jānibāre—to know; kari—I do; ekatra—in one list; gaṇana—counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

TEXT 12

ধান্তরাশি মাপে যেহেতু পাত্না সহিতে।
পশ্চাতে পাত্না উড়াঞ্চল সংস্কার করিতে॥ ১২॥

dhānya-rāsi māpe yaiche pātnā sahite
paścāte pātnā udāññā saṃskāra karite

SYNONYMS

dhānya-rāsi—heaps of paddy; māpe—measures; yaiche—as it is; pātnā—useless straw; sahite—with; paścāte—later; pātnā—useless straw; udāññā—fanning; saṃskāra—purification; karite—to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his
disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhanta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kaviṛāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

TEXT 13

अच्छुतनन्द—बड़ा शाखा, आचार्य-नन्दन।
अजन्मा सेविला तेंहो, चैतन्य-चरण। ॥ १३ ॥

acyutānandā—baṣa ṣākhā, ācārya-nandana
ājanma sevilā teṅho caitanya-caraṇa

SYNONYMS
acyutānanda—of the name Acyutananda; baṣa ṣākhā—a big branch; ācārya-nandana—the son of Advaita Ācārya; ājanma—from the very beginning of life; sevilā—served; teṅho—he; caitanya-caraṇa—the lotus feet of Lord Caitanya.

TRANSLATION
A big branch of Advaita Ācārya was Acyutananda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

TEXT 14

चैतन्य-गोसाञिकर गुरु—केशव भारती।
ऐ नित्याय बाक्य शुनिय दुःख पाइल अति। ॥ १४ ॥

caitanya-gosāñira guru—keśava bhāratī
ei pitāra vākya śuni’ duṣkha pāila ati

SYNONYMS
caitanya—Lord Caitanya; gosāñira—the spiritual master; guru—His spiritual master; keśava bhāratī—of the name Keśava Bhāratī; ei—these; pitāra—his father’s; vākya—words; śuni’—hearing; duṣkha—unhappiness; pāila—got; ati—very much.
When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

TRANSLATION

He told his father, “Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

SYNONYMS

jagat-gurute—on the spiritual master of the universe; tumi—You; kara—do; aiche—such; upadeśa—instruction; tomāra—Your; ei upadeśe—by this instruction; naṣṭa—spoiled; ha-ila—will become; deśa—the country.

TRANSLATION

“Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.”
pañcama varṣera bālaka kahe siddhāntera sāra
śuniyā pāilā acārya santoṣa apāra

SYNONYMS
pañcama—five; varṣera—years; bālaka—small boy; kahe—says; siddhāntera—conclusive; sāra—essence; śuniyā—hearing; pāilā—got; acārya—Advaita Acārya; santoṣa—satisfaction; apāra—very much.

TRANSLATION
When Advaita Acārya heard this statement from His five-year-old son Acyutananda, He felt great satisfaction because of his conclusive judgement.

PURPORT
Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvatī Thākura gives an extensive description of the descendants of Advaita Acārya. The Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Nine, states that Acyutananda was the eldest son of Advaita Acārya. The Sanskrit book Advaita-carita states, “Advaita Acārya Prabhu had three sons named Acyuta, Kṛṣṇa Miśra and Gopāla dāsa, all born of the womb of His wife Sītādevī, who were devotees of Lord Caitanya. Advaita Acārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Acārya.” Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutananda was the eldest.

Advaita Prabhu married in the beginning of the Fifteenth Century sakābda. When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Pūrī to Vṛndāvana during the sakābda years 1433 and 1434, Acyutananda was only five years old. The Caitanya-bhāgavata, Antya-khaṇḍa, Fourth Chapter, describes Acyutananda at that time as pañca-varṣa varyasa madhura digambara, “only five years old and standing naked.” Therefore it is to be concluded that Acyutananda was born sometime in the year 1428. Before the birth of Acyutananda, Advaita Prabhu’s wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 sakābda. In an unauthorized book of the name Sītādevita-carita published in Bengali in the unauthorized newspaper Nityānanda-dāyinī in 1792 sakābda, it is mentioned that Acyutananda was a class friend of Śrī Caitanya Mahāprabhu. According to Caitanya-bhāgavata, this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of sannyāsa, He came to the house of Advaita Prabhu at Sāntipura in the year 1431 sakābda. At that time, as stated in Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, Acyutananda was only three years old. The Caitanya-bhāgavata further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, “My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers.”

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Śrī Rāma Paṇḍita, Śrīnīvāsa Ācārya’s brother, to go to
Sāntipurā and bring back Advaita Ācārya. Acyutānanda joined his father at that time. It is said, advaitera tanaya ‘acyutānanda’ nāma/ parama-bālaka, seho kände avirāma. Acyutānanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining Śrīmad-Bhāgavatam from an impersonalist viewpoint opposed to the principles of bhakti-yoga, Acyutānanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the sannyāsa order. In the Caitanya-bhāgavata, Antya-kaṇṭha, Chapter Nineteen, it is stated that Acyutānanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutānanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutānanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named Śākhā-nirnaya-mrta it is understood that Acyutānanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten, states that Acyutānanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Paṇḍita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutānanda was a disciple of Paṇḍita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu’s dancing in front of the car during the Rathayātra festival, Acyutānanda’s name is to be found many times. It is stated that in the party of Advaita Ācārya from Sāntipurā, Acyutānanda was dancing and others were singing. At that time the boy was only six years old. The Gaura-gaṇoddeśa-dīpikā compiled by Śrī Kavi-karṇa-pūra has described Acyutānanda as a disciple of Gadādhara Paṇḍita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the gopī named Acyuta. The Gaura-gaṇoddeśa-dīpikā has supported both these opinions. Another book, Narottama-vilāsa, compiled by Śrī Narahari dāsa, mentions Acyutānanda’s presence during the festival at Khetari. According to Śrī Narahari dāsa, during the last days of his life Acyutānanda stayed in his house at Sāntipurā, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Paṇḍita.

Of the six sons of Advaita Ācārya, three, Acyutānanda, Kṛṣṇa Miśra and Gopāla dāsa, lived faithfully in the service of Caitanya Mahāprabhu. Since Acyutānanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raghunātha Cakravartī and Dolagovinda. The descendants of Raghunātha still live in Sāntipurā in the neighborhoods of Madana-gopāla-pāda, Gaṇakara, Mrjāpura and Kumārakhāli. Dolagovinda had three sons, namely, Cānda, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Maldah in the village Jikābāḍī. Gopīnātha had three sons, Śrī Vallabha, Prāṇavallabha and Keśava. The descendants of Śrī Vallabha live in the villages known as Maśiyāḍāra (Mahiṣaḍerā), Dāmukadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Gaṅgā-nārāyaṇā. The descendants of Śrī Vallabha’s youngest son, Rāmagopāla, still live in Dāmukadiyā, Caṇḍīpura, Solamāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthalī. The son of
Prāṇavallabha was Ratnēśvara, and his son was Kṛṣṇarāma, whose youngest son was Lakṣmī-nārāyaṇa. His son was Navakiśora, and Navakiśora’s second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the sannyāsa order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of Rāmamohana were known as Baḍa Prabhu and Chotā Prabhu, and they inaugurated the circumambulation of Navadvīpa-dhāma. One may refer to the Vaiṣṇava-mañjusā for the complete geneological table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

**TEXT 18**

कृष्णमिश्र-नाम आर आचार्य-तनयम ||
चेतन्त-गोसाञ्जि बैसे बाँहार ज्ञाय || १८ ||

krṣṇa-miśra-nāma āra ācārya-tanaya
caitanya-gosāñhi baise yānhāra hrdaya

**SYNONYMS**

krṣṇa-miśra—of the name Kṛṣṇa Miśra; nāma—name; āra—and; ācārya-tanaya—the son of Advaita Ācārya; caitanya-gosāñhi—Lord Caitanya Mahāprabhu; baise—sits; yānhāra—in whose; hrdaya—heart.

**TRANSLATION**

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

**TEXT 19**

श्रीगोपाल-नामे आर आचार्येर शृणु ||
ताहार चैरित्र, शुन, अत्यन्त अद्भुत || १९ ||

śrī-gopāla-nāme āra ācāryera suta
tānhāra caritra, śuna, atyanta adbhuba

**SYNONYMS**

śrī-gopāla—of the name Śrī Gopāla; nāme—by the name; āra—another; ācāryera—of Advaita Ācārya; suta—son; tānhāra—his; caritra—character; śuna—hear; atyanta—very; adbhuba—wonderful.

**TRANSLATION**

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.
PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. The Madhya-līlā of Caitanya-caritāmṛta, Chapter Twelve, texts 143 through 149, describe his life and character.

TEXT 20

guṇḍicā-mandire mahāprabhura sammukhe
kīrtane nartana kare baḍa prema-sukhe

SYNONYMS

guṇḍicā-mandire—in the Guṇḍicā mandira in Jagannātha Puri; mahāprabhura—of Lord Caitanya Mahāprabhu; sammukhe—in front; kīrtane—in saṅkīrtana; nartana—dancing; kare—does; baḍa—very much; prema-sukhe—in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Guṇḍicā mandira in Jagannātha Puri, Gopāla danced in front of the Lord with great love and happiness.

PURPORT

The Guṇḍicā mandira is situated in Jagannātha Puri, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Puri, every year He personally cleansed this temple with His principal devotees. The Guṇḍicā-marjana chapter of Caitanya-caritāmṛta describes this vividly.

TEXT 21

nānā-bhāvodgama dehe abhuta nartana
dui gosāṇi ‘hari’ bale, ānandita mana

SYNONYMS

nānā—various; bhāva-udgama—ecstatic symptoms; dehe—in the body; abhuta—wonderful; nartana—dancing; dui gosāṇi—the two gosāṇis (Caitanya Mahāprabhu and Advaita Prabhu); hari bale—chant Hare Kṛṣṇa; ānandita—pleased; mana—mind.
TRANSLATION

While Lord Caitanya Mahâprabhu and Advaita Prabhu danced and chanted the Hare Kṛṣṇa mantra, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

TEXT 22


cite nācite gopāla ha-ilā mūrckhita
bhūmete paḍila, dehe nāhika sarhvit

SYNONYMS

nācite—while dancing; nācite—while dancing; gopāla—the son of Advaita Prabhu; ha-ilā—became; mūrckhita—unconscious; bhūmete—on the ground; paḍila—fell down; dehe—in the body; nāhika—there was no; sarhvit—a knowledge (consciousness).

TRANSLATION

While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

TEXT 23

dul;khita ha-ilā âcârya putra kole laññā
rakša kare nrsirhhera mantra paḍiyā

SYNONYMS

dul;khita—unhappy; ha-ilā—became; âcârya—Advaita Prabhu; putra—His son; kole—on the lap; laññā—taking; rakša—protection; kare—does; nrsirhhera—of Lord Nṛsiṁha; mantra—the hymn; paḍiyā—by chanting.

TRANSLATION

Advaita Ācârya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsiṁha mantra for His protection.

TEXT 24

nāñnā mand paḍeñ ācāry, na hy chétan
ācāryeñ ācāryeñ bññt kareñ khññn

SYNONYMS

nāñnā—temporally; mand—fondness; paḍeñ—on; ācāry—Advaita Prabhu; na—no; hy—in; chétan—the mind; ācāry—Advaita Prabhu.
Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

Text 25

उठिल गोपाल प्रभुर श्पर्श-ध्वनि सुनि’ ।
आनंदित छंगा सबे करे हरिध्वनि ॥ २६ ॥

उठिला गोपाल प्रभुर स्पर्श-ध्वनि सुनि’
आनंदित हन्ना सबे छाड़े हरि-ध्वनि

Text 26

उठिला-got up; gopāla—of the name Gopāla; prabhura—of the Lord; sparśa—touch; dhvani—sound; suni’—hearing; ānandita—jubilant; haṁa—becoming; sabe—all; kare—did; hari-dhvani—chanting of the Hare Kṛṣṇa mahā-mantra.

SYNONYMS

nānā—various; mantra—hymns; pañena—chants; ācārya—Advaita Ācārya; nā—not; haya—became; cetana—conscious; ācāryera—of Advaita Ācārya; duḥkhe—in unhappiness; vaiṣṇava—all the Vaiṣṇavas; karena—do; krandana—cry.

SYNONYMS

tabe—at that time; mahāprabhu—Lord Caitanya Mahāprabhu; tāṅra—His; hṛde—on the heart; hasta—hand; dhari’—keeping; uṭhaha—get up; gopāla—My dear Gopāla; kaila—did say; bala—chant; hari hari—the holy name of the Lord.

SYNONYMS

nānā—various; mantra—hymns; pañena—chants; ācārya—Advaita Ācārya; nā—not; haya—became; cetana—conscious; ācāryera—of Advaita Ācārya; duḥkhe—in unhappiness; vaiṣṇava—all the Vaiṣṇavas; karena—do; krandana—cry.
TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

TEXT 27

आचार्येर आर पुत्र—श्रीबलराम।
आर पुत्र—‘श्रवप’-नामा, ‘जगदीश’ नाय॥२७॥

ācāryera āra putra—śrī-balarāma
āra putra—‘svarūpa’-sākhā, ‘jagadiśa’ nāma

SYNONYMS

ācāryera—of Śrīla Advaita Ācārya; āra—another; putra—son; śrī-balarāma—of the name Śrī Balarāma; āra putra—another son; svarūpa—of the name Svarūpa; sākhā—branch; jagadiśa nāma—of the name Jagadiśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadiśa.

PURPORT

The Sanskrit book Advaita-carita states that Balarāma, Svarūpa and Jagadiśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadiśa, being smārtas or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṇeśa equal to Him. They are generally known as pañcāpāsaka-smārtas, and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the smārta or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhārāmaṇa Gosvāmī Bhaṭṭācārya, refused the title gosvāmī because it is generally meant for sannyāsīs, those who have taken the renounced order of life. One who is still in family life should not misuse the title gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste gosvāmīs because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu—namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhāṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the gṛhasthāsrama, or the status of family life, is a sort of concession for sense gratification. Therefore a gṛhastha should not falsely adopt the title gosvāmī. The ISKCON movement has never conferred the
title gosvami upon a householder. Although all the sannyasins we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, svami and gosvami, because they have completely dedicated their lives to preach the cult of Sri Caitanya Mahaprabhu. Sriila Bhaktisiddhanta Sarasvati Thakura mentions that not only do the householder caste gosvamis disrespect the title gosvami, but also, following the principles of the smartha Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Acarya in a sriuddha ceremony, thus acting as Raksasas and disrespects the cause of Hari-bhakti-vilasa, which is the guide for Vaishnavas. Sriila Bhaktisiddhanta Sarasvati Thakura says that sometimes these smartha caste gosvamis write books on Vaishnava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

TEXT 28

‘कमलाकांते विस्वास्’-नाम आचार्यकिन्नर ।
आचार्य-व्यवहार सब—ढांचर गोचर ॥ २८ ॥

‘kamalakanta visvasa’-nama acarya-kihkara
acarya-vyavahara saba—tanhara gocara

SYNONYMS

kamalakanta visva—of the name Kamalakanta Visvasa; nama—name; acarya-
kihkara—servant of Advaita Acarya; acarya-vyavahara—the dealings of Advaita
Acarya; saba—all; tanhara—his; gocara—with the knowledge.

TRANSLATION

Advaita Acarya’s very confidential servant named Kamalakanta Visvasa knew all
the dealings of Advaita Acarya.

PURPORT

The name Kamalnanda mentioned in the Adi-lila (10.149) and the name
Kamalakanta mentioned in the Madhya-lila (10.94) both refer to the same man.
Kamalakanta, a very confidential servant of Lord Caitanya Mahaprabhu born in a
brhma family, engaged in the service of Sri Advaita Acarya as His secretary.
When Paramananda Pur went from Navadvipa to Jagannatha Pur, he took
Kamalakanta Visvasa with him, and they both went to see Lord Caitanya at
Jagannatha Pur. It is mentioned in the Madhya-lila (10.94) that one of the devotees
of Lord Caitanya, a brhma, Kamalakanta, went with Paramananda Pur to
Jagannatha Pur.

TEXT 29

শীলাচ্ছে তেঁচে এক পত্রিকা লিখিয়া ।
প্রভাপলক্ষের পাশ দিল পাঠাইয়া ॥ ২৯ ॥
When Kamalākānta Viśvāsa was in Jagannātha Puri, he sent a note through someone to Mahārāja Pratāparudra.

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

se patriṣra lekhā āche—ei ta' likhana
īśvaratve acārye kariyāche sthāpana

se—that; patriṣra—in the note; lekhā āche—it is written; ei ta’—this; likhana—writing; īśvaratve—in the place of the Supreme Lord; acārye—unto Advaita Ācārya; kariyāche—established; sthāpana—situation.
TRANSLATION

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.

TEXT 32

किन्तु तार देखे किछु हैं।
खण्ड शोधितबरे चाहि तत्त्व, शत-टिन। ३२ ||

kintu tāṇra daive kichu ha-iyāche ṛṇa
ṛṇa sodhibāre cāhi taṅkā śata-tina

SYNONYMS

kintu—but; tāṇra—His; daive—in due course of time; kichu—some; ha-iyāche—there was; ṛṇa—debt; ṛṇa—debt; sodhibāre—to liquidate; cāhi—I want; taṅkā—rupees; śata-tina—about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

TEXT 33

पत्र पढ़िया प्रभुर मने हैल संख्या।
बाहिरे हासििया किचु बले चन्द्रमुख। ३३ ||

patra paḍiyā prabhura mane haila duḥkha
bāhire hāsiyā kichu bale candra-mukha

SYNONYMS

patra—note; paḍiyā—reading; prabhura—of Lord Caitanya Mahāprabhu; mane—in the mind; haila—became; duḥkha—unhappiness; bāhire—externally; hāsiyā—smiling; kichu—something; bale—says; candra-mukha—the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

TEXT 34

आचार्येरे श्रापियाचे करिया इवू।
इति दोष लाहि, आचार्य—देवभ इवू। ३४ ||
Śrī Caitanya-caritāmṛta

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; sthāpiyāche—he established; kariyā—mentioning; īśvara—as the Supreme Personality of Godhead; ithe—in this; doṣa—fault; nāhi—there is not; ācārya—Advaita Ācārya; daivata īśvara—He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

TEXT 35

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; dainya—poverty; kari’—establishing; kariyāche—has done; bhikṣā—begging; ataeva—therefore; daṇḍa—punishment; kari’—giving him; karāiba—shall cause; śikṣā—instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as daridra-nārāyaṇa, or "poor Nārāyaṇa." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, māyāvādi-bhāṣya ānile haya sarva-nāśa: "Anyone who follows the principles of Māyāvāda philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from...
Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called *daridra-nārāyaṇas* as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

**TEXT 36**

গোবিন্দেরে আজ্ঞা দিল, —“ইঁহা আজি হৈতে ই।
বাউলিয়া বিষ্ণুসং একা না দিবে আসিতে।” ৩৬।।

govindere ājñā dila, —“iṅhā āji haite bāuliya viśvase ethā nā dibe āsite”

**SYNONYMS**

govindere—unto Govinda; ājñā dila—ordered; iṅhā—to this place; āji—today; haite—from; bāuliya—the Māyāvādī; viśvāse—unto Kamalākānta Viśvāsa; ethā—here; nā—do not; dibe—allow; āsite—to come.

**TRANSLATION**

The Lord ordered Govinda, “From today on, do not allow that bāuliya Kamalākānta Viśvāsa to come here.”

**PURPORT**

The bāuliyaḥs, or baulas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a bāuliyaḥ. Thus although the bāula-sampradāya, āula-sampradāya and sahajiyāsampradāya, as well as the smārtas, jāta-gosānis, atibādis, cūḍādhāris and gaurāṅga-nāgarīs, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

**TEXT 37**

danḍa śuni ‘viśvāsa’ ha-ila parama duḥkhita
śuniyā prabhura danḍa acārya harsita

**SYNONYMS**

danḍa—punishment; śuni’—hearing; viśvāsa—Kamalākānta Viśvāsa; ha-ila—became; parama—very much; duḥkhita—unhappy; śuniyā—hearing; prabhura—of Lord
Caitanya Mahāprabhu; daṇḍa—punishment; acārya—Śrī Advaita Ācārya Prabhu; harṣita—very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very much unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In Bhagavad-gītā the Lord says, samo 'harī sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ: “I envy no one, nor am I partial to anyone. I am equal to all.” (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore he was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme Personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

TEXT 38

viśvāsere kahe,—tumi baḍa bhāgyavān
tomāre karila daṇḍa prabhu bhagavān

SYNONYMS

viśvāsere—unto Kamalākānta Viśvāsa; kahe—said; tumī—you; baḍa—very much; bhāgyavān—fortunate; tomāre—unto you; karila—did; daṇḍa—punishment; prabhu—the Lord; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, “You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.
PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one’s judgment.

TEXT 39

পূর্বে মহাপ্রভু মোরে করেন সম্মান।
ঈশ্বর পাই’ মনে আমি কৈলু’ অনুমান॥ ৩৯॥

purve mahāprabhu more karena sammāna
duḥkha pā’ mane āmi kailuṇ anumāna

SYNONYMS

purve—previously; mahāprabhu—Lord Caitanya Mahāprabhu; more—unto Me; karena—does; sammāna—respect; duḥkha—unhappy; pā’—becoming; mane—in the mind; āmi—I; kailuṇ—made; anumāna—a plan.

TRANSLATION

“Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

TEXT 40

মুক্তি—শ্রেষ্ঠ করি’ কেলু বাণিষ্ঠ ব্যাষ্ট্যন।
ক্রুদ্ধ হংশা প্রভু মোরে কৈল অপমান॥ ৪০॥

mukti—śreṣṭha kari’ kainu vāśiṣṭha vyākhyāna
kruddha haṇā prabhu more kaila apamāna

SYNONYMS

mukti—liberation; śreṣṭha—the topmost; kari’—accepting; kainu—I did; vāśiṣṭha—the book known as Yoga-vāśiṣṭha; vyākhyāna—explanation; kruddha—angry; haṇā—becoming; prabhu—the Lord; more—unto Me; kaila—did; apamāna—disrespect.

TRANSLATION

“Thus I expounded the Yoga-vāśiṣṭha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.
PURPORT

There is a book of the name *Yoga-vādīṣṭha* that Māyāvādīs greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaiśṇavism. Factually, all Vaiśṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the *Yoga-vādīṣṭha*. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

TEXT 41

**SYNONYMS**

*daṇḍa pāṇā—receiving the punishment; haila—became; mora—My; parama—very great; ānanda—happiness; ye daṇḍa—the punishment; pāila—got; bhāgyavān—the most fortunate; śrī-mukunda—of the name Śrī Mukunda.*

**TRANSLATION**

“When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

**PURPORT**

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiśṇava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, “Mukunda will get permission to see Me after many millions of years.” When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the *Caitanya-bhāgavata, Madhya-līlā*, Tenth Chapter.
TEXT 42

Bê bê pâila śrī-sacî bhâgyavati.  
se bê prasâda anya loka pâbe kati ॥ 42 ॥

ye daṇḍa pâila śrī-sacî bhâgyavati  
se daṇḍa prasâda anya loka pâbe kati

SYNONYMS

ye daṇḍa—the punishment; pâila—got; śrī-sacî bhâgyavati—the most fortunate 
mother Śacîdevî; se daṇḍa—the same punishment; prasâda—favor; anya—other; 
loka—person; pâbe—can get; kati—how.

TRANSLATION

“A similar punishment was awarded to mother Śacîdevî. Who could be more 
fortunate than she to receive such punishment?”

PURPORT

Mother Śacîdevî was similarly punished, as mentioned in the Caitanya-bhâgavata, 
Madhya-lîlâ, Chapter Twenty-two. Mother Śacîdevî, apparently showing her feminine 
nature, accused Advaita Prabhu of encouraging her son to become a sannyâsî. 
Caitanya Mahâprabhu, taking this accusation as an offense, asked Śacîdevî to touch 
the lotus feet of Advaita Ācârya to mitigate the offense she had supposedly com­
mitted.

TEXT 43

Atr kahi’ āchârî tâhre karîya ābhâs.  
Aanandita ha-iyâ âila mahâprabhu-pâs. ॥ 43 ॥

eta kahi’ ācârya tâhre kariyya âsvâsa  
ānandita ha-iyâ âila mahâprabhu-pâsa

SYNONYMS

eta kahi’—speaking thus; ācârya—Śrî Advaita Ācârya Prabhu; tâhre—unto 
Kamalâkânta Viśvâsa; kariyya—doing; âsvâsa—pacification; ânandita—happy; ha-iyâ— 
becoming; âila—went; mahâprabhu-pâsa—to the place of Lord Caitanya Mahâprabhu.

TRANSLATION

After pacifying Kamalâkânta Viśvâsa in this way, Śrî Advaita Ācârya Prabhu went 
to see Caitanya Mahâprabhu.
TEXT 44

prabhuke kahena—tomāra nā bujhi e līlā
āmā haite prasāda-pātra karilā kamalā

SYNONYMS

prabhuke—unto the Lord; kahena—says; tomāra—Your; nā—do not; bujhi—I understand; e—these; līlā—pastimes; āmā—Myself; haite—more than; prasāda-pātra—object of favor; karilā—You did; kamalā—unto Kamalā Viśvāsa.

TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, “I cannot understand Your transcendental pastimes. You have shown more favor to Kamalākānta than You generally show to Me.

TEXT 45

āmāreha kabhu yei nā haya prasāda
tomāra caraṇe āmi ki kainu aparādha

SYNONYMS

āmāreha—even upon Me; kabhu—at any time; yei—that; nā—never; haya—becomes; prasāda—favor; tomāra caraṇe—at Your lotus feet; āmi—I; ki—what; kainu—have done; aparādha—offense.

TRANSLATION

“The favor You have shown Kamalākānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?”

PURPORT

This is a reference to Lord Caitanya Mahāprabhu’s former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading Yoga-vāsiṣṭha, Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalākānta was punished with the order never to come in the Lord’s presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalākānta Viśvāsa because He had prohibited
Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

**TEXT 46**

एत शुनि महाप्रभु हासिते लागिला।
बोलाईया कमलाकांते प्रसन हईला॥ ४६ इ॥

\[\text{eta } \text{śuni'} \text{ mahāprabhu hāsite lāgilā}
\text{bolāiyā kamalākānte prasanna ha-ilā}]

**SYNONYMS**

\[\text{eta } \text{śuni'}—\text{thus hearing; mahāprabhu—Lord Caitanya Mahāprabhu; hāsite—to laugh; lāgilā—began; bolāiyā—calling; kamalākānte—unto Kamalākānta; prasanna—satisfied; ha-ilā—became.}\]

**TRANSLATION**

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.

**TEXT 47**

आचार्य कहे, ईहाके केने दिले दर्शन।
दुई प्रकारेते करे मोरे विज्ञान।॥ ४७ इ॥

\[\text{ācārya kahe, ihāke kene dile daraśana}
\text{dui prakārete kare more vičambana}]

**SYNONYMS**

\[\text{ācārya kahe—Śrī Advaita Ācārya said; ihāke—unto him; kene—why; dile—You gave; daraśana—audience; dui—two; prakārete—in ways; kare—does; more—unto Me; vičambana—cheating.}\]

**TRANSLATION**

Advaita Ācārya then said to Caitanya Mahāprabhu, “Why have You called back this man and allowed him to see You? He has cheated Me in two ways.”

**TEXT 48**

शुनि शुप्रे शन प्रसन हईल।
ढुँढार अनुर-कथा ढुँढे से जानिल॥ ४८ इ॥

\[\text{śuniya prabhura mana prasanna ha-ilā}
\text{duñhāra antara-kathā duñhe se jānila}]

SYNONYMS

śuniyā—hearing this; prabhura—of Caitanya Mahāprabhu; mana—mind; prasanna—satisfaction; ha-ila—felt; duḥhāra—of both of Them; antara-kathā—confidential talks; duḥhe—both of Them; se—that; jānila—could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They could understand each other’s minds.

TEXT 49

prabhu kahe—bāuliya, aiche kāhe kara
ācāryera lajjā-dharma-hāni se ācara

SYNONYMS

prabhu kahe—the Lord said; bāuliya—one who does not know what is right; aiche—in that way; kāhe—why; kara—do; ācāryera—of Śrī Advaita Ācārya; lajjā—privacy; dharma—religion; hāni—loss; se—that; ācara—you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, “You are a bāuliya, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Ācārya and damage His religious principles?

PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Puri, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called rasābhāsa, or overlapping of one humor (rasa) with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken (daridra-nārāyaṇa).

TEXT 50

pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khōile duṣṭa haya mana

pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khōile duṣṭa haya mana
SYNONYMS

pratigraha—accepting of alms; kabhu—any time; nā—not; karibe—should do; rājadhana—charity by kings; viṣayīra—of men who are materialistic; anna—foodstuffs; khāile—by eating; duśta—polluted; haya—becomes; mana—mind.

TRANSLATION

“Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or foodstuffs from materialistic persons, for such acceptance pollutes the mind of the charity’s recipient. According to the Vedic system, one should give charity to sannyāsīs and brāhmaṇas because one who thus gives charity becomes free from sinful activities. Formerly, therefore, brāhmaṇas would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava ācārya can accept him. In fact, a Vaiṣṇava should not even accept charity or foodstuffs from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

TEXT 51

मन दुष्ट हैलेन नखे कुस्के प्रमाण ।
कुस्कूमुदि विनु हय विनष्टल जीवन || ५१ ||

mana duṣṭa ha-ile nahe krṣṇera smaraṇa
krṣṇa-smṛti vinu haya niṣphala jīvana

SYNONYMS

mana—mind; duṣṭa—polluted; ha-ile—becoming; nahe—is not possible; krṣṇera—of Lord Kṛṣṇa; smaraṇa—remembrance; krṣṇa-smṛti—remembrance of Lord Kṛṣṇa; vinu—without; haya—becomes; niṣphala—without any result; jīvana—life.

TRANSLATION

“When one’s mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one’s life is unproductive.
A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The Ṛgveda states, \textit{smartavyaḥ satatāṁ viśnuḥ}: in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, \textit{smartavaṇa nityaśaḥ}. In the Second Canto, First Chapter, of \textit{Śrīmad-Bhāgavatam}, Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

\begin{quote}
tasmād bhārata sarvātmā bhagavān īśvaro hariḥ
šrotavyaḥ kīrtitavyaḥ ca smartavyaḥ cecchatābhayam
\end{quote}

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (\textit{Bhāg.} 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here (\textit{kṛṣṇa-smṛti vinu haya niṣphala jīvana}). Śrīla Rūpa Gosvāmī states in \textit{Bhakti-rasāmṛta-sindhu}, avyārtha-kālatvam: A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or viṣayīs, materialists who are simply interested in sense gratification, pollutes one’s mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, \textit{asat-saṅga-tyāga—ei vaiṣṇava-ācāra}: a Vaiṣṇava should behave in such a way as to never associate with nondevotees or materialists (\textit{Cc. Madhya} 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

\begin{flushleft}
\textbf{TEXT 52}
\end{flushleft}

\begin{quote}
loka-lajjā haya, dharma-kīrti haya hāni
adhē kṛṣṇa nā karih kṣuṇā cēla
jāni‘\textsuperscript{a}’ 52 \textsuperscript{a}
\end{quote}

\begin{flushleft}
\textit{loka-lajjā—unpopularity; haya—becomes; dharma—religion; kīrti—reputation; haya—becomes; hāni—damaged; aiche—such; karma—work; nā—do not; kariha—execute; kabhu—ever; ihā—this; jāni‘—knowing.}
\end{flushleft}

\begin{quote}
SYNONYMS
\end{quote}

Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."
TEXT 53

এই শিক্ষা সবাকারে, সবে মনে কৈল।
আচার্য-গোসাঙ্গি মনে আনন্দ পাইল।॥ ৫৩ ॥

ei śikṣā sabākāre, sabe mane kaila
ācārya-gosāṅi mane ānanda pāila

SYNONYMS

ei—this; śikṣā—instruction; sabākāre—for all; sabe—all present; mane—in the mind; kaila—took it; ācārya-gosāṅi—Advaita Ācārya; mane—within the mind; ānanda—pleasure; pāila—felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

TEXT 54

আচার্যের অন্তিপ্রায় প্রস্তুতাত্ত্ব বুখে।
প্রভুর গতির বাক্য আচার্য সমুখে।॥ ৫৪ ॥

ācāryera abhiprāya prabhu-mātra bujhe
prabhura gambhīra vākya ācārya samujhe

SYNONYMS

ācāryera—of Advaita Ācārya; abhiprāya—intention; prabhu-mātra—only Lord Caitanya Mahāprabhu; bujhe—can understand; prabhura—of Lord Caitanya Mahāprabhu; gambhīra—grave; vākya—instruction; ācārya—Advaita Ācārya; samujhe can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.

TEXT 55

এই তা' প্রস্তাবে আছে বহুত বিচার।
গ্রন্থ-বাহুল্য-ভয়ে নারি লিথিবারু।॥ ৫৫ ॥

ei ta' prastābe āche bahuta vicāra
grantha-bāhulya-bhaye nāri likhibāra
SYNONYMS

ei ta’—in this; prastābe—statement; āche—there are; bahuta—many; vicāra—considerations; grantha—of the book; bāhulya—of the expansion; bhaye—out of fear; nāri—I do not; likhibāra—write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

TEXT 56

श्रीयदुनन्दनाचार्य —अविनेरे शाखा ।
तार शाखा-उपशाखार नाहि हय लेखा ॥ ५६ ॥

śrī-yadunandanācārya—advaitera sākhā
tāhra sākhā-upaśākhāra nāhi haya lekhā

SYNONYMS

śrī-yadunandanācārya—of the name Śrī Yadunandana Ācārya; advaitera—of Advaita Ācārya; sākhā—branch; tāhra—his; sākhā—branches; upaśākhāra—sub-branches; nāhi—not; haya—there is; lekhā—writing.

TRANSLATION

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and sub-branches that it is impossible to write of them.

PURPORT

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 57

वासुदेवे दत्तेरे तेंहो कृपार भाजन ।
सर्वत्र भवे आश्रयाचे चैत्य-चरण ॥ ५७ ॥

vāsudeva dattera teṅho kṛpāra bhājana
sarva-bhāve āśriyāche caitanya-caraṇa
SYNONYMS

vāsudeva datta—of Vāsudeva Datta; tenho—he was; kīpāra—of the mercy; bhājana—competent to receive; sarva-bhāve—in all respects; āśriyāche—took shelter; caitanya-carana—of the lotus feet of Lord Caitanya.

TRANSLATION

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya’s lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

TEXT 58

bhāgavatācārya, āra viṣṇudāsācārya
cakrapāṇi ācārya, āra ananta ācārya

SYNONYMS

bhāgavatācārya—of the name Bhāgavata Ācārya; āra—and; viṣṇudāsācārya—of the name Viṣṇudāsa Ācārya; cakrapāṇi ācārya—of the name Cakrapāṇi Ācārya; āra—and; ananta ācārya—of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his Anubhāṣya Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gadādhara Paṇḍita. The sixth verse of Śākhā-nirṇayāmṛta, a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name Prema-taraṅgini. According to the Gaura-gaṇoddeśa-dīpikā, verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-maṇjarī. Viṣṇudāsa Ācārya was present during the Khetari-mahotsava. He went there with Acyutānanda, as stated in the Bhakti-ratnākara, Tenth Taraṅga. Ananta Ācārya was one of the eight principal gopīs. His former name was Sudevī. Although he was
among Advaita Ācārya’s followers, he later became an important devotee of Gadādhara Gosvāmī.

**TEXT 59**

नन्दिनी, अर कामदेव, चैतन्यदास ।

durlabhā viśvāsa, अर बनमलि-दास

**SYNONYMS**

nandinī—of the name Nandinī; āra—and; kāmadeva—of the name Kāmadeva; caitanya-dāsa—of the name Caitanya dāsa; durlabha viśvāsa—of the name Durlabha Viśvāsa; āra—and; vanamāli-dāsa—of the name Vanamāli dāsa.

**TRANSLATION**

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamāli dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

**TEXT 60**

जगन्नाथ कर, अर कर भवनाथ ।

dāsa bholānātha

**SYNONYMS**

jagannātha kara—of the name Jagannātha Kara; āra—and; kara bhavanātha—of the name Bhavanātha Kara; hṛdayānanda sena—of the name Hṛdayānanda Sena; āra—and; dāsa bholānātha—of the name Bholānātha dāsa.

**TRANSLATION**

Jagannātha Kara, Bhavanātha Kara, Hṛdayānanda Sena and Bholānātha dāsa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Ācārya.

**TEXT 61**

यद्वादश, विजयदास, दास जनार्दन ।

**SYNONYMS**

yādava-dāsa, vijaya-dāsa, dāsa janārdana

**TRANSLATION**

yādava-dāsa, vijaya-dāsa, dāsa janārdana

ananta-dāsa, kānu-pañđita, dāsa nārāyaṇa
SYNONYMS

yādava-dāsa—of the name Yādava dāsa; vijaya-dāsa—of the name Vijaya dāsa; 
dāsa janārdana—of the name Janārđana dāsa; ananta-dāsa—of the name Ananta dāsa; 
kānu-paṇḍita—of the name Kānu Paṇḍita; dāsa nārāyaṇa—of the name Nārāyaṇa dāsa.

TRANSLATION

Yādava dāsa, Vijaya dāsa, Janārđana dāsa, Ananta dāsa, Kānu Paṇḍita and 
Nārāyaṇa dāsa were the nineteenth, twentieth, twenty-first, twenty-second, twenty-
third and twenty-fourth branches of Advaita Ācārya.

TEXT 62

Srīvatsa paṇḍita, brahmacārī haridāsa
puruṣottama brahmacārī, āra kṛṣṇadāsa

SYNONYMS

Srīvatsa paṇḍita—of the name Srīvatsa Paṇḍita; brahmacārī haridāsa—of the name 
Haridāsa Brahmācārī; puruṣottama brahmacārī—of the name Puruṣottama Brahma-
cārī; āra—and; kṛṣṇadāsa—of the name Kṛṣṇadāsa.

TRANSLATION

Srīvatsa Paṇḍita, Haridāsa Brahmācārī, Puruṣottama Brahmācārī and Kṛṣṇadāsa 
were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of 
Advaita Ācārya.

TEXT 63

puruṣottama paṇḍita, āra rāghunātha
vanamālī kavicandra, āra vaidyanātha

SYNONYMS

puruṣottama paṇḍita—of the name Puruṣottama Paṇḍita; āra rāghunātha—and 
Rāghunātha; vanamālī kavicandra—of the name Vanamālī Kavicandra; āra—and; 
vaidyanātha—of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Rāghunātha, Vanamālī Kavicandra and Vaidyanātha were 
the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.
TEXT 64

লোকনাথ পণ্ডিত, আর মুরারি পণ্ডিত ।
শ্রীহরিচরণ, আর মধুর পণ্ডিত ॥ ৬৪ ॥

lokanātha paṇḍita, āra murāri paṇḍita
śrī-haricaraṇa, āra mādhava paṇḍita

SYNONYMS

lokanātha paṇḍita—of the name Lokanātha Paṇḍita; āra—and; murāri paṇḍita—of the name Murāri Paṇḍita; śrī-haricaraṇa—of the name Śrī Haricaraṇa; āra—and; mādhava paṇḍita—of the name Mādhava Paṇḍita.

TRANSLATION

Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricarana and Mādhava Paṇḍita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

TEXT 65

বিজয় পণ্ডিত, আর পণ্ডিত শ্রীরাম ।
অসংখ্য অন্যত-শাখা কত লইব নাম ॥ ৬৫ ॥

vijaya paṇḍita, āra paṇḍita śrīrāma
asaṅkhya advaita-sākhā kata la-iba nāma

SYNONYMS

vijaya-paṇḍita—of the name Vijaya Paṇḍita; āra—and; paṇḍita śrīrāma—of the name Śrīrāma Paṇḍita; asaṅkhya—innumerable; advaita-sākhā—branches of Advaita Ācārya; kata—how many; la-iba—shall I enumerate; nāma—their names.

TRANSLATION

Vijaya Paṇḍita and Śrīrāma Paṇḍita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Paṇḍita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Paṇḍita, is accepted as an incarnation of Parvata Muni, Nārada Muni’s most intimate friend.

TEXT 66

মালি-মন্দ জল অহিত-কষ্ঠ যোগায় ।
সেই জলে জীবে শাখা,—ফুল-কল পায় ॥ ৬৬ ॥
Advaita Acarya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the sub-branches were nourished, and their fruits and flowers grew luxuriantly.

The branches of Advaita Ācārya nourished by the water (jala) supplied by Śrī Caitanya Mahāprabhu are to be considered bona fide ācāryas. As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups—the bona fide branches of the ācārya’s disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.
srjāila, jīyāila, tānre nā mānila
kṛtaghna ha-ilā, tānre skandha kruddha ha-ilā

SYNONYMS

srjāila—fructified; jīyāila—maintained; tānre—Him; nā—not; mānila—accepted; kṛtaghna—ungrateful; ha-ilā—thus became; tānre—to them; skandha—trunk; kruddha—angry; ha-ilā—became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

TEXT 69

kruddha hañā skandha tāre jala nā sañcāre
jalābhāve kṛṣa śākhā sukāiyā mare

SYNONYMS

kruddha hañā—being angry; skandha—the trunk; tāre—onto them; jala—water; nā—did not; sañcāre—sprinkle; jala-abhāve—for want of water; kṛṣa—thinner; śākhā—branch; sukāiyā—dried up; mare—died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

TEXT 70

caitanya-rahita deha—suśka-kāṣṭha-sama
jīvitei mṛta sei, maile daṅge yama

SYNONYMS

caitanya-rahita—without consciousness; deha—body; suśka-kāṣṭha-sama—exactly like dry wood; jīvitei—while living; mṛta—dead; sei—that; maile—after death; daṅge—punishes; yama—Yamarāja.
TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the Śrīmad-Bhāgavatam, Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, “A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord, must be brought before me for punishment.” In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is dehāntara, a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the resultant actions of their past activities. This is the process of dehāntara, or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in Bhagavad-gītā. After giving up the body (tyaktvā deham), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

TEXT 71

केवल ए गण-प्रति महे एই दुःखः।
कैटंया-बिषुध येव सेई त’ पाथोः॥ ७१ ॥

kevala e gaṇa-prati nahe ei daṇḍa
caitanya-vimukha yei sei ta’ pāṣaṇḍa

SYNONYMS

kevala—only; e—this; gaṇa—group; prati—unto them; nahe—it is not; ei—this; daṇḍa—punishment; caitanya-vimukha—against Śrī Caitanya Mahāprabhu; yei—any; one; sei—he; ta’—but; pāṣaṇḍa—atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.
TEXT 72

कि पण्डित, कि तपस्वी, किबा गृही, यति ।
चेतना-विमुख येषां, तार अपि गति ॥ ७२ ॥


SYNONYMS

ki pañcita—whether a learned scholar; ki tapasvī—whether a great ascetic; kibā—or; grhī—householder; yati—or sannyāsī; caitanya-vimukha—one who is against the cult of Śrī Caitanya Mahāprabhu; yei—anyone; tāra—his; ei—this; gati—destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyāsī, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

TEXT 73

ষে যে তেল শ্রীঅচ্যুতানন্দের মত ।
সেই আচার্যের গণ—মহাভাগবত। ॥ ৭৩ ॥

ye ye laila śrī-acyutānandera mata
sei ācāryera gaṇa—mahā-bhāgavata

SYNONYMS

ye ye—anyone who; laila—accepted; śrī-acyutānandera—of Śrī Acyutananda; mata—the path; sei—those; ācāryera gaṇa—descendants of Advaita Ācārya; mahā-bhāgavata—are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutananda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his Aṁrta-pravāha-bhāṣya, gives this short note: “Śrī Advaita Ācārya is one of the important trunks of the bhakti-kalpataru, or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the bhakti tree and thus nourished all its trunks and branches. But nevertheless, under the spell of māyā, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great bhakti-
kalpataru. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya Mahāprabhu—even if he is independently a great sannyāsī, learned scholar or ascetic—is like a dead branch of a tree."

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the daiva-varṇāśrama-dharma. As we have explained several times, however, we find no such word as “Hindu” in the Vedic literature. The word most probably came from Afghanistan, a predominantly Mohammedan country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Mohammedan countries.

The actual Vedic system of religion is called varṇāśrama-dharma, as confirmed in the Viṣṇu Purāṇa:

\[
\text{varṇāśramācāravatā puṇreṇa paraḥ puṁān}
\]
\[
\text{viṣṇur ārādhyaṇe panthā nānyat tat-toṣa-kāraṇam}
\]

\[(Viṣṇu Purāṇa, 3.8.9)\]

The Vedic literature recommends that a human being follow the principles of varṇāśrama-dharma. Accepting the process of varṇāśrama-dharma will make a person’s life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī Caitanya Mahāprabhu confirms, jivera 'svārāpa' haya—krṣṇera nitya-dāsa: “Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead.” Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the saṅkīrtana movement, we find that people very easily accept the Hare Kṛṣṇa mahā-mantra without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and svāmīs, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic reli-
gion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

\[
yāre dekha, tāre kaha ‘kṛṣṇa’ upadeśa
āmāra ajñāya guru haṅṅā tāra’ ei deśa
\]

(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of kṛṣṇa-kathā, as expressed in Bhagavad-gītā As It Is and Śrīmad-Bhāgavatam. One who has no interest in kṛṣṇa-kathā or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

**TEXT 74**

**সেই সেই—আচার্যের কুপার ভাজন।**

অনায়াসে পাইল সেই চৈতন্য-চরণ। ॥ ৭৪ ॥

**SEI SEI—ACCAR YERA KRPARA BHĀJANA**

**ANĀYASE PĀILA SEI CHAITANYA-CARAṆA**

**SYNONYMS**

sei sei—whoever; ācāryera—of Advaita Ācārya; kṛpāra—of the mercy; bhājana—eligible candidate; anāyase—without difficulty; pāila—got; sei—he; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

**TRANSLATION**

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

**TEXT 75**

**অচুতের যেই মত, সেই মত সার।**

আর মত মত সব হেল ছারখার। ॥ ৭৫ ॥

**ACYUTERA YEI MATA, SEI MATA SĀRA**

**ĀRA YATA MATA SABA HAILA CHĀRAKHĀRA**

**SYNONYMS**

acyutera—of Acyutānanda; yei—which; mata—direction; sei—that; mata—direction; sāra—essential; āra—other; yata—all; mata—directions; saba—all; haila—became; chārakhāra—dismantled.
TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

TEXT 76

sei ācārya-gaṇe mora koṭi namaskāra
acyutānanda-prāya, caitanya—jīvāna yānhāra

SYNONYMS

sei—those; ācārya-gaṇe—unto the spiritual masters; mora—my; koṭi—millions; namaskāra—obeisances; acyutānanda-prāya—almost as good as Acyutānanda; caitanya—Caitanya Mahāprabhu; jīvāna—life; yānhāra—whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to the actual followers of Acyutānanda whose life and soul were Śrī Caitanya Mahāprabhu.

TEXT 77

ei ta’ kahilān ācārya-gosāṅira gaṇa
tina skandha-sākhāra kaila saṅkṣepe gaṇana

SYNONYMS

ei ta’—thus; kahilān—I have spoken; ācārya—Advaita Ācārya; gosāṅira—of the spiritual master; gaṇa—descendants; tina—three; skandha—of the trunk; sākhāra—of branches; kaila—was done; saṅkṣepe—in brief; gaṇana—counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miśra and Gopāla] of Śrī Advaita Ācārya’s descendants.

TEXT 78

śākhā-उपशाखा, तार नाहिक गन
किच्छात्र कहि’ करि दिग्दर्शन || ७८ ||
There are multifarious branches and sub-branches of Advaita Ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and sub-branches.

SYNONYMS
sākhā-upsākhā—branches and sub-branches; tāra—of them; nāhika—there is no; gaṇana—counting; kichu-mātra—something about them; kahi’—describing; kari—I am simply giving; dig-daraṇa—a glimpse of the direction.

TRANSLATION
After describing the branches and sub-branches of Advaita Ācārya, I shall now attempt to describe some of the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

SYNONYMS
sākhā-sreṣṭha—the chief branch; dhruvānanda—of the name Dhruvānanda; śrīdhara brahma-carī—of the name Śrīdhara Brahma-carī; bhāgavatācārya, haridāsa brahma-carī—of the name Bhāgavatācārya; haridāsa brahma-carī—of the name Haridāsa Brahma-carī.
TRANSLATION

The chief branches of Śrī Gadādhara Paṇḍita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmaçārī, (3) Haridāsa Brahmaçārī and (4) Raghunātha Bhāgavatāçārya.

PURPORT

Verse 152 of the Gaura-gaṇoddeśa-dīpikā describes Śrī Dhruvānanda Brahmaçārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmaçārī as the gopī known as Candralati.kā.

TEXT 81

अनन्त आचार्य, कविदत्त, मिश्रानयनः।
गाङ्गामण्ट्र, मामु ठाकुर, कान्तिबहारानः॥ ८१॥

ananta ācārya, kavidatta, miśra-nayana
gāṅgāmantrī, māmu ṭhākura, kaṇṭhābharaṇa

SYNONYMS

ananta ācārya—of the name Ananta Ācārya; kavidatta—of the name Kavi Datta; miśra-nayana—of the name Nayana Miśra; gāṅgāmantrī—of the name Gāṅgāmantrī; māmu ṭhākura—of the name Māmu Ṭhākura; kaṇṭhābharaṇa—of the name Kaṇṭhābharaṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miśra; the eighth, Gāṅgāmantrī; the ninth, Māmu Ṭhākura; and the tenth, Kaṇṭhābharaṇa.

PURPORT

Verses 197 and 207 of the Gaura-gaṇoddeśa-dīpikā describe Kavi Datta as the gopī named Kalakaṇṭhī, verses 196 and 207 describe Nayana Miśra as the gopī named Nitya-maṉjarī, and verses 196 and 205 describe Gāṅgāmantrī as the gopī named Candrikā. Māmu Ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu’s grandfather. In Bengal a maternal uncle is called māmā, and in East Bengal and Orissa, māmu. Thus Jagannātha Cakravartī was known as Māmā or Māmu Ṭhākura. Māmu Ṭhākura’s residence was in the district of Faridpur in the village known as Magaḍobā. After the demise of Śrī Gadādhara Paṇḍita, Māmu Ṭhākura became the priest in charge of the temple known as Ṭotā-gosvāmī in Jagannātha Purī. According to the opinion of some Vaiṣṇavas, Māmu Ṭhākura was formerly known as Śrī Rūpa-maṉjarī. The followers of Māmu Ṭhākura were Rāghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Śaṅtāmaṇi, Harinātha, Navinacandra, Matilāla, Dayāmāyī and Kuṇjavīhārī.

Kaṇṭhābharaṇa, whose original name was Śrī Ananta Caṭṭarāja, was the gopī named Gopālī in kṛṣṇa-līlā.
TEXT 82

bhūgarbha gosāṇī, āra bhāgavata-dāsa
yei dui āsi’ kaila vṛndāvane vāsa

SYNONYMS
bhūgarbha gosāṇī—of the name Bhūgarbha Gosāṇī; āra—and; bhāgavata-dāsa—of the name Bhāgavata dāsa; yei dui—both of them; āsi’—coming; kaila—did; vṛndāvane vāsa—residing in Vṛndāvana.

TRANSLATION
The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāṇī, and the twelfth was Bhāgavata dāsa. Both of them went to Vṛndāvana and resided there for life.

PURPORT
Bhūgarbha Gosāṇī, formerly known as Prema-manjari, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Vṛndāvana—namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda—that are authorized institutions of Gaudīya Vaiṣṇavas.

TEXT 83

vāṁśinātha brahmacārī—baḍa mahāśaya
vallabha-caitanya-dāsa—kṛṣṇa-premamaya

SYNONYMS
vāṁśinātha brahmacārī—of the name Vāṁśinātha Brahmacārī; baḍa mahāśaya—very great personality; vallabha-caitanya-dāsa—of the name Vallabha-caitanya dāsa; kṛṣṇa-prema-maya—always filled with love of Kṛṣṇa.

TRANSLATION
The thirteenth branch was Vāṁśinātha Brahmacārī, and the fourteenth was Vallabha-caitanya dāsa. Both of these great personalities were always filled with love of Kṛṣṇa.
PURPORT

Śrī Vāṇīnātha Brahmācārī is described in the Tenth Chapter, 114th verse, of Ādi-
ilā. A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a
temple of Madana-gopāla in Navadvīpa.

TEXT 84

śrīnātha cakravartī, āra uddhava dāsa
jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa

SYNONYMS

śrīnātha cakravartī—of the name Śrīnātha Cakravartī; āra—and; uddhava dāsa—of
the name Uddhava dāsa; jitāmitra—of the name Jitāmitra; kāṣṭhakāṭā-jagannātha-
dāsa—of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the
seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The Śākha-nirṇaya, verse 13, mentions Śrīnātha Cakravartī as a reservoir of all
good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35
mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to
everyone. The Gaura-ganoddea-dīpikā, verse 202, mentions Jitāmitra as the gopī
dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village
known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known
as Ādiyala, Kāmārapāḍā and Pāikapāḍā. He established a temple of Yaśomādhava.
The worshipers in this temple are the Gosvāmīs of Ādiyala. As one of the sixty-four
sakhīs, he was formerly an assistant of Citrādevī-gopī named Tilakinī. The follow-
ing is a list of his descendants: Rāmanṛsimha, Rāmagopāla, Rāmacandra, Sanatana,
Muktārāma, Gopinātha, Goloka, Harimohana Śiromaṇi, Rākhālarāja, Mādhava and
Lakṣmīkānta. The Śākha-nirṇaya mentions that Jagannātha dāsa preached the Hare
Kṛṣṇa movement in the district or state of Tripura.

TEXT 85

śrīhṛiṁ aচārī, sāṁ-h-pūrīya gopāla ।
ruḍuḍaś bṛhamārī, puṣḍaṁ-gopāla ॥ 85 ॥
SYNONYMS

srī-hari acārya—of the name Śrī Hari Acārya; sādi-puriyā gopāla—of the name Sādipuriyā Gopāla; kṛṣṇadāsa brahmaçarī—of the name Kṛṣṇadāsa Brahmaçarī; puṣpa-gopāla—of the name Puṣpagopāla.

TRANSLATION

The nineteenth branch was Śrī Hari Acārya; the twentieth, Sādipuriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmaçarī; and the twenty-second, Puṣpagopāla.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verses 196 and 207, mentions that Hari Acārya was formerly the gopī named Kālākṣī. Sādipuriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura in East Bengal. Kṛṣṇadāsa Brahmaçarī was formerly among the group of sakhīs known as the aṣṭa-sakhīs. His name was Indulekha. Kṛṣṇadāsa Brahmaçarī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa’s tomb. Some say that this is the tomb of Kṛṣṇadāsa Brahmaçarī and others Kṛṣṇadāsa Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The Śaṅkha-nirṇaya mentions that Puṣpagopāla was formerly known as Svarṇagrāmaka.

TEXT 86

śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha
bāṅgavāṭī-caitanya-dāsa, śrī-raghubānātha

SYNONYMS

śrīharṣa—of the name Śrīharṣa; raghu-miśra—of the name Raghu Miśra; paṇḍita lakṣmīnātha—of the name Lakṣmīnātha Paṇḍita; bāṅgavāṭī-caitanya-dāsa—of the name Baṅgavāṭī Caitanya dāsa; śrī-raghubānātha—of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Caitanya dāsa; and the twenty-seventh, Raghunātha.
PURPORT

Raghu Miśra is described in the *Gaura-gaṇoddeśa-dīpikā*, verses 195 and 201, as Karpūra-maṇjarī. Similarly, Lakṣmīnāthā Paṇḍita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya dāsa is mentioned as Kālī. The *Śākhā-nirṇaya* states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukmīṇīkānta, Jīvanakṛṣṇa, Yugalakīśora, Ratanakṛṣṇa, Rādhāmādhava, Ūśāmani, Vaikuṇṭhānātha and Lālamohana, or Lālamohana Śāhā Śarīkhlandhi. Lālamohana was a great merchant in Dacca City. The *Gaura-gaṇoddeśa-dīpikā*, verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

TEXT 87

अमोघ पण्डित, हस्ति-गोपाल, चैतन्यवल्लभाः ।
षष्ठ गांगली आर मंगल बैस्नावः ॥ ८७ ॥

*amogha paṇḍita, hasti-gopāla, caitanya-vallabha*  
*yadu gāṅguli āra maṅgala vaiṣṇava*

SYNONYMS

*amogha paṇḍita*—of the name Amogha Paṇḍita;  
*hasti-gopāla*—of the name Hastigopāla;  
*caitanya-vallabha*—of the name Caitanya-vallabha;  
*yadu gāṅguli*—of the name Yadu Gāṅguli;  
*āra*—and;  
*maṅgala vaiṣṇava*—of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Paṇḍita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Ṭīṭakaṇā in the district of Muršidābāḍa. His forefathers were Sāktas who worshiped the goddess Kīrtīśvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch brahmacārī, left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākurās of Kāṇḍāda, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kāṇḍāda, and Nṛśimha-prasāda Mitra, whose family members are well-known *mrdaṅga* players. Sudhākṛṣṇa Mitra and Nikiṅjavīrī Mitra are both especially famous *mrdaṅga* players. In the family of Puruṣottama Cakravartī there are famous persons like Kujāvīrī Cakravartī and
Rādhāvallabha Cakravartī, who now live in the district of Birbhum. They professionally recite songs from *Caitanya-maṅgala*. It is said that when Maṅgala Ṭhākura was constructing a road from Bengal to Jaggannātha Puri, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kāndaḍā in the village named Rāṇīpura. The *sālagrāma-śilā* personally worshiped by Maṅgala Ṭhākura still exists in the village of Kāndaḍā. A temple has been constructed there for the worship of Vṛndāvana-candra. Maṅgala Ṭhākura had three sons—Rādhikāprāsāda, Gopīramaṇa and Śyāmaksiṣora. The descendants of these three sons are still living.

TEXT 88

चक्रवर्ती शिवानन्द सदा प्रजवासी ।
महाशाक्तो मध्ये ते हैं भूखु रज्ञावसी ॥ ८८ ॥

cakravartī śivānanda sadā vrajavāsī
mahāśākhā-madhye teṁho sudṛḍha viśvāsī

SYNONYMS

cakravartī śivānanda—of the name Śivānanda Cakravartī; sadā—always; vrajavāsī—resident of Vṛndāvana; mahā-śākhā-madhye—amongst the great branches; teṁho—he is; sudṛḍha viśvāsī—possessing firm faith.

TRANSLATION

Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Paṇḍita.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā*, verse 183, mentions that Śivānanda Cakravartī was formerly Lābaṅga-maṅjarī. The *Śākhā-nirṛṭaya*, written by Yadunandana dāsa, also names other branches, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayananda, (4) Vṛttabhā Bhaṭṭa (the Vṛttabhā-sampradāya, or Puṣṭimarga-sampradāya, is very famous), (5) Madhu Paṇḍita (this famous devotee lived near Khāḍadaha in the village known as Sānibona-grāma, about two miles east of the Khāḍadaha station, and constructed the temple of Gopinathāji in Vṛndāvana), (6) Acyutānanda, (7) Candrāśekhara, (8) Vakrēśvara Paṇḍita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavārya, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (25) Caitanya dāsa, (16) Lokanātha Bhaṭṭa, (this devotee, who lived in the village of Talākhaḍī in the district of Yasōhara and constructed the temple of Rādhāvinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Sāṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paḍihārī (a resident of Jaggannātha Puri).
TEXT 89

एि व संक्लेप नहिंलांक, पण्डितेर गण।
धैन आर शाखा-उपशाखार गणन। ॥ ८९ ॥

ei ta' saṅkṣepe kahilān paṇḍīterā gaṇa
aiche āra sākhā-upāsākhāra gaṇana

SYNONYMS

ei ta'—thus; saṅkṣepe—in brief; kahilān—I have described; paṇḍīterā gaṇa—the branches of Śrī Gadādhara Paṇḍita; aiche—similarly; āra—another; sākhā-upāsākhāra gaṇana—description of branches and sub-branches.

TRANSLATION

Thus I have briefly described the branches and sub-branches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

TEXT 90

पण्डितेर गण सब,— भागवत द्वृत वृत।
प्राणवल्लभ,— सबार श्रीकृष्णचैत्या। ॥ ९० ॥

paṇḍīterā gaṇa saba,—bhāgavata dhanya
prāṇa-vallabha—sabāra śrī-krṣṇa-caitanya

SYNONYMS

paṇḍīterā—of Gadādhara Paṇḍita; gaṇa—followers; saba—all; bhāgavata dhanya—glorious devotees; prāṇa-vallabha—the heart and soul; sabāra—of all of them; śrī-krṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 91

एि विन मकृते केत्र शाखार गणन।
यान-सबा-मलरे भवरह-विमोचन। ॥ ९१ ॥

ei tina skandhera kailun sākhāra gaṇana
yān-sabā-smaraṇe bhava-bandha-vimocana
SYNONYMS

ei tina—of all these three; skandhera—trunks; kailuh—described; sākhā ra gaṇana—
enumeration of the branches; yāh-sabā—all of them; smaraṇe—by remembering;
bhava-bandha—from entanglement in the material world; vimocana—freedom.

TRANSLATION

Simply by remembering the names of all these branches and sub-branches of the
three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains
freedom from the entanglement of material existence.

TEXT 92

याः-सबा-स्मरणे सब चैतन्यचरण ।
याः-सबा-स्मरणे हस्य बालिक्षु पुरुष ॥ ९२ ॥

yāh-sabā-smaraṇe pāi caitanya-carāṇa
yāh-sabā-smaraṇe haya vānchita pūraṇa

SYNONYMS

yāh-sabā—all of them; smaraṇe—by remembering; pāi—I get; caitanya-carāṇa—the
lotus feet of Śrī Caitanya Mahāprabhu; yāh-sabā—all of them; smaraṇe—by remem-
bering; haya—becomes; vānchita pūraṇa—fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus
feet of Śrī Caitanya Mahāprabhu. Indeed, simply by remembering their holy names,
one achieves the fulfillment of all desires.

TEXT 93

अतेवं ताः-सबा संयोगे चरण ।
चैतन्य-मालीर कहि लीला-अनुक्रम ॥ ९३ ॥

ataeva tāh-sabāra vandiye carāṇa
caitanya-mālīra kahi līlā-anukrama

SYNONYMS

ataeva—therefore; tāh-sabāra—of all of them; vandiye—I offer prayers; carāṇa—to
the lotus feet; caitanya-mālīra—of the gardener known as Śrī Caitanya Mahāprabhu;
kahi—I speak; līlā-anukrama—the pastimes in chronological order.
TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

TEXT 94

Therefore offering my obeisances to all of them, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

SYNONYMS

gaura-līlāmṛta-sindhu—the ocean of the pastimes of Lord Caitanya; apāra—immeasurable; agādha—unfathomable; ke—who; karite—to do; pāre—is able; tāhān—in that ocean; avagāha—taking a dip; sādha—execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

TEXT 95

It is not possible thus to dip into that [great ocean], but its sweet mellow flavor attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

SYNONYMS

tāhāra—His; mādhurya—mellow; gandhe—by flavor; lubdha—attracted; haya—becomes; mana—mind; ataeva—therefore; tāte—on the beach; rahī’—standing; cāki—taste; eka—one; kaṇa—particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow flavor attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

TEXT 96

Therefore, offering my obeisances to all of them, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

SYNONYMS

shri-rupa-rudra-prabhu—Śrī Rūpa-Gosvāmi; tātākhyān—tattva-sūtra—tattva-sūtra; tātākha—transcendental; bhāvanā—development; sādha—execution; nirākāra—without feature; kaṇa—particle.
śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS
śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at their lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

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

Thus end the Bhaktivedanta purports of Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Twelve, describing the expansions of Advaita Ācārya and Gadādhara Pañcita.
The Advent
of Lord Śrī Caitanya Mahāprabhu

This Thirteenth Chapter of Śrī Caitanya-caritāmṛta describes Lord Caitanya Mahāprabhu’s appearance. The entire Adi-līlā section describes Lord Caitanya Mahāprabhu’s household life, and similarly the Antya-līlā describes His life in the sannyāsa order. Within the Antya-līlā, the first six years of His sannyāsa life are called Madhya-līlā. During this time, Caitanya Mahāprabhu toured southern India, went to Vṛndāvana, returned from Vṛndāvana and preached the sahākīrtana movement.

A learned brāhmaṇa named Upendra Miśra who resided in the district of Śrīnata was the father of Jagannātha Miśra, who came to Navadhīpa to study under the direction of Nilāmbara Cakravartī and then settled there after marrying Nilāmbara Cakravartī’s daughter, Śacīdevī. Śrī Śacīdevī gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Viśvarūpa. Then, in 1407 Śaka Era on the full-moon evening of the month of Phālguṇa, during the constellation of simhalagnā, Lord Caitanya Mahāprabhu appeared as the son of Śrī Śacīdevī and Jagannātha Miśra. After hearing of the birth of Caitanya Mahāprabhu, learned scholars and brāhmaṇas, bringing many gifts, came to see the newly born baby. Nilāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

TEXT 1

sa prasādatu caitanya-devo yasya prasādāt
| tal-liññā-varṇane yogyah
| sadyah syād adhamo 'py ayam

SYNONYMS

saḥ—He; prasādatu—may bestow His blessings; caitanya-devaḥ—Lord Śrī Caitanya Mahāprabhu; yasya—of whom; prasādāt—by the grace; tat-liññā—His pastimes; varṇane—in the description; yogyah—able; sadyah—immediately; syāt—becomes possible; adhamah—the most fallen; api—although; ayam—I am.
TRANSLATION

I wish the grace of Lord Caitanya Mahaprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Śrī Caitanya Mahaprabhu or Lord Śrī Kṛṣṇa, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Kṛṣṇa is possible for one who is empowered. Kṛṣṇa-sakti vinā nahe tāra pravartana (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord’s name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

TEXT 2

jaya jaya śrī-krṣṇa-caitanya gauracandra
jayādvaitacandra jaya jaya nityānanda

SYNONYMS

jaya jaya—all glories; śrī-krṣṇa-caitanya—Lord Śrī Caitanya Mahaprabhu; gauracandra—Lord Gauracandra; jayādvaitacandra—all glories to Advaita Ācārya; jaya jaya—all glories to; nityānanda—Lord Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahaprabhu! All glories to Advaitacandra! All glories to Lord Nityānanda Prabhu!

TEXT 3

jaya jaya gadādhara jaya śrīnivāsa
jaya mukunda vāsudeva jaya haridāsa
SYNONYMS

jaya jaya gadadhara—all glories to Gadadhara Prabhu; jaya srinivasa—all glories to Srinivasa Acarya; jaya mukunda—all glories to Mukunda; vasudeva—all glories to Vasudeva; jaya haridasa—all glories to Haridasa Thakura.

TRANSLATION

All glories to Gadadhara Prabhu! All glories to Srinivasa Acarya Prabhu! All glories to Mukunda Prabhu and Vasudeva Prabhu! All glories to Haridasa Thakura!

TEXT 4

জয় দামোদর-স্বরূপ জয় মুরারি শুভ্র।
এই সব চন্দ্রোদয়ে ভঙ্গ কৈল বুধ্ব।

jaya damaodara-svarupa jaya muraari gupta
ei saba candrodaye tama kaila lupta

SYNONYMS

jaya—all glories; damaodara-svarupa—of the name Svarupa Damodara; jaya—all glories; murari gupta—of the name Murari Gupta; ei saba—of all these; candra-udaye—such moons having arisen; tama—darkness; kaila—made; lupta—dissipated.

TRANSLATION

All glories to Svarupa Damodara and Murari Gupta! All these brilliant moons have together dissipated the darkness of this material world.

TEXT 5

জয় স্রীভাইত্যাচর্ণের ভক্ত চন্দ্রগঞ্জ।
সবার প্রেম-জ্যোতিস্যায় উজ্জ্বল ত্রিভুবন॥

jaya sri-caitanyacanderra bhakta candra-ganta
sabara prema-jyotsnaaya ujjvala tri-bhuvana

SYNONYMS

jaya—all glories; sri-caitanya—of Lord Caitanya Mahaprabhu; canderra—who is as bright as the moon; bhakta—devotees; candra-ganta—other moons; sabara—of all of them; prema-jyotsnaaya—by the full light of love of Godhead; ujjvala—bright; tri-bhuvana—all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.
PURPORT

In this verse we find the moon described as candra-gaṇa, which is plural in number. This indicates that there are many moons. In Bhagavad-gītā the Lord says, nakṣatṛāṇāṁ dharmān śaśi: “Among the stars, I am the moon.” (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In Caitanya-caritāmṛta Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The Caitanya-caritāmṛta states:

kṛṣṇa-sūrya-sama; māyā haya andhakāra
yāhāṁ kṛṣṇa, tāhāṁ nāhi māyāra adhikāra

“Kṛṣṇa is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience.” (Cc. Madhya 22.31) Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Kṛṣṇa sun, or by the grace of all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

TEXT 6

এই তে কহিল প্রতারস্তে মুখবন্ধ
ebe kahi chaitanya-lilā-krama-anubandha

ei ta’ kahila granthārambhe mukha-bandha
ebe kahi caitanya-lilā-krama-anubandha

SYNONYMS

ei ta’—thus; kahila—I have spoken; granthā-rambhe—in the beginning of the book; mukha-bandha—preface; ebe—now; kahi—I speak; caitanya—of Lord Caitanya Mahāprabhu; lilā-krama—the chronological order of His pastimes; anubandha—as they are combined together.

TRANSLATION

Thus I have spoken the preface of Caitanya-caritāmṛta. Now I shall give a synopsis of the entire book in the form of codes.
TEXT 7

प्रथमे सुक्रूपे करिये गणन।
पाचे ताहि विषारी करिब विवरण।

prathame ta' sūtra-rūpe kariye gaṇana
pāche tāhā vistāri kariba vivaraṇa

SYNONYMS

prathame—in the beginning; ta'—however; sūtra-rūpe—in the form of codes; kariye—do; gaṇana—counting; pāche—thereafter; tāhā—that; vistāri—describing; kariba—I shall do; vivaraṇa—expansion.

TRANSLATION

First let me state the pastimes of the Lord in codes. Then I shall describe them in detail.

TEXT 8

श्रीकृष्णरूपे अवतृत।
अंतरैल रंगसं प्रणक्त विहरि

śrī-krṣṇa-caitanya navadvīpe avatari
āṭa-calliśa vatsara prakaṭa vihari

SYNONYMS

śrī-krṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; navadvīpe—at Navadvīpa; avatari—adventing Himself; āṭa-calliśa—forty-eight; vatsara—years; prakaṭa—visible; vihari—enjoying.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

TEXT 9

चौद्दशत सात शके जये क्रमाण।
चौद्दशत पक्षाये हैल असुरमाण।

caudda-sata sāta šake janmera pramāṇa
caudda-sata pāṇcānne ha-ila antardhāna
SYNONYMS

caudda-sata—1400; sāta—and seven; šake—in the Šaka Era; janmera—of birth;
promāṇa—evidence; caudda-sata paṅcānmē— in the year 1455; ha-ila—became;
antardhāna—disappearance.

TRANSLATION

In the year 1407 of the Šaka Era, Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 He disappeared from this world.

TEXT 10

चक्षिश बंसर अठुृ कैल गृहवास ।
लिरक्तः बैल कृपक-कीर्तन-विलास ॥ १० ॥

cabbisa vatsara prabhu kaila gṛha-vāsa
nirantara kaila kṛṣṇa-kīrtana-vilāsa

SYNONYMS

cabbisa—twenty-four; vatsara—years; prabhu—the Lord; kaila—did; gṛha-vāsa—residing at home; nirantara—always; kaila—did; kṛṣṇa-kīrtana—chanting of the Hare Kṛṣṇa mantra; vilāsa—pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the grha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

TEXT 11

चक्षिश बंसर-शेषे करियास सन्न्यास ।
आर चक्षिश बंसर कैल नीलाचले बास ॥ ११ ॥

cabbisa vatsara-šeše kariyā sannyāsa
āra cabbisa vatsara kaila niīācale vāsa

SYNONYMS

cabbisa—twenty-four; vatsara—years; šeše—at the end of; kariyā—accepting; sannyāsa—renounced order; āra—another; cabbisa—twenty-four; vatsara—years; kaila—did; niīācale—at Jagannātha Purī; vāsa—reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Purī.
TEXT 12

तार मध्ये छह बंगर — गमनागमन।
कभु दक्षिण, कभु गोड़ा, कभु व्रन्दावन || १२ ||

tāra madhye chaya vatsara—gamanāgamana
kabhu dakṣiṇa, kabhu gauḍa, kabhu vṛndāvana

SYNONYMS

tāra madhye—out of that; chaya vatsara—six years; gamanāgamana—touring;
kabhu—sometimes; dakṣiṇa—in South India; kabhu—sometimes; gauḍa—in Bengal;
kabhu—sometimes; vṛndāvana—in Vṛndāvana.

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring
India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

TEXT 13

अष्टादश बंगर रहिला नीलाचले ।
कृपेश्वर-सामायूक्त भागाल सकले || १३ ||

aṣṭādaśa vatsara rahilā nilācale
kṛṣṇa-prema-nāmāṁte bhasā'la sakale

SYNONYMS

aṣṭādaśa—eighteen; vatsara—years; rahilā—remained; nilācale—at Jagannātha Purī;
kṛṣṇa-prema—love of Godhead; nāma-amṛte—in the nectar of the Hare Kṛṣṇa mantra;
bhāsā'la—inundated; sakale—everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannātha Purī. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a
flood of love of Kṛṣṇa.

TEXT 14

गार्हस्थ्य अधूर लीला — 'अधी'-लीलाध्यां ।
'मध्य'—'अंत्य'-लीला — 'सेष्लीला' दুই নাম || ১৪ ||

gārhasthye prabhura lilā—'ādi'-lilākhyāna
'madhya'-'antya'-lilā—'sesa-lilāra dui nāma
SYNONYMS

gār hasthye—in household life; prabhura—of the Lord; līlā—pastimes; ādi—the original; līlā—pastimes; ākhyāna—has the name of; madhya—middle; antya—last; līlā—pastimes; śeṣa-līlāra—the last part of the pastimes; dui—two; nāma—names.

TRANSLATION

The pastimes of His household life are known as Ādi-līlā, or the original pastimes. His later pastimes are known as Madhya-līlā and Antya-līlā, or the middle and final pastimes.

TEXT 15

ardha-prabhura svarūpa-dāmodara sūtra-kāri' granthilena granthera bhitara

SYNONYMS

ādi-līlā—the original pastimes; madhya—within; prabhura—of the Lord; yateka—whatever; carita—activities; sūtra-rūpe—in the form of codes or notes; murāri gupta—of the name Murāri Gupta; karilā—has; grathita—recorded.

TRANSLATION

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His Ādi-līlā were recorded in the form of codes by Murāri Gupta.

TEXT 16

prabhura ye śeṣa-līlā svarūpa-dāmodara sūtra kāri' granthilena granthera bhitara

SYNONYMS

prabhura—of the Lord; ye—whatever; śeṣa-līlā—pastimes at the end; svarūpa-dāmodara—of the name Svarūpa Dāmodara; sūtra kāri'—in the form of notes; granthilena—recorded; granthera—a book; bhitara—within.

TRANSLATION

His later pastimes [Madhya-līlā and Antya-līlā] were recorded by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.
TEXT 17

এই দুই জনের সূত্র পেরিয়া সূত্রের | বর্ণনা করেন বৈষ্ণব ক্রমে করিয়া। ১৭ ॥

ei dui janera sūtra dekhiyā suniyā varṇanā kareṇa vaiṣṇava krama ye kariyā

SYNONYMS

ei—of these; dui—two; janera—persons; sūtra—notes; dekhiyā—after looking at; suniyā—and hearing; varṇanā—description; kareṇa—does; vaiṣṇava—the devotee; krama—chronological; ye—which; kariyā—making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

TEXT 18

বাল্য, পৌরুষ, কাশীর, যৌবন,—চারি ভেদ ।
অতএব অধিকশত্তি দীর্ঘ চারি ভেদ ॥ ১৮ ॥

bālya, paugāṇḍa, kaiśora, yauvana,—cāri bheda ataeva ādi-khaṇḍe līlā cāri bheda

SYNONYMS

bālya—childhood; paugāṇḍa—early boyhood; kaiśora—later boyhood; yauvana—youth; cāri—four; bheda—divisions; ataeva—therefore; ādi-khaṇḍe—in the original part; līlā—of the pastimes; cāri—four; bheda—divisions.

TRANSLATION

In His original pastimes there are four divisions: bālya, paugāṇḍa, kaiśora and yauvana [childhood, early boyhood, later boyhood and youth].

TEXT 19

সর্বমিশ্রণপুরুষে তাঙ বলে কাননপূর্ণিমাদ।
যাহাং একদিঘোগোবিতরঃ কৃষ্ণামভি ॥ ১৯ ॥

sarva-sad-guṇa-pūrṇāṁ tāṁ vande phālguṇa-pūrṇimāṁ yasyāṁ śri-krīṣṇa-caitanyo 'vatīrṇaḥ krīṣṇa-nāmabhiḥ
SYNONYMS

sarva—all; sat—auspicious; guṇa—qualities; pūrṇām—filled with; tām—that; vande—I offer obeisances; phālguna—of the month of Phālguna; pūrṇimām—the full-moon evening; yasyām—in which; Śrī-krṣṇa-caitanyaḥ—Lord Śrī Caitanya Mahāprabhu; avatārṇāḥ—advented; krṣṇa—Lord Kṛṣṇa’s; nāmaḥ—for the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

TEXT 20

phālguna-pūrṇimā-sandhyāya prabhura janmodaya sei-kāle daiva-yoge candra-grahaṇa haya

SYNONYMS

phālguna—pūrṇimā—of the full moon of the month of Phālguna; sandhyāya—in the evening; prabhura—of Lord Śrī Caitanya Mahāprabhu; janma-udaya—at the time of His birth; sei-kāle—at that moment; daiva-yoge—accidentally; candra-grahaṇa—lunar eclipse; haya—takes place.

TRANSLATION

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

TEXT 21

‘hāri’ ‘hāri’ bale loka haraṣṭita haṇā janmilā caitanya-prabhu ‘nāma’ janmāiyā

SYNONYMS

hāri hāri—the holy names of the Lord; bale—speak; loka—the people; haraṣṭita—jubilant; haṇā—becoming; janmilā—took birth; caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; nāma—the holy name; janmāiyā—after causing to appear.
TRANSLATION

In jubilation everyone was chanting the holy name of the Lord—"Hari! Hari!"—and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

TEXT 22

janma-bālyā-paugāṇḍa-kaiśora-yuvā-kāle hari-nāma laoyāilā prabhu nānā chale

SYNONYMS

janma—time of birth; bālyā—childhood; paugāṇḍa—early boyhood; kaiśora—end of boyhood; yuvā-kāle—youth; hari-nāma—the holy name of the Lord; laoyāilā—caused to take; prabhu—the Lord; nānā—various; chale—under different pleas.

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahāprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

TEXT 23

bālyā-bhāva chale prabhu karena krandana 'kṛṣṇa' hari nāma sunī rahaye rodana

SYNONYMS

bālyā-bhāva chale—as if in His childhood state; prabhu—the Lord; karena—does; krandana—crying; kṛṣṇa—Lord Kṛṣṇa; hari—Lord Hari; nāma—names; sunī—hearing; rahaye—stops; rodana—crying.

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

TEXT 24

ādāeb 'hari' 'hari' bale māryogān |
sebhiko aīe sebāsāva sāvā bhalo || 24 ||
ataeva ‘hari’ ‘hari’ bale nārigaṇa
dekhite āise yebā sarva bandhu-jana

SYNONYMS
ataeva—therefore; hari hari—the holy name of the Lord; bale—chant; nārigaṇa—all the ladies; dekhite—to see; āise—they came; yebā—whoever; sarva—all; bandhu-jana—friends.

TRANSLATION
All the friendly ladies who came to see the child would chant the holy names, “Hari, Hari!” as soon as the child would cry.

TEXT 25
‘गौरहरि’ बलि तारे हासे सर्व नारी।
अतेवं तैलं तार नाम ‘गौरहरि’ || २५ ||

gaurahari’ bali’ tare hase sarva nari
ataeva haila tahra nema ‘gaurahari’

SYNONYMS
gaurahari—of the name Gaurahari; bali’—addressing Him thus; tare—unto the Lord; hase—laugh; sarva nari—all the ladies; ataeva—therefore; haila—became; tahra—His; nema—name; gaurahari—of the name Gaurahari.

TRANSLATION
When all the ladies saw this fun, they enjoyed laughing and called the Lord “Gaurahari.” Since then, Gaurahari became another of His names.

TEXT 26
बाल्य वयस— बाबुं हाते खद्दि दिल ।
पौगाण्डि वयस— बाबुं विवाह मा तैल || २६ ||
bālya vayasa—yāvat hāte khaḍi dila
paugāṇḍa vayasa—yāvat vivāha nā kaila

SYNONYMS
bālya vayasa—childhood age; yāvat—until the time; hāte—in His hand; khaḍi—chalk; dila—was given; paugāṇḍa vayasa—the part of boyhood known as paugāṇḍa; yāvat—until; vivāha—marriage; nā—not; kaila—did take place.
TRANSLATION

His childhood lasted until the date of hāte khaḍi, the beginning of His education, and His age from the end of His childhood until He married is called paugaṇḍa.

TEXT 27

বিবাহ করিলে হৈল নবীন যৌবন ।
সর্বত্র লোকায়তে প্রভু মান-সংকীর্ণন || ২৭ ||

*vivāha karile haila navīna yauvana
sarvatra laoyāila prabhu nāma-saṅkīṛtana*

SYNONYMS

*vivāha karile—after getting married; haila—began; navīna—new; yauvana—youth; sarvatra—everywhere; laoyāila—caused to take; prabhu—the Lord; nāma-saṅkīṛtana—saṅkīrtana movement.*

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

TEXT 28

পৌগণ্ড-বয়সে পড়েন, পড়ান শিখানে ।
সর্বত্র করেন কৃষ্ণনামের ব্যাখ্যানে || ২৮ ||

*paugaṇḍa-vayase paḍena, paḍāna śisyagaṇe
sarvatra kareṇa kṛṣṇa-nāmera vyākhyāne*

SYNONYMS

*paugaṇḍa-vayase—in the age of paugaṇḍa; paḍena—studies; paḍāna—teaches; śisyagaṇe—disciples; sarvatra—everywhere; kareṇa—does; kṛṣṇa-nāmera—the holy name of Lord Kṛṣṇa; vyākhyāne—description.*

TRANSLATION

During His paugaṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

TEXT 29

সূর্য-বৃত্তি-পাঞ্জ-শীর্ষ কৃষ্ণেব তাপসী ।
শিখায়ের প্রভীত হয়,— প্রভাব আদর্শ || ২৯ ||

*śūrya-vrtti-pañj-shīra kṛṣṇe ca ṭapasi
śiyāyēr prabhīta hāy,— prabhāv aadārśa*
When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

Śrīla Jīva Gosvāmī compiled a grammar in two parts named Laghu-hari-nāmāmṛta-vyākaraṇa and Brhad-dhari-nāmāmṛta-vyākaraṇa. If someone studies these two texts in vyākaraṇa, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the Caitanya-bhāgavata, First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the codes of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in Bhagavad-gītā (15.15), vedaś ca sarvair aham eva vedyāb. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in Bhagavad-gītā (naradhamāḥ māyayāpahṛta-jīnānāḥ). If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

TEXT 30

yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma
kṛṣṇa-nāme bhāsāila navadvīpa-grāma

SYNONYMS

yāre—whomever; dekhe—He sees; tāre—to him; kahe—He says; kaha—speak; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kṛṣṇa-nāme—the holy name of Lord Kṛṣṇa; bhāsāila—was inundated; navadvīpa—the place of the name Navadvīpa; grāma—village.
TRANSLATION

When Lord Caitanya Mahaprabhu was a student, He asked whomever He met to chant the Hare Krishna mahamantra. In this way He inundated the whole town of Navadvipa with the chanting of Hare Krishna.

PURPORT

The present Navadvipa-dhama is but a part of the whole of Navadvipa. Navadvipa means “nine islands.” These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvipa area there are different places for cultivating devotional service. It is stated in the Śrīmad-Bhāgavatam that there are nine different activities of devotional service: sravanaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanam arcanāṁ vandanāṁ dāsyam ātma-nivedānām. There are different islands in the Navadvipa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvipa, (2) Simantadvipa, (3) Godrumadvipa, (4) Madhyadvipa, (5) Koladvipa, (6) Rtudvipa, (7) Jahnudvipa, (8) Modadrumpdvipa and (9) Rudradvipa. According to the settlement map, our ISKCON Navadvipa center is situated on the Rudradvipa island. Below Rudradvipa, in Antardvipa, is Mayapur. There Śrī Jagannātha Miśra, the father of Caitanya Mahaprabhu, used to reside. In all these different islands, Lord Caitanya Mahaprabhu, as a young man, used to lead His saṅkīrtana party. He thus inundated the entire area with the waves of love of Kṛṣṇa.

TEXT 31

kishorar bōye Sārjotāla saṅkīrtanā
rajakātāme prame bhūte, sahge bhakta-gaṇa

SYNONYMS

kishora vayase—just before the beginning of His youthful life; ārambhilā—began; saṅkīrtana—the saṅkīrtana movement; rātra-dine—night and day; prame—in ecstasy; nṛtya—dancing; sahge—along with; bhakta-gaṇa—the devotees.

TRANSLATION

Just prior to His youthful life, He began the saṅkīrtana movement. Day and night He used to dance in ecstasy with His devotees.

TEXT 32

nagore nagore prame kīrtana karīya
pañjashīl jīvaṁ prame bhakta-gaṇa

SYNONYMS


**SYNONYMS**

*nagare nagare*—in different parts of the town; *bhrame*—wanders; *kirtana*—chanting; *kariyā*—performing; *bhāsāila*—inundated; *tri-bhuvana*—all the three worlds; *prema-bhakti*—love of Godhead; *diyā*—distributing.

**TRANSLATION**

The sankīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

**PURPORT**

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed kīrtana only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord’s first setting it in motion. Similarly, since the sankīrtana movement was first set in motion five hundred years ago by Śrī Caitanya Mahāprabhu’s desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

**TEXT 33**

चक्षुख बंगपर ऐँचे नवद्वीप-ग्रामे |
नाओयाइगु सर्वलोके कृश्नप्रेम-नामे ॥ ৩৩ ॥

*cabbiṣa vatsara aiche navadvīpa-grāme
daoyāilā sarva-loke kṛṣṇa-prema-nāme*

**SYNONYMS**

*cabbiṣa*—twenty-four; *vatsara*—years; *aiche*—in that way; *navadvīpa*—of the name Navadvīpa; *grāme*—in the village; *daoyāilā*—induced; *sarva-loke*—every man; *kṛṣṇa-prema*—love of Kṛṣṇa; *nāme*—in the holy name.

**TRANSLATION**

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.
TEXT 34

चक्षिष्ण वंसर चिला करिया सन्यास।
पुजनग लंगा बैला नीलचल बास॥ ३४॥

cabbiśa vatsara chilā kariyā sannyāsa
bhakta-gaṇa laṅā kailā nilācale vāsa

SYNONYMS

cabbiśa—twenty-four; vatsara—years; chilā—remained; kariyā—accepting; sannyāsa—the renounced order; bhakta-gaṇa—devotees; laṅā—taking with Him; kailā—did; nilācale—in Jagannātha Purī; vāsa—reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Purī with His devotees.

TEXT 35

त्तर मध्ये नीलचल चय वंसर।
मृत्यु, पीत, प्रेमभक्ति-दान निरंतर॥ ३५॥

tāra madhye nilācale chaya vatsara
nṛtya, gīta, premabhakti-dāna nirantara

SYNONYMS

tāra madhye—out of those twenty-four years; nilācale—while He was staying at Jagannātha Purī; chaya vatsara—continuously for six years; nṛtya—dancing; gīta—chanting; prema-bhakti—love of Kṛṣṇa; dāna—distribution; nirantara—always.

TRANSLATION

For six of these twenty-four years in Nilācala [Jagannātha Purī], He distributed love of Godhead by always chanting and dancing.

TEXT 36

सेतुबंध अर गोड़-व्यापि व्रजाबन।
प्रेम-नाम भ्रान्याय करिला अष्ट॥ ३६॥

setubandha, āra gauda-vyāpi vrndāvana
prema-nāma pracāriyā karilā bhramaṇa
SYNONYMS

setubandha—Cape Comorin; āra—and; gauḍa—Bengal; vyāpi—extending; vṛndāvana—to Vṛndāvana; prema-nāma—love of Kṛṣṇa and the holy name of Kṛṣṇa; pracāriya—distributing; kariḷā—performed; bhramaṇa—touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

TEXT 37

এই 'মধ্যলীলা' নাম—লীলা-মুখ্যায় \\
শেষ অষ্টাদশ বর্ষ—'অষ্টাদশলীলা' নাম । ৩৭ ॥

ei ‘madhyalilā’ nāma—lilā-mukhyadhāma
šeṣa aṣṭādaśa varṣa—‘antyalilā’ nāma

SYNONYMS

el—these; madhyalilā nāma—named the middle pastimes; lilā—pastimes; mukhyadhāma—principal place; śeṣa—last; aṣṭādaśa—eighteen; varṣa—years; antyalilā—the final pastimes; nāma—named.

TRANSLATION

The activities of lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called antya-lilā, or the final portion of His pastimes.

TEXT 38

তার মধ্যে ছয় বৎসর ভক্তরণ-সঙ্গে ।
প্রেমভক্তি লোকায়িল মৃত্যু-গীত-রঙ্গে । ৩৮ ॥

tāra madhye chaya vatsara bhaktagana-saṅge
prema-bhakti laoyāila nṛtya-gīta-raṅge

SYNONYMS

tāra madhye—out of that; chaya vatsara—six years; bhakta-gana-saṅge—along with devotees; prema-bhakti—love of Kṛṣṇa; laoyāila—induced; nṛtya—dancing; gīta—chanting; raṅge—in transcendental bliss.
TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Purī, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

TEXT 39

dvādaśa vatsara ṣeṣa rahilā nilācale
premāvasthā sikhāilā āsvādana-cchale

dvādaśa—twelve; vatsara—years; ṣeṣa—balance; rahilā—remained; nilācale—at Jagannātha Purī; premāvasthā—a state of ecstasy; sikhāilā—instructed everyone; āsvādana-cchale—under the plea of tasting it Himself.

SYNONYMS

dvādaśa—twelve; vatsara—years; ṣeṣa—balance; rahilā—remained; nilācale—at Jagannātha Purī; premāvasthā—a state of ecstasy; sikhāilā—instructed everyone; āsvādana-cchale—under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Purī, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Purī, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called prema-bhakti, but this stage is attained by executing sādhana-bhakti. One should not try to elevate himself artificially to the stage of prema-bhakti without seriously following the regulative principles of sādhana-bhakti. Prema-bhakti is the stage of relishing, whereas sādhana-bhakti is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, āpani ācari’ bhakti sikhāimu sabāre. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a kṛṣṇa-bhakta, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.
TEXT 40

रात्रि-दिवसे कुष्मिरृह-फुरण ॥
उत्मानेर चेती करे श्रलाप-वचन ॥ ४० ॥

रात्रि-दिवसे क्रिष्णा-विरहा-स्फुराणा
उन्मोदरे चेष्टा करे प्रलाप-वचना

SYNONYMS

रात्रि-दिवसे—दिन और रात; क्रिष्णा-विरहा—क्रिष्ण से प्रवृत्ति; स्फुराणा—ज्वाला; उन्मोदरे—मदन के उपकरण; चेष्टा—विद्युत्स्वरूप यथा; प्रलाप—बुद्धिमत्ता; वचना—वचन.

TRANSLATION

Day and night Lord Caitanya Mahaprabhu felt separation from Krsna. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

TEXT 41

श्रीराधार प्रलाप याचे उद्धव-दर्शने ॥
सेत्यमत उद्धव-प्रलाप करे रात्रि-दिने ॥ ४१ ॥

श्री-राधिरा प्रलाप याचे उद्धव-दर्शने
सेत्यमत उन्मोद-प्रलाप करे रात्रि-दिने

SYNONYMS

श्री-राधिरा—चिराग; प्रलाप—बुद्धिमत्ता; याचे—जैसे; उद्धव—उद्धव; सेत्यमत—समान; उन्मोद—मदन; प्रलाप—बुद्धि; करे—करे; रात्रि-दिने—रात्रि और दिन.

TRANSLATION

As Sri Radhara spoke incoherently when She met Uddhava, so also Sri Caitanya Mahaprabhu relished, both day and night, such ecstatic talk in the mood of Sri Radhara.

PURPORT

In this connection one should refer to Sri Radhara's soliloquy after meeting Uddhava in Vrndavana. Sri Caitanya Mahaprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect of Krsna, Sri Radhara, criticizing a bumblebee, talked just like a madwoman. Sri Caitanya Mahaprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of Adi-Lila, verses 107 and 108.
The Lord used to read the books of Vidyapati, Jayadeva and Caitidasa, relishing their songs with His confidential associates like Sri Ramananda Raya and Svarupa Damodara Gosvami.

SYNONYMS

Vidyapati—the author of the name Vidyapati; Jayadeva—of the name Jayadeva; Caitidasa—of the name Caitidasa; Gita—their songs; Asvadena—tastes; Ramana—of the name Ramananda; Svarupa—of the name Svarupa; Sahita—along with.

TRANSLATION

The Lord used to read the books of Vidyapati, Jayadeva and Caitidasa, relishing their songs with His confidential associates like Sri Ramananda Raya and Svarupa Damodara Gosvami.

PURPORT

Vidyapati was a famous composer of songs about the pastimes of Radha-Krishna. He was an inhabitant of Mithila, born in a brahmano family. It is calculated that he composed his songs during the reign of King Sivasmha and Queen Lachimadevi in the beginning of the Fourteenth Century of the Saka Era, almost one hundred years before the appearance of Lord Caitanya Mahaprabhu. The twelfth generation of Vidyapati's descendants is still living. Vidyapati's songs about the pastimes of Lord Krishna express intense feelings of separation from Krishna, and Sri Caitanya Mahaprabhu relished all those songs in His ecstasy of separation from Krishna.

Jayadeva was born during the reign of Maharaja Lakshmana Sena of Bengal in the Eleventh or Twelfth Century of the Saka Era. His father was Bhojadeva, and his mother was Vamadevi. For many years he lived in Navadvipa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in Southern India. He passed the last days of his life in Jagannatha Puri. One of his famous books is Gita-govinda, which is full of transcendental mellow feelings of separation from Krishna. The gopis felt separation from Krishna before the rasa dance, as mentioned in the SrImad-Bhagavatam, and the Gita-govinda expresses such feelings. There are many commentaries on the Gita-govinda by many Vaishnavas.

Caitidasa was born in the village of Nannura, which is also in the Birbhum district of Bengal. He was born of a brahmana family, and it is said that he also took birth in the beginning of the Fourteenth Century, Sakabda Era. It has been suggested that Caitidasa and Vidyapati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Caitidasa and Vidyapati were actually exhibited by Sri Caitanya Mahaprabhu. He relished all those feelings in the role of Sri Radharani, and His appropriate as-
sociates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Thākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Čanditāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were paramahaṁsas, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate rāgānuga devotional service. In their songs, Čanditāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Čanditāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 43

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; viyoge—in separation; yata—as many; prema—loving affairs; ceṣṭita—activities; āsvādiyā—tasting them; pūrṇa—fulfilled; kaila—made; āpana—own; vāṇchita—desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of Caitanya-caritāmṛta it is said that Lord Caitanya appeared to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa.
with the feelings of Rādhā and Kṛṣṇa. It is therefore said, śrī-krṣṇa-caitanya rādhā-krṣṇa nahe anya. By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and through His devotees. Śrīla Narottama dāsa Thākura therefore says, rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti: “When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?”

TEXT 44

ananta caitanya-lilā kṣudra jīva hañā
tāhā varṇite pāre, tāhā vistāra kariyā

SYNONYMS

ananta—unlimited; caitanya-lilā—the pastimes of Lord Caitanya; kṣudra—a small; jīva—living entity; hañā—being; ke—who; varṇite—describe; pāre—can; tāhā—that; vistāra—expanding; kariyā—doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

TEXT 45

sūtra kari’ gañe yadi āpane ananta
sahasra-vadane teñho nāhi pāya anta

SYNONYMS

sūtra—codes; kari’—making; gañe—counts; yadi—if; āpane—personally; ananta—Śeṣanāga, the Personality of Godhead; sahasra-vadane—by thousands of mouths; teñho—He also; nāhi—does not; pāya—get; anta—the limit.

TRANSLATION

If Śeṣanāga Ananta personally were to make the pastimes of Lord Caitanya into codes, even with His thousands of mouths there is no possibility that He could find their limit.
TEXT 46

dāmodara-svārūpa, āra gupta murāri
mukhya-mukhya-līlā sūtre likhiyāche vicāri'

SYNONYMS

dāmodara-svārūpa—of the name Svarūpa Dāmodara; āra—and; gupta murāri—of the name Murāri Gupta; mukhya-mukhya—most important; līlā—pastimes; sūtre—in codes; likhiyāche—have written; vicāri’—by mature deliberation.

TRANSLATION

Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

TEXT 47

sei, anusāre likhi līlā-sūtragaṇa
vistāri’ varṇiyāchena tāhā dāsa-vṛndāvana

SYNONYMS

sei—that; anusāre—following; likhi—write; līlā—pastimes; sūtragaṇa—codes; vistāri’—very explicitly; varṇiyāchena—has described; tāhā—that; dāsa-vṛndāvana—Vṛndāvana dāsa Thākura.

TRANSLATION

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Thākura.

TEXT 48

caitanya-līlāra vyāsa,—dāsa vṛndāvana
madhura kariyā līlā karilā racana
SYNONYMS

caitanya-līlā—of the pastimes of Lord Caitanya; vyāsa—the authorized writer Vṛṣṇideva; dāsa vṛndavaṇa—Vṛndāvana dāsa Ṭhākura; madhura—sweet; kariyā—making it; līlā—pastimes; karilā—did; racana—compilation.

TRANSLATION

Srila Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Srila Vyāsaadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

TEXT 49

SYNONYMS

grantha—of the book; vistāra—of expansion; bhaye—being afraid; chāḍilā—gave up; ye ye sthāna—which different places; sei sei sthāne—in those places; kichu—something; kariba—I shall make; vyākhya—description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

TEXT 50

SYNONYMS

prabhura—of the Lord; līlāmṛta—the nectar of the pastimes; teṁho—he (Vṛndāvana dāsa Ṭhākura); kaila—did; āsvādana—taste; tāṅra—his; bhukta—remnants; śeṣa—balance; kichu—something; kariye—I do; carvāṇa—chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrīla Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food-stuffs left by him.
TEXT 51

अदीलिका-सूत्र लिखि, सुन, भक्त-गान।
संज्ञापे लिखिये समयक् ना याय लिखन॥ ५१ ॥

ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa
saṁkṣepe likhiye samyak nā yāya likhana

SYNONYMS

ādi-līlā—the first part of His pastimes; sūtra likhi—I write in codes; śuna—hear; bhakta-gaṇa—all you devotees; saṁkṣepe—in brief; likhiye—I write; samyak—full; nā—not; yāya—possible; likhana—to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write the codes of the Ādi-līlā in brief because it is not possible to describe these pastimes in full.

TEXT 52

कोना बाणा पुरुष लागि' व्रजेन्द्र-कुमार।
अबतिर्ल हैते मने करिला विचार॥ ५२ ॥

kona vānchā puraṇa lagi' vrajendra-kumāra
avatīrṇa haite mane karilā vicāra

SYNONYMS

kona—some; vānchā—desire; puraṇa—fulfillment; lagi’—for the matter of; vrajendra-kumāra—Lord Kṛṣṇa; avatīrṇa haite—to descend as an incarnation; mane—in the mind; karilā—did; vicāra—consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

TEXT 53

आगे अवतारिला बेखू क्षेत्र-परिबार।
संज्ञापेक्षा कहिये, कहा ना याय विस्तार॥ ५३ ॥

āge avatārilā ye ye guru-parivāra
saṁkṣepe kahiye, kahā nā yāya vistāra
SYNONYMS

āge—first of all; avatārilā—allowed to descend; ye ye—all those; guru-parivāra—family of spiritual masters; sankṣepe—in brief; kahiye—I describe; kahā—to describe; nā—not; yāya—possible; vistāra—expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

TEXTS 54-55

śrī-śacī-jagannātha, śrī-mādhava purī
keśava bhāratī, āra śrī-īśvara purī

advaita ācārya, āra pañāṭita śrīvāsa
ācāryaratna, vidyānidhi, ṭhākura haridāsa

SYNONYMS

śrī-śacī-jagannātha—Śrīmatī Śacīdevī and Jagannātha Miśra; śrī-mādhava purī—Śrī Madhavendra Puri; keśava bhāratī—of the name Keśava Bhāratī; āra—and; śrī-īśvara purī—of the name Śrī Īśvara Puri; advaita ācārya—of the name Advaita Ācārya; āra—and; pañāṭita śrīvāsa—of the name Śrīvāsa Pañāṭita; ācārya-ratna—of the name Ācāryaratna; vidyānidhi—of the name Vidyānidhi; ṭhākura haridāsa—of the name Ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Madhavendra Puri, Keśava Bhāratī, Īśvara Puri, Advaita Ācārya, Śrīvāsa Pañāṭita, Ācāryaratna, Vidyānidhi and Ṭhākura Haridāsa.
There was also Śrī Upendra Miśra, a resident of the district of Śrīhausta. He was a great devotee of Lord Viśnū, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the Gaura-ganoddeśa-dīpikā, verse 35, as the gopāla named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrīhausta and begot seven sons. He was a resident of Dhākā-daksiṇa-grāma in the district of Śrīhausta. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

TEXTS 57-58

sapta miśra tāḥra putra—sapta iśiśvara
kaṁśāri, paramāṇanda, padmanābha, sarveśvara

jagannātha, janārdana, trayākṣya-yatā
nādiyāte gaṅgā-vasa kaila jagannātha

SYNONYMS

sapta miśra—seven Miśras; tāḥra—his; putra—sons; sapta—seven; iśi—great saintly persons; iśvara—most influential; kaṁśāri—of the name Kaṁśāri; paramāṇanda—of the name Paramāṇanda; padmanābha—of the name Padmanābha; sarveśvara—of the name Sarveśvara; jagannātha—of the name Jagannātha; janārdana—of the name Janārdana; trayākṣya-yatā—of the name Trayākṣya-yatā; nādiyāte—at Navadvīpa; gaṅgā-vasa—living on the bank of the Ganges; kaila—did; jagannātha—the fifth son of Upendra Miśra.
TRANSLATION

Upendra Miśra had seven sons, who were all saintly and most influential: (1) Kamsāri, (2) Paramānanda, (3) Padmanābha, (4) Sarveśvara, (5) Jagannātha, (6) Janārdana and (7) Trailokyānātha. Jagannātha Miśra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

TEXT 59

अग्निलख गिन्हिकर—पदवी ‘पुरंदर’।
नंद-वसुदेव-रुप सदगुण-सागर || ५९ ||

_jagannātha miśravara—padavi ‘purandara’_
_nanda-vasudeva-rūpa sadguṇa-sāgara_

SYNONYMS

_jagannātha miśravara—Jagannātha Miśra, who was the chief among the seven; padavi—designation; purandara—another name of Vasudeva; nanda—Nanda, the father of Kṛṣṇa; vasudeva—the father of Kṛṣṇa; rūpa—like; sat-guṇa—good qualities; sāgara—ocean._

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja and Vasudeva, he was an ocean of all good qualities.

TEXT 60

ताह्र पत्नी ‘सची’-नाम, पतिभ्रता सती।
वाह्र सिद्ध ‘निलाम्बर’ नाम चक्रवर्ति || ६० ||

_tāhra patnī ‘sacī’-nāma, pativrata satī_
_yāhra pitā ‘nilāmbara’ nāma cakravartī_

SYNONYMS

_tāhra patnī—his wife; sacī—of the name Saci; nāma—named; pativrata—devoted to her husband; satī—chaste; yāhra—whose; pitā—father; nilāmbara—of the name Nilāmbara; nāma—named; cakravartī—with the title Cakravartī._

TRANSLATION

His wife, Śrimatī Sacīdevī, was a chaste woman highly devoted to her husband. Sacīdevī’s father’s name was Nilāmbara, and his surname was Cakravartī.

PURPORT

In the Gaura-ganoddea-dīpikā, verse 104, it is mentioned that Nilāmbara Cakravartī was formerly Gargamuni. Some of the family descendants of Nilāmbara
Cakravartī still live in the village of the name Magdhibā in the district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Pañḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭoṭā-gopīnātha. Nilāmbara Cakravartī lived at Navadvipa in the neighborhood of Belapukuriya. This fact is mentioned in the book Prema-vilāsa. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nilāmbara Cakravartī as kākā, or "uncle." One cannot separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriya, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

TEXT 61

raṇḍhadeṣe janmilā ṭhākura nityānanda
gāṅgādāsa pañḍita, gupta murāri, mukunda

SYNONYMS

raṇḍhadeṣe—the place where there is no Ganges; janmilā—took birth; ṭhākura nityānanda—Nityānanda Prabhu; gāṅgādāsa pañḍita—of the name Gaṅgādāsa Pañḍita; gupta murāri—of the name Murāri Gupt; mukunda—of the name Mukunda.

TRANSLATION

In Raṇḍhadeṣa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Pañḍita, Murāri Gupt and Mukunda took birth.

PURPORT

Here raṇḍhadeṣe refers to the village of the name Ekacakra in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakra Village is still situated. Ekacakra Village extends north and south for an area of about eight miles. Other villages, namely Viracandra-pura and Vīrabhadra-pura, are situated within the area of the village of Ekacakra. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renowned as Viracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 a thunderbolt struck the temple of Ekacakra-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya.
On the right side of Bankima Rāya is a Deity of Jāhnava, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Bankima Rāya and that the Deity of Jāhnava-mātā was therefore later placed on the right side of Bankima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Bankima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a ghāta known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Bankima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhāḍḍāpura in the village of Vīrācandra-pura, about half a mile west, in a place underneath a nīma tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Bankima Rāya was known as Bhāḍḍāpurera Thākurāṇī, the mistress of Bhāḍḍāpura. On another throne, on the right side of Bankima Rāya, is a Deity of Yogamaya.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Vīrābhadra Prabhu. In the Bengali year 1298, the temple being in a delapidated condition, a brahmacārī of the name Sivananda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopijana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly gosvāmīs who take charge of the temple management one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting in various pastimes of Vṛndāvana and the pastime of rāsa-līlā with His boy friends.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya, Vīrābhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagarīga. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Maudēśvara, which is called the water of Yamunā. Within half a mile from this small river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārpharmacā. A tablet was installed in his memory in the Bengali year 1323 in the month of Vaisākha (April-May).
The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three bighās of land to continue the worship in a temple there. The Mahārāja of Dinājapura donated twenty bighās of land in this connection. It is said that near the place known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuṇja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭamī. Ciḍiyā-kuṇja is a place now managed by the gosvāmis of Śirīgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boy friends used to take part in sporting activities known as jhāla-jhāpeṭā. There is a bakula tree there that is wonderful because all its branches and sub-branches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two branches, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from one branch to another, Nityānanda Prabhu, by His mercy, merged the two branches into one.

Another place nearby is named Hāntugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāntugāḍā because Śrīla Nityānanda Prabhu used to perform the dadhi-ciḍā festival of distributing chipped rice with yogurt prasāda there and He took the prasāda kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the Gaura-gopoddesa-dīpikā it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

TEXT 62

असंख्य भक्तेः करारीला अवतारः ||
शेषे अवतीर्ण हैला त्रजन्मकुमारः || ६२ ||

asaṅkhya bhaktera karāilā avatāra
śeṣe avatīrṇa hailā vrajendra-kumāra

SYNONYMS

asaṅkhya—unlimited; bhaktera—of devotees; karāilā—made into being; avatāra—incarnation; śeṣe—at last; avatīrṇa—descended; hailā—became; vrajendra-kumāra—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.
TEXT 63

The Advent of Lord Caitanya

prabhura ávirbhāva-pūrve yata vaiśṇava-gaṇa
advaita-ācāryera sthāne kareṇa gamana

SYNONYMS

prabhura—of the Lord; āvirbhāva—appearance; pūrve—before; yata—all; vaiśṇava-gaṇa—devotees; advaita-ācāryera—of Advaita Ācārya; sthāne—place; kareṇa—do; gamana—go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvipa used to gather in the house of Advaita Ācārya.

TEXT 64

In these meetings of the Vaiśṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Srimad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

TEXT 65

In these meetings of the Vaiśṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Srimad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.
SYNONYMS

sarva-śāstre—in all revealed scriptures; kahe—says; kṛṣṇa-bhaktira—of devotional service to Lord Kṛṣṇa; vyākhyāna—explanation; jñāna—philosophical speculation; yoga—mystic hātha-yoga; tapas—austerities; dharma—religious procedures; nāhi—does not; māne—accept; āna—other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following jñāna, yoga, tapas or dharma, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

TEXT 66

उँग का धर प ए व ए करे वईणरे स।
कृङ्करण, कृङ्करुप, नामसंकीर्तनम् ॥ ६६ ॥

tāhra saṅge ānanda kare vaiṣṇavera gaṇa
kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrṭana

SYNONYMS

tāhre saṅge—with Him (Advaita Ācārya); ānanda—pleasure; kare—takes; vaiṣṇavera—of the devotees; gaṇa—assembly; kṛṣṇa-kathā—topics of Lord Kṛṣṇa; kṛṣṇa-pūjā—worship of Kṛṣṇa; nāma-saṅkīrṭana—chanting of the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa mahā-mantra.
TEXT 67

किंतु सर्वलोक देखि’ कृष्णबहिर्मुखः।

बिषये निमग्न लोक देखि’ पाय दुःखः॥ ६७ ॥

*kintu sarva-loka dekhi' kṛṣṇa-bahirmukha viṣaye nimagna loka dekhi' pāya duḥkha*

**SYNONYMS**

- *kintu*: but
- *sarva-loka*: all people
- *dekhi’*: seeing
- *kṛṣṇa-bahirmukha*: without Kṛṣṇa consciousness
- *viṣaye*: material enjoyment
- *nimagna*: merged
- *loka*: all people
- *dekhi’*: seeing
- *pāya duḥkha*: felt pained.

**TRANSLATION**

But Śrī Advaita Acārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

**PURPORT**

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

TEXT 68

लोकेर निष्ठार-हेतु करेन चिन्तन।

केमेते ए सब लोकेर हाइबे तारण॥ ६८ ॥

*lokerja nistāra-hetu kareṇa cintana*

*kemate e saba lokera ha-ibe tāraṇa*

**SYNONYMS**

- *lokerja*: of all people
- *nistāra-hetu*: for the matter of deliverance
- *kareṇa*: does
- *cintana*: contemplation
- *kemate*: how
- *e*: these
- *saba*: all
- *lokerja*: of people in general
- *ha-ibe*: will become
- *tāraṇa*: liberation.

**TRANSLATION**

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.
TEXT 69

Srila Caitanya-caritamrta [Adi-lila, Ch. 13]

TEXT 69

क्रः अवतारि’ करेन भक्ति’ विष्टार ।
तबेत’ सक्ल लोकेर हाइबे निष्टार ॥ ६९ ॥

krṣṇa āvatāri’ kareṇa bhaktira vistāra
tabe ta’sakala lokera ha-ibe nistāra

SYNONYMS

krṣṇa—Lord Krṣṇa; āvatāri’—descending; kareṇa—does; bhaktira—of devotional service; vistāra—expansion; tabe—then; ta’—certainly; sakala—all; lokera—of the people; ha-ibe—there will be; nistāra—liberation.

TRANSLATION

Srila Advaita Ācārya Prabhu thought: “If Krṣṇa Himself appears to distribute the cult of devotional service, then only will liberation be possible for all people.”

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Srila Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

TEXT 70

क्रः अवतारिते आचार्य देशान्त्रोक्ताय ।
क्रःपुजा करेन तुलसी-गंधजल दिया ॥ ७० ॥

krṣṇa āvatārite ācārya pratijñā kariyā
kṛṣṇa-pūjā kare tulasī-gaṅgājala diyā

SYNONYMS

krṣṇa—Lord Krṣṇa; āvatārite—to cause His advent; ācārya—Advaita Ācārya; pratijñā—promise; kariyā—making; krṣṇa-pūjā—worship of Lord Krṣṇa; kare—does; tulasī—tulasi leaves; gaṅgā-jala diyā—with Gaṅgā-jala, the water of the Ganges.

TRANSLATION

With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Krṣṇa to descend, began to worship the Supreme Personality of Godhead, Krṣṇa, with tulasi leaves and water of the Ganges.
PURPORT

Tulasi leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā:

\[
\text{patraṁ puṣpam phalaṁ toyaiṁ} \\
\text{yo me bhaktyā prayacchati} \\
\text{tad ahaṁ bhakty-upahṛtam} \\
\text{aśnāmi prayatātmanoḥ}
\]

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme Personality of Godhead with tulasi leaves and water of the Ganges.

TEXT 71

कृष्णेर अहवान करे सघन हुष्टार ||
हुष्टारे अरूण हेला अक्षेपशुमार || ७१ ||

\[
kṛṣṇera āhvāna kare saghana hūṁkāra \\
hūṁkāre ākṛṣṭa hailā vrajendra-kumāra
\]

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; āhvāna—invitation; kare—does; saghana—with great gravity; hūṁkāra—vibration; hūṁkāre—and by such loud cries; ākṛṣṭa—attracted; hailā—became; vrajendra-kumāra—the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

TEXT 72

अगराधमिश्र-पत्नी सचिर उदारे ||
अष्ट बहुः क्रमे हील, जन्मि' जन्मि' मरे || ७२ ||

\[
jagannāthamiśra-patnī sacīra udare \\
aṣṭa kanyā krame haila, janmi' janmi' mare
\]

SYNONYMS

jagannātha-miśra—of the name Jagannātha Miśra; patnī—his wife; sacīra—of Śacī-mātā; udare—within the womb; aṣṭa—eight; kanyā—daughters; krame—one after another; haila—appeared; janmi'—after taking birth; janmi'—after taking birth; mare—all died.
TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacimātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

TEXT 73

अपत्य-विरहे मिश्रेर दुःखी हैल मन।
पुत्र लोगी' आराधिल विश्नुरचरण।

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

TEXT 74

तबे पुत्र जनमिल। ‘विश्वरुप’ नाम।
महा-गुणवान् तेह्य – ‘बलदेव’-धाम।

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viṣvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viṣvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took sannyāsa and left
The advent of Lord Caitanya

He took the sannyāsa name of Śaṅkarāraṇya. In 1431, Śakābda Era, He disappeared in Pāṇḍērapura in the district of Śolāpura. As an incarnation of Śaṅkarasaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as aṁśa and aṁśi, or the part and the whole, are not different. He belongs to the quadruple manifestation of caturvyūha as an incarnation of Śaṅkarasaṇa. In the Gaura-candrodaya it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

TEXT 75

बलदेव-प्रकाश—परमव्योमें ‘सन्धर्षण’ ।
तेह्व—विशेष उपायान—निमित्त-कारण ॥ ७५ ॥

baladeva-prakāśa—parama-vyome ‘saṅkarṣaṇa’
tēha—viśvēra upādāna-nimitta-kāraṇa

SYNONYMS

baladeva-prakāśa—manifestation of Baladeva; parama-vyome—in the spiritual sky; saṅkarṣaṇa—of the name Saṅkarṣaṇa; tēha—He; viśvēra—the cosmic manifestation; upādāna—ingredient; nimitta-kāraṇa—immediate cause.

TRANSLATION

The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

TEXT 76

তাহাবই বিশেষ কিছু নাহি দেখি আর ।
অতএব ‘বিশ্বরূপ’ নাম যে তুমার আর ॥ ৭৬ ॥

tānhā ba-i viśve kichu nāhi dekhi āra
ataeva ‘viśvarūpa’ nāma ye tānhāra

SYNONYMS

tānhā ba-i—except Him; viśve—within this cosmic manifestation; kichu—something; nāhi—there is none; dekhi—I see; āra—further; ataeva—therefore; viśvarūpa—universal form; nāma—name; ye—that; tānhāra—His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-Saṅkarṣaṇa. Thus we do not find anything within this cosmic manifestation except the Lord Himself.
TEXT 77


SYNONYMS

na—not; etat—this; citram—wonderful; bhagavati—in the Supreme Personality of Godhead; hi—certainly; anante—in the unlimited; jagat-iśvare—the master of the universe; otaṁ—length wise; protram—breadthwise; idam—this universe; yasmin—in whom; tantuṣu—in the threads; aṅga—O King; yathā—as much as; pātaḥ—a cloth.

TRANSLATION

“As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him.”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.15.35).

TEXT 78

अतेवं प्रभु तान्रे बले, ‘बादा भाई’।

SYNONYMS

ataeva—therefore; prabhu—Lord Caitanya; tānre—unto Viśvarūpa; bale—says; baḍa bhāi—elder brother; kṛṣṇa—Lord Kṛṣṇa; balarāma—and Baladeva; dui—two; caitanya—Lord Caitanya Mahāprabhu; nitāi—and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-Saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.
The husband and wife [Jagannātha Miśra and Śacimātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

**PURPORT**

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In *Bhagavad-gītā* (7.16) this is also confirmed:

\[
catur-vidhā bhajante māṁ
\]
\[
janāḥ sukṛtino 'rjuna
\]
\[
arto jijñāsur arthārthī
\]
\[
jñānī ca bharatarṣabha
\]

"If backed by pious activities in the past, four kinds of men—namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive—become interested in devotional service." The husband and wife, Jagannātha Miśra and Śacimātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they become more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.
Sri Caitanya-caritamrta

SYNONYMS

caudda-sata—1400; chaya—6; sake—in the year of the Saka Era; sesa—last; magha—
Maga; mase—in the month; jagannatha—of Jagannatha Miira; sacira—and of 
Sacidevi; dehe—in the bodies; krshera—of Lord Kr$n; praveše—by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Saka Era, Lord Krsna entered 
the bodies of both Jagannatha Miira and Saci.

PURPORT

Lord Caitanya Mahaprabhu took His birth in the year 1407, Saka Era, in the 
month of Phalguna. But here we see that He entered the bodies of His parents in 
the year 1406 in the month of Magha. Therefore, the Lord entered the bodies of His 
parents thirteen full months before His birth. Generally a common child remains 
within the womb of his mother for ten months, but here we see that the Lord re­
mained within the body of His mother for thirteen months.

TEXT 81

SYNONYMS

misa kahe saci-sthane,—dekhi ana rita 
yotirmaya deha, geha laksmi-adhi$thita

TRANSLATION

Jagannatha Miira said to Sacimata: "I see wonderful things! Your body is efful­
gen, and it appears as if the goddess of fortune were now staying personally in my 
home.

TEXT 82

SYNONYMS

mishakahe—JagannathaMiira began to speak; saci-sthane— in the presence of Saci­
devi-mat; dekhi—I see; ana—extraordinary; rita—behavior; jyotirmaya—effulgent; 
deha—body; geha—home; laksmi—the goddess of fortune; adhi$thita—situated.

TRANSLATION

Jagannatha Miira said to Sacimata: "I see wonderful things! Your body is efful­
gen, and it appears as if the goddess of fortune were now staying personally in my 
home.
yāhāṁ tāhāṁ sarva-loka karaye sammāna
ghare pāṭhāiyā deya dhana, vastra, dhāna

SYNONYMS

yāhāṁ—wherever; tāhāṁ—anywhere; sarva-loka—all people; karaye—show; sammāna—respect; ghare—at home; pāṭhāiyā—sending; deya—give; dhana—riches; vastra—cloth; dhāna—paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A brāhmaṇa does not become anyone’s servant. To render service to someone else is the business of the Śūdras. A brāhmaṇa is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In Bhagavad-gītā the Lord has divided society into four divisions—brāhmaṇa, kṣatriya, vaiśya and śūdra. A society cannot run smoothly without this scientific division. A brāhmaṇa should give good advice to all the members of the society, a kṣatriya should look after the administration, law and order of the society, vaiśyas should produce and trade in all the needs of the society, whereas śūdras should render service to the higher sections of society (the brāhmaṇas, kṣatriyas and vaiśyas).

Jagannātha Miśra was a brāhmaṇa. Therefore people would send him all bodily necessities—money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a brāhmaṇa. In other words, if a brāhmaṇa or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

TEXT 83

śacī kahe,—muni dekhoṅ ākāśa-upare
divyā-mūrti loka saba yena stuti kare

SYNONYMS

śacī kahe—mother Śacīdevī replied; muni—l; dekhoṅ—see; ākāśa-upare—in outer space; divyā-mūrti—brilliant forms; loka—people; saba—all; yena—as if; stuti—prayers; kare—offering.
TRANSLATION

Śacimātā told her husband: “I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers.”

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śaci saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu’s presence in her womb.

TEXT 84

jagannātha miśra kahe,—svapna ye dekhila
jyotirmaya-dhāma mora hṛdaye paśila

SYNONYMS

jagannātha miśra kahe—Jagannātha Miśra replied; svapna—dream; ye—that; dekhila—I have seen; jyotirmaya—with a brilliant effulgence; dhāma—abode; mora—my; hṛdaye—in the heart; paśila—entered.

TRANSLATION

Jagannātha Miśra then replied: “In a dream I saw the effulgent abode of the Lord enter my heart.

TEXT 85

āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāśaye

SYNONYMS

āmāra hṛdaya haite—from my heart; gelā—transferred; tomāra hṛdaye—into your heart; hena—like this; bujhi—I understand; janmibena—will take birth; kona—some; mahāśaye—very great personality.

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."
TEXT 86

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household šālagrama-śilā.

PURPORT

Especially in every brahmaṇa’s house there must be a šālagrama-śilā to be worshiped by the brahmaṇa family. This system is still current. People who are brahmaṇa by caste, who are born in a brahmaṇa family, must worship the šālagrama-śilā. Unfortunately, with the progress of Kali-yuga, the so-called brahmaṇas, although very proud of taking birth in brahmaṇa families, no longer worship the šālagrama-śilā. But actually it has been a custom since time immemorial that a person born in a brahmaṇa family must worship the šālagrama-śilā in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the śālagrama-śilā, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the brahmaṇa caste. After some time, when we find that they are actually situated strictly in the line of brahminal behavior, this śālagrama-śilā will be introduced.

In this age, the worship of the śālagrama-śilā is not as important as the chanting of the holy name of the Lord. That is the injunction of the śāstra. Hare rāma hare rāma hare rāma hare rāmaiva kaivalṁ kalau nāsty eva nāsty eva gatir anyathā. Śrīla Jīva Gosvāmī’s opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the śālagrama-śilā.

The transferring of the Lord from the heart of Jagannātha Miśra to the heart of Śacīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: “It is to be concluded that Jagannātha Miśra and Śacīmātā are nityo-siddhas, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to
the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of vasudeva. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendentally situated."

It is to be understood that Śacidevi did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In the Śrīmad-Bhāgavatam (10.2.16) it is stated:

bhagavān api viśvātmā
bhaktānām abhayāṅkaraḥ
āviveśamśa-bhāgena
mana ānakaundubheḥ

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devaki. Śrīla Śrīdhara Svāmī gives the following annotation in this connection: ‘mana āviveśa’ manasy āvirbabhūva; jīvānām iva na dhātu-sambandha ity arthaḥ. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakaundubhi, Vasudeva, and was then transferred to the mind of Devaki-devī. Thus the spiritual bliss in the mind of Devaki-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devaki and appeared within the prison house of Kaṁsā by the side of Devaki’s bed. At that time, by the spell of yogamāyā, Devaki thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, mūhyanti yat sūrayah (Bhāg. 1.1.1). They came to offer their prayers to Devaki, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of Śrīmad-Bhāgavatam, Chapter Six, verse 43, it is stated, “When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head.” Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, “This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they
are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣāna, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: "As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa mantra by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart." From this statement of Śrīmad-Bhāgavatam (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Anakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣāna, the "heart of Devakī" means the womb of Devakī because in the Śrīmad-Bhāgavatam, Tenth Canto, Second Chapter, verse 41, the demigods say, diṣṭyāmba te kuṣṭigatāḥ paraḥ pumān: "Mother Devakī, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the Caitanya-caritāmṛta, the words viṣeṣe sevana kare govinda-carara, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 87

haite haite haila garbha trayodaṣa māsa
tathāpi bhūmiṣṭha nahe,—miśrera haila trāsa

SYNONYMS

haite—thus becoming; haila—it so became; garbha—pregnancy; trayodaṣa—thirteenth; māsa—month; tathāpi—still; bhūmiṣṭha—delivery; nahe—there was no sign; miśrera—of Jagannātha Miśra; haila—became; trāsa—apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.
TEXT 88

नीलाम्बर चक्रवर्ती कहिल गणिया।
एই মাসে গুণে শুভক্ষণ পাই। || ৮৮ ||

-nilāmbara cakravartī kahila gaṇīyā
ei māse putra habe śubha-kṣaṇa pāṇā

SYNONYMS

-nilāmbara cakravartī—of the name Nilāmbara Cakravarti; kahila—said; gaṇīyā—by astrological calculation; ei māse—in this month; putra—son; habe—will take birth; śubha-kṣaṇa—auspicious moment; pāṇā—taking advantage of.

TRANSLATION

Nilāmbara Cakravarti [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

TEXT 89

চৌদ্দা শত সপ্তা মাসে যে ফল्गুন।
পৌর্ণমাসীর সঙ্ক্যাকালে হাইলে শুভক্ষণ || ৮৯ ||

-caudda-sata sāta-sake māsa ye phālguna
-paurṇamāśīra sandhyā-kāle haile śubha-kṣaṇa

SYNONYMS

-caudda-sata sāta-sake—in 1407 of the Śaka Era; māsa—month; ye—which; phālguna—of the name Phālguna; paurṇamāśīra—of the full moon; sandhyā-kāle—in the evening; haile—there was; śubha-kṣaṇa—an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era in the month of Phālguna [March-April] on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhāṭṭivinoda Thākura, in his Amṛta-pravāha-bhāṣya, has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

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The explanation of the horoscope given by Bhaktivinoda Thākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) and the constellation of the Asvini stars were in the Meṣa-rāsi (Aries); Ketu (the ninth planet) and Uttaraphalguni were in the Simha-rāsi (Leo); Candra (the moon) was in Pūrvaphalguni (the eleventh lunar mansion); Śani (Saturn) and Jyeṣṭha were in Viścika (Scorpio); Bṛhaṣpati (Jupiter) and Pūrvāsadhā were in Dhanu (Sagittarius); Māngala (Mars) and Śravāṇa were in Makara (Capricorn); Ravi (the sun) was in Kumbha-rāsi (Aquarius); Rāhu was in Pūrvabhādrapāda; and Budha (Mercury) and Uttarabhadrapāda were in Mīna (Pisces). The day was simhalagna.

**TEXT 90**

**Sīrīha-rāsi, sīrīha-lagna, ucca graha-gaṇa
dvāra-varga, aṣṭa-varga, sarva sulakṣaṇa**

**SYNONYMS**

sīrīha—the lion; rāsi—sign of the zodiac; sīrīha—the lion; lagna—birth moment; ucca—high; graha-gaṇa—all planets; sāḍ-varga—six area; aṣṭa-varga—eight area; sarva—all; su-lakṣaṇa—auspiciousness.

**TRANSLATION**

According to the Jyotir Veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of sāḍ-varga and aṣṭa-varga, which are all-auspicious moments.

**PURPORT**

The divisions of the sāḍ-varga area are technically called kṣetra, horā, drekkaṇa, navāṁśa, dvādaśāṁśa and trir̥̄ śāṁśa. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Thākura, who was previously also a great astrologer, says that in the book named Bṛhañ-jātaka and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of aṣṭa-varga can explain the auspicious constellations. This science is known especially by persons who are called horā-śāstra-vit, or those who know the scripture of the name Horā. On the strength of astrological calculations from the Horā scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.
TEXT 91

SRĪ CAINITAYA-CARITĀMṛTA [Ādi-līlā, Ch. 13]

104

TEXT 91

a-kalāṅka gauracandra dilā dāraśana
sa-kalāṅka candre āra kon prayojana

SYNONYMS

a-kalāṅka—without contamination; gauracandra—the moon of Lord Caitanya Mahāprabhu; dilā—gave; dāraśana—audience; sa-kalāṅka—with contamination; candre—for a moon; āra—also; kon—what; prayojana—necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

TEXT 92

eta jāni' rāhu kaila candrera grahaṇa
‘kṛṣṇa’ ‘kṛṣṇa’ ‘hari’ nāme bhāse tri-bhūvana

SYNONYMS

eta jāni'—knowing all this; rāhu—the zodiac figure Rāhu; kaila—attempted; candrera—of the moon; grahaṇa—eclipse; kṛṣṇa kṛṣṇa—the holy name of Kṛṣṇa; hari—the holy name of Hari; nāme—the names; bhāse—inundated; tri-bhūvana—the three worlds.

TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of “Kṛṣṇa! Kṛṣṇa! Hari!” inundated the three worlds.

PURPORT

According to the Jyotir Veda, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures take bath in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa māhā-mantra. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
TEXT 93

The Auvent of Lord Caitanya

jaya jaya dhvani haila sakala bhuvana
camatkāra haiyā loka bhāve mane mana

SYNONYMS

jaya jaya—all glories; dhvani—vibration; haila—there was; sakala—all; bhuvana—worlds; camatkāra—wonderful; haiyā—becoming; loka—all the people; bhāve—state; mane mana—within their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

TEXT 94

jagat bhariyā loka bale—'hari' 'hari'
seikṣaṇe gaurkṛṣṇa bhūme avatari

SYNONYMS

jagat—the whole world; bhariyā—fulfilling; loka—people; bale—said; hari hari—the holy name of the Lord; sei-kṣaṇe—at that time; gaurkṛṣṇa—Lord Kṛṣṇa in the form of Gaurahari; bhūme—on the earth; avatari—advented.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

TEXT 95

prasanna haila saba jagatera mana
'hari' 'bali' hinduke hāsyā karaye yavana

prasanna haiila saba jagatera mana
'hari' 'bali' hinduke hāsyā karaye yavana
SYNONYMS

prasanna—joyful; ha-ila—became; saba—all; jagatera—of the whole world; mana—the mind; hari—the holy name of the Lord; bali—saying; hinduke—unto the Hindus; hāsya—laughing; karaye—do so; yavana—the Mohammedans.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Mohammedans, jokingly imitated the words.

PURPORT

Although the Mohammedans or non-Hindus have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, while the Hindus in Navadvīpa chanted during the lunar eclipse the Mohammedans also imitated them. Thus the Hindus and Mohammedans joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

TEXT 96

‘हरि’ बलि नारङणः देहि झुलावलि।
अर्जे बाज-नृत्य करे देव कुतुहलि॥ ९६॥

‘hari’ bali’ nārīgaṇa dei hulāhuli
svarge vādyau-nṛtya kare deva kutūhalī
gentle稽

SYNONYMS

hari bali’—by saying the word Hari; nārīgaṇa—all the ladies; dei—chanting; hulāhuli—the sound of hulāhuli; svarge—in the heavenly planets; vādyau-nṛtya—music and dance; kare—do; deva—demigods; kutūhalī—curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

TEXT 97

प्रसन्न हैल दश दिक्षु, प्रसन्न नदीजल।
ष्वाबर-जग म हैल आनंदे विह्रवल॥ ९७॥

prasanna haila daśa dik, prasanna nadījalu
sthāvara-jaṅgama haila ānande vihrvala
SYNONYMS

prasanna—jubilant; haila—became; daśa—ten; dik—directions; prasanna—satisfied; nadi-jala—the water of the rivers; sthāvara—immovable; jaṅgama—movable; haila—became; ānande—in joy; vihvala—overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and non-moving, were overwhelmed with transcendental bliss.

TEXT 98


nadiyā-udayagiri, pūrṇacandra gaurahari,
kṛpā kari' haila udaya
pāpa-tamaḥ haila nāsa, tri-jagatera ullāsa,
jagabhari' hari-dhvani haya

SYNONYMS

nadiyā—the place known as Nadīyā; udayagiri—is the appearing place; pūrṇacandra—the full moon; gaurahari—Lord Śrī Caitanya Mahāprabhu; kṛpā—by mercy; kari'—doing so; haila—became; udaya—risen; pāpa—sinful; tamaḥ—darkness; haila—became; nāsa—dissipated; tri-jagatera—of the three worlds; ullāsa—happiness; jagabhari'—filling the whole world; hari-dhvani—the transcendental vibration of Hari; haya—resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

TEXT 99


kene națge, kene naći ājane || 99 ||
sei-kāle nijālaya, uṭhiyā advaita rāya,  
nṛtya kare ānandita-mane  
haridāse laṁā saṅge, huṁkāra-kīrtana-range  
kene nāce, keha nāhi jāne

SYNONYMS
sei-kāle—at that time; nija-ālaya—in His own house; uṭhiyā—standing; advaita—Advaita Ācārya; rāya—the rich man; nṛtya—dancing; kare—performs; ānandita—with joyful; mane—mind; haridāse—Thākura Haridāsa; laṁā—taking; saṅge—with Him; huṁkāra—loudly; kīrtana—saṅkīrtana; range—performing; kene—why; nāce—dances; keha nāhi—no one; jāne—knows.

TRANSLATION
At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Thākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT
It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Thākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

TEXT 100

dekhi’ uparāga hāsi’, sīghra gaṅgā-ghāte āsi’  
ānande karila gaṅgā-snāna  
pāṁā uparāga-chale, āpanāra mano-bale,  
brāhmaṇere dila nānā dāna

SYNONYMS
dekhi’—seeing; uparāga—the eclipse; hāsi’—laughing; sīghra—very soon; gaṅgā-ghāte—on the bank of the Ganges; āsi’—coming; ānande—in jubilation; karila—took; gaṅgā-snāna—bath in the Ganges; pāṁā—taking advantage of; uparāga-chale—on the event of the lunar eclipse; āpanāra—His own; manas-bale—by the strength of mind; brāhmaṇere—unto the brāhmaṇas; diia—gave; nānā—various; dāna—charities.
TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Thākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brahmānas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brahmānas. In the Śrīmad-Bhāgavatam there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brahmānas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya’s birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord’s taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa’s appearance.

TEXT 101

jagat ānandamaya, dekhi’ mane sa-vismaya,
ḍha-reṭhore kahe haridāsā

bōmah ēcchānu rāṅga, mora mana parasanna,
dekhi—kichu kārē āche bhāsā

SYNONYMS

jagat—the whole world; ānandamaya—full of pleasure; dekhi’—seeing; mane—within the mind; sa-vismaya—with amazement; ḍha-reṭhore—by direct and indirect indications; kahe—says; haridāsā—Haridāsa Thākura; tomāra—Your; aichana—that kind of; rāṅga—performance; mora—my; mana—mind; parasanna—very much pleased; dekhi—I can understand; kichu—something; kārē—in work; āche—there is; bhāsā—indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Thākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya: “Your
dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions.”

TEXT 102

अचार्यरात्र, श्रीवास, तैल मने सुखोलास, ।
आनंदे विचवल मन, करे हरिसंकीर्तन, ।
नाना तैल मनोबले॥ १०२ ॥

ācāryaratna, śrīvāsa, haila mane sukhollāsa ।
yāi’ snāna kaila gāṅgā-jale ।
ānande vīhvala mana, kare hari-saṅkīrtana ।
nānā dāna kaila mano-bale ॥

SYNONYMS

ācāryaratna—of the name Ācāryaratna; śrīvāsa—of the name Śrīvāsa; haila—became; mane—in the mind; sukhā-ullāsa—happy; yāi’—going; snāna—bathing; kaila—executed; gāṅgā-jale—in the water of the Ganges; ānande—in jubilation; vīhvala—overwhelmed; mana—mind; kare—does; hari-saṅkīrtana—performance of saṅkīrtana; nānā—various; dāna—charities; kaila—did; manas-bale—by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

TEXT 103

এই মত সুখোলাস, ।
যাহী যাহী পাঞ্চ মনোবলে।

নাচে, করে সংকির্তন, আনন্দে বিচ্ছেদ মন, ।

dāna kare grahaṣṭera chale ॥ ১০৩ ॥

ei mata bhakta-tati, yāṁra yei deśe sthiti, ।
tāhāṁ tāhāṁ pānā mano-bale ।
rāce, kare saṅkīrtana, ānande vīhvala mana, ।
dāna kare grahaṣṭera chale
SYNONYMS

ei mata—in this way; bhakta-tati—all the devotees there; yāhra—whose; yei—
whichever; dese—in the country; sthiti—resident; tāhān tāhān—there and there;
pānā—taking advantage; manas-bale—by the strength of the mind; nāce—dance;
kare saṅkīrtana—perform saṅkīrtana; ānande—in joyfulness; vihvala—overwhelmed;
mana—mind; dūna—in charity; kare—give; grahaṇera—of the lunar eclipse; chale—
on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every
country, danced, performed saṅkīrtana, and gave charity by mental strength on the
plea of the lunar eclipse, their minds overwhelmed with joy.

TEXT 104

brāhmaṇa-sajjana-nāri, nānā-dravye thālī bhari'
āilā sabe yautuka la-iyā
yena kāṅcā-soṇā-dyuti, dekhi' bālakera mūrti;
āśīrvāda kare sukha pānā

SYNONYMS

brāhmaṇa—the respectful brāhmaṇas; sat-jana—gentlemen; nārī—ladies; nānā—
varieties; dravye—with gifts; thālī—plates; bhari’—filled up; āilā—came; sabe—all;
yautuka—presentations; la-iyā—taking; yena—like; kāṅcā—raw; soṇā—gold; dyuti—
glaring; dekhi’—seeing; bālakera—of the child; mūrti—form; āśīrvāda—blessings;
kare—offered; sukha—happiness; pānā—achieving.

TRANSLATION

All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with
various gifts, came with their presentations. Seeing the newborn child, whose form
resembled natural glaring gold, all of them with happiness offered their blessings.

TEXT 105

Sāvitrī; gaurī, sarasvāti, śatī, rṣṭī, ārunātī,
āar tva yoj-नारीगण।
sāvitrī, gaurī, sarasvatī, sacī, rambhā, arundhatī, āra yata deva-nārīgaṇa
nānā-dravye pātra bhari’, brāhmaṇīra veśa dhari’, āsi’ sabe kare daraśana

SYNONYMS

sāvitrī—the wife of Lord Brahmā; gaurī—the wife of Lord Śiva; sarasvatī—the wife of Lord Nṛsiṁhadeva; sacī—the wife of King Indra; rambhā—a dancing girl of heaven; arundhatī—the wife of Vaśiṣṭha; āra—and; yata—all; deva—celestial; nārī-gaṇa—women; nānā—varieties; dravye—with gifts; pātra bhari’—filling up the baskets; brāhmaṇīra—in the forms of brāhmaṇa ladies; veśa dhari’—dressing like that; āsi’—coming there; sabe—all; kare—do; daraśana—visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁhadeva, King Indra and Vaśiṣṭha Rṣi, and Rambhā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brahmās. In the dress of brāhmaṇa’s wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as neighborhood respectable brāhmaṇa ladies, but actually they were all celestial ladies dressed in that way.

TEXT 106

antarikṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādyā-gīta
nartaka, vādaka, bhaṭa, navadvīpe yāra nāṭa,
sabe āsi’ nāçe pānā prīta

SYNONYMS

antarikṣe—in outer space; deva-gaṇa—the demigods; gandharva—the inhabitants of Gandharvaloka; siddha—the inhabitants of Siddhaloka; cāraṇa—the professional
singers of the heavenly planets; *stuti*—prayers; *nṛtya*—dancing; *kare*—do; *vādyā*—music; *gītā*—song; *nartaka*—dancers; *vādana*—professional drummers; *bhāta*—professional blessing-givers; *navadvīpe*—in the city of Navadvipa; *yāra*—of whom; *nāṭa*—stage; *sabe*—all of them; *āsi*—coming; *nāce*—began to dance; *pāṇā*—achieving; *prīta*—happiness.

**TRANSLATION**

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced with musical songs and the beating of drums. Similarly, in Navadvipa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

**PURPORT**

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, givers of blessings and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The *bhātas* are a class of *brāhmaṇas* who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

**TEXT 107**

केबा आले केबा याय, केबा नाचे केबा गाय,

सम्भालिते भावे कार बोला।

खशिलेक दुःख-शोक, प्रमोदपुरित लोक,

मिश्र हैला आनंदे बिहरल॥ १०७॥

*kebā āse kebā yāya, kebā nāce kebā gāya,*

*sambhālite nāre kāra bola*

*khaṇḍileka duḥkhā-soka, pramoda-pūrīta loka,*

*mīśra hailā ānande vīhvala*

**SYNONYMS**

*kebā*—who; *āse*—is coming; *kebā*—who; *yāya*—is going; *kebā*—who; *nāce*—is dancing; *kebā*—who; *gāya*—is singing; *sambhālite*—to understand; *nāre*—cannot; *kāra*—others; *bola*—language; *khaṇḍileka*—dissipated; *duḥkhā*—unhappiness; *śoka*—lamentation; *pramoda*—jubilation; *pūrīta*—full of; *loka*—all people; *mīśra*—Jagannātha Miśra; *hailā*—became; *ānande*—in happiness; *vīhvala*—overwhelmed.
TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each other's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

TEXT 108

आचार्यरत्न, श्रीवास, अग्नियाङ्गसिकृत-पाष, आसिर्थ हारे करे साखाल।
कराइल जातकर्म, ये आचिल विधिकर्म, तबे मिश्र हुरे माना दान॥ १०८॥

SYNONYMS

ācāryaratna—Candrasekhara Ācārya; śrīvāsa—Śrīvāsa Taḥkura; jagannātha-miśra pāśa—at the house of Jagannātha Miśra; āsi’—coming; tānre—unto him; kare—do; sāvadhāna—attention; karāila—executed; jātakarma—the auspicious ceremony at the time of birth; ye—whatever; āchila—there was; vidhi-dharma—regulative principles of religion; tabe—at that time; miśra—Jagannātha Miśra; kare—does; nānā—varieties; dāna—charities.

TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Taḥkura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

TEXT 109

यौजकु पाईल यज, घरे वा आचिल कूट, सबधन बिप्रे दिल दान।
यज मर्दक, गायन, टाँट, अविकशन जन, धन दिया कैल सबार मान॥ १०९॥

yautuka pāila yata, ghare vā āchila kata,
saba dhana vipre dīla dāna
yata nartaka, gāyana, bhāta, akiñcana jana,
dhana diyā kaila sabāra māna
SYNONYMS

yautuka—presentation; pāila—received; yata—as much as; ghare—in the house; vā—or; āchila—there was; kata—whatever; saba dhana—all riches; vipre—unto the brāhmanas; dila—gave; dāna—in charity; yata—all; nartaka—dancers; gāyana—singers; bhāṭa—blessers; akiñcana jana—poor men; dhana diyā—giving them riches; kaila—did; sabāra—everyone’s; mōna—honor.

TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

TEXT 110

The wife of Srīvāsa Thākura, whose name was Malini, accompanied by the wife of Candrasekhara [Acaryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermillion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, kha-i (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called kha-i, or fused rice, which, along with bananas, is taken...
as a very auspicious presentation. Also, turmeric mixed with oil and vermillion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

TEXT 111

अवैत-अचार्य-त्यार्य, अग्निपूर्णा आर्य, नाम ताह 'गीता ठाकुराणी'। अचार्यार्य जाना पांगा, गेल उपाहर मंगा, देखिते बालक-शिरोमणि || १११ ||

advaita-ācārya-bhārāya, jagat-pūjitā āryā, nāma tāhra ‘sītā ṭhākurāṇi’ 
ācāryera ājñā pāṇā, gela upahāra laṇā, dekhite bālaka-śiromaṇi

SYNONYMS

advaita-ācārya-bhārāya—the wife of Advaita Ācārya; jagat-pūjitā—worshiped by the whole world; āryā—the most advanced cultured lady; nāma—name; tāhra—her; sītā ṭhākurāṇī—mother Sītā; ācāryera ājñā pāṇā—taking the order of Advaita Ācārya; gela—went; upahāra—presentation; laṇā—taking; dekhite—to see; bālaka—the child; śiromaṇi—topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife Sītādevī, who is worshipable by the whole world, taking permission of her husband, went to see that topmost child with all kinds of gifts and presentations.

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śantipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śantipura house. Therefore, as formerly explained, “nijālaya,” from Advaita’s old paternal house in Śantipura, Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

TEXT 112

स्वर्णेर कष्ट-पूर्णि, रजस्य-पापूर्णि, स्वर्णेर अञ्जन, कष्ट।
SYNONYMS

suvarṇera—made of gold; kaḍi-ba-ulī—bangles worn on the hand; rajatamudrā—gold coins; pāsuli—a kind of ornament covering the foot; suvarṇera—made of gold; aṅgada—a kind of ornament; kaṅkona—another kind of ornament for the hand; du-bāhute—in two arms; divya—celestial; śaṅkha—conchshell; rajatera—made of gold; malabanka—bangles for the foot; svarṇa-mudrāra—made of gold; nānā—varieties; hāragaṇa—necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

SYNONYMS

vyāghra-nokha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī
hasta-padera yata abharaṇa
citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhana

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sāris and a child's garment, also
made of silk. Many other riches, including gold and silver coins, were also presented to the child.

**PURPORT**

From the gifts presented by Sītā Thākurāṇī, Advaita Ācārya’s wife, it appears that Advaita Ācārya was at that time a very rich man. Although brāhmaṇas are not the rich men of society, Advaita Ācārya, being the leader of the brāhmaṇas in Śaṅtipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamala-kānta Viśvāsa’s asking for three hundred rupees from the King of Jagannātha Purī, Mahārāja Pratāparudrā, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, sārīs, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend’s son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

**TEXT 114**

<table>
<thead>
<tr>
<th>Durva, ḍaka, gōročāṇa,</th>
<th>Harīra, kuṇkuma, candana,</th>
</tr>
</thead>
<tbody>
<tr>
<td>मोल-धर्वा पात्र भरियाः ।</td>
<td></td>
</tr>
<tr>
<td>बष्क-पूला चोल चूड़ीं संगे लण्डौ दासी चूड़ी,</td>
<td></td>
</tr>
<tr>
<td>ग्रामलबार पेटारिय भरियाः ॥ ११४ ॥</td>
<td></td>
</tr>
</tbody>
</table>

*durvā, dhānya, gorocana, haridrā, kuṇkuma, candana, maṅgala-dravya pātra bhariyā vastra-gupta dolā caḍī’ saṅge laṅā dāsī ceḍī, vastra-ānkaṇā peṭāri bhariyā*

**SYNONYMS**

*durvā—fresh grass; dhānya—rice paddy; gorocana—a yellow patch for the head of a cow; haridrā—turmeric; kuṇkuma—a kind of scent produced in Kashmir; candana—sandalwood; maṅgala-dravya—auspicious things; pātra bhariyā—filling up a dish; vastra-gupta—covered by cloth; dolā—palanquin; caḍī’—riding; saṅge—along with; laṅā—taking; dāsī—maidservant; ceḍī—female attendants; vastra-ānkaṇā—ornaments and clothes; peṭāri—basket; bhariyā—filled up.*

**TRANSLATION**

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Thākurāṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṇkuma and sandalwood. All these presentations filled a large basket.
Purport

The words *vastra-gupta dolā* are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word *asūrya-pasyā* indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Moslem. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

Text 115

* bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhūra,  
  śacīgrhe haila upanīta  
dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,  
  varga-mātra dekhi viparīta  

SYNONYMS

bhakṣya—foodstuffs; bhojya—fried foodstuffs; upahāra—presentation; saṅge—along with her; la-ila—took; bahu bhūra—many packages; śacīgrhe—in the house of mother Śacī; haila—was; upanīta—carried; dekhiyā—seeing; bālaka-ṭhāma—the feature of the child; sākṣāt—directly; gokula-kāna—Lord Kṛṣṇa of Gokula; varṇa-mātra—only the color; dekhi—seeing; viparīta—opposite.

TRANSLATION

When Sītā Ṭhākurāṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

Purport

A *peṭāri* is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a *bhārī*. This
system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

TEXT 116

sarva āṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva āṅga—sulakṣaṇamaya
bālakera divya jyoti, dekhi’ pāila bahu prīti,
vātsalyete dravila hṛdaya

SYNONYMS

sarva āṅga—all different parts of the body; sunirmāṇa—well constructed; suvarṇa—gold; pratimā—form; bhāna—like; sarva—all; āṅga—parts of the body; sulakṣaṇamaya—full of auspicious signs; bālakera—of the child; divya—transcendental; jyoti—effulgence; dekhi’—seeing; pāila—got; bahu—much; prīti—satisfaction; vātsalyete—by parental affection; dravila—melted; hṛdaya—her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Thākurāṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

TEXT 117

durvā, dhānya, dīla śīrṣe, kaila bahu āśiṣe,
chirajīvī hao dui bhāi ।
dākinī-āṅkhi ni hāte, šānkā upajīl citē,
ṭore nāma thuila ‘nimāi’ ॥ ११७ ॥

durvā, dhānya, dīla śīrṣe, kaila bahu āśiṣe,
cirajīvī hao dui bhāi
dākinī-āṅkhi ni hāte, šānkā upajīl citē,
ṭare nāma thuila ‘nimāi’
SYNONYMS

durvā—fresh grass; dhānya—paddy; dīla—gave; sīrṣe—on the head; kaila—did; bahu—with much; ādīṣe—blessing; ciraśvī—live long; hāo—become; dīr bhai—two brothers; dākinī-śānkhini—ghosts and witches; hāite—from; saṅkā—doubt; upajila—grew; citer—in the heart; āre—out of fear; nāma—name; thuila—kept; nimāi—Lord Caitanya’s childhood name, derived from the nima (nimba) tree.

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, “May You be blessed with a long duration of life.” But being afraid of ghosts and witches, she gave the child the name Nimāi.

PURPORT

Dākinī and Śānkhini are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a nima tree. At least medically it is accepted that nima wood is extremely antiseptic, and formerly it was customary to have a nima tree in front of one’s house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of nima trees. Nima wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the nima tree, which is called margosic acid. Nima is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use nima twigs for this purpose. Because of all the antiseptic effects of the nima tree and because Lord Caitanya was born beneath a nima tree, Sītā Thākuraṇī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

TEXT 118

putramātā-snānadine, dīla vastra vibhūṣaṇe,
putra-saha miśrere sammāni’.

SYNONYMS

putra-mātā—of the mother and child; snāna-dine—on the day of bathing; dīla—gave; vastra—cloth; vibhūṣaṇe—ornaments; putra-saha—with the child; miśrere—unto
TRANSLATION

On the day the mother and son took bath and left the maternity home, Sītā Thākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Thākurāṇī, being honored by mother Śacidevi and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother takes bath either in the Ganges or in a sacred place. This is called niśkrāmapa, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called niśkrāmapa. Of the ten purificatory processes, niśkrāmapa is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas, observed only twenty-one days as a quarantine, whereas the śūdras had to observe thirty days. For the sections of society known as kartabhajā and satīmā, the mother of the child was immediately purified after the quarantine by the throwing of hari·nutaka, small pieces of sweetmeat, in saṅkīrtana. Śacidevi and Jagannātha Miśra, with the newly born child, were honored by Sītā Thākurāṇī. Similarly, while Sītā Thākurāṇī was returning home, she was also honored by Śacidevi and Jagannātha Miśra. That was the system in respectable families of Bengal.

TEXT 119

aiche sacī-jagannātha, putra pānā lakṣmīnātha,  
pūrṇa hāil sarāl vānchita ।  
phat-khaṇḍe āter dher,  
lo kamaṅga kalaṅVARA,  
dine dine haya ānandita ।  119 ।
SYNONYMS

aiche—in that way; śacī-jagannātha—mother Śacīdevī and Jagannātha Miśra; putra—son; pāṇā—having obtained; lakṣmī-nātha—personally the husband of the goddess of fortune; pūrṇā—fulfilled; ha-ila—became; sakala—all; vānchita—desires; dhana-dhānye—with riches and grains; bhare ghara—the house filled up; lokamānya kalevara—the body beloved by the people in general; dine dine—day after day; haya—becomes; ānandita—pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

TEXT 120

miśra—brajeka, śanta, alampaṭa, suddha, dānta, dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsī' mile, tata, viṣṇu-priṁte dvije dena dāna

SYNONYMS

miśra—Jagannātha Miśra; vośpava—a great devotee; śanta—peaceful; alampaṭa—very regular; suddha—purified; dānta—controlled; dhana-bhoge—in the matter of enjoying material happiness; nāhi—there is no; abhimāna—desire; putrera—of their son; prabhāve—by the influence; yata—all; dhana—riches; āsī’—coming; mile—gets; tata—so much so; viṣṇu-priṁte—for the satisfaction of Lord Viṣṇu; dvije—to the brāhmaṇas; dena—gives; dāna—charity.
TRANSLATION

Jagannatha Misra was an ideal Vaishnava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brahmaõas for the satisfaction of Vishnu.

TEXT 121

lagna gaõi' harõamati, nilõmbara cakravarti,
gupte kichu kahila miõre.
mahõpuruõera ciõna, lagne aõge bhînna bhînna,
dekhi,—ei tãribe sarõsare.

SYNONYMS

lagna gaõi'—by astrological calculation of the birth moment; harõamati—very pleased; nilõmbara cakravarti—of the name Nilambara Cakravarti; gupte—in private; kichu—something; kahila—said; miõre—unto Jagannatha Misra; mahõpuruõera ciõna—all the symptoms of a great personality; lagne—in the birth moment; aõge—on the body; bhînna bhînna—different; dekhi—I see; ei—this child; tãribe—shall deliver; sarõsare—all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahaprabhu, Nilambara Cakravarti privately said to Jagannatha Misra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

TEXT 122

aichê prabhu ñaci-õhare, kõpaõa ñeõ õare,gare,
beõ ihâ karõre ñeõ.
aichê prabhu ñraõa, ñõtare hıâõe ñeõ, ñeõ pãar ñaõa ñhare. 122
gaura-prabhu dayāmaya, tāhre hayena sadaya,
sei pāya tānhāra caraṇa

SYNONYMS

aiche—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; saci-ghare—in the home of Śacīdevī; kṛpāya—by His causeless mercy; kaila—made; avatāre—advent; yei—anyone who; ihā—this; karaye—does; śravaṇa—hear; gaura-prabhu—Lord Caitanya Mahāprabhu; dayāmaya—being very merciful; tāhre—upon him; hayena—becomes; sadaya—merciful; sei—that person; pāya—gets; tānhāra—His; caraṇa—lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

TEXT 123

paīyā mānuṣa janma, ye na sune gaura-guṇa,
heṇa janaṁ tāra vyartha haila
paīyā amṛtadhunī, piye viṣa-garta-pāṇi
janmiyā se kene nāhi maila

SYNONYMS

paīyā mānuṣa janma—anyone who has gotten the form of a human body; ye—who; na—does not; sune—hear; gaura-guṇa—the qualities of Lord Caitanya Mahāprabhu; heṇa janaṁ—such a birth; tāra—his; vyartha haila—becomes useless; paīyā—getting the opportunity; amṛtadhunī—of the river of nectar; piye—drinks; viṣa-garta-pāṇi—water in a poison pit of material happiness; janmiyā—taking birth as a human being; se—he; kene—why; nāhi—did not; maila—die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.
PURPORT

In this connection Śrīmat Prabodhānanda Sarasvati has composed the following verses in his Caitanya-candrāmṛta:

\begin{align*}
\text{acaitanyam idaṁ viśvarā yadi caitanyam īśvaram} \\
\text{na viduḥ sarva-Śāstra-jñā hy api bhṛmyanti te janāḥ}
\end{align*}

“This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world.”

\begin{align*}
\text{prasārita-mahāprema-pīyūṣa-rasa-sāgare} \\
\text{caitanyacandre prakāte yo dīno dīna eva saḥ}
\end{align*}

“A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu’s cult is certainly the poorest of the poor.”

\begin{align*}
\text{avatīrṇe gauracandre vistīrṇe prema-sāgare} \\
\text{suprakāṣita-ratnaughe yo dīno dīna eva saḥ}
\end{align*}

“The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor.”

Similarly, the Śrīmad-Bhāgavatam (2.3.19, 20, 23) states:

\begin{align*}
\text{śva-vid-varāhoṣṭra-kharaiḥ} \\
\text{saṁstutah puruṣah paśuḥ} \\
\text{na yat-karṇa-pathopeto} \\
\text{jātuvāma gadāgraḥ}
\end{align*}

\begin{align*}
\text{bile batorukrama-vikramān ye} \\
\text{na śṛṇvataḥ karṇa-puṭe narasya} \\
\text{jīhvāsatī dārdurīke vaśa} \\
\text{na copagāyatī urugāya-gāthāḥ}
\end{align*}

\begin{align*}
\text{jīvaṁchavo bhāgavatāṅghri-reṇuṁ} \\
\text{na jātuvāma ṃlaṁ ṃłaṁ yas tu} \\
\text{Śrī-viśṇu-padvā manu-jaś tulasyāḥ} \\
\text{śvasaṁ chavo yas tu na veda gandham}
\end{align*}

“A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great
animal. Such big animals are generally praised by other animals like dogs, hogs, camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the tulasī leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, the Śrīmad-Bhāgavatam, Tenth Canto, Chapter One, verse 4, states:

\[
\text{nivṛttta-tarṣair upa-gitamānād} \\
\text{bhavausadhi-cchrotra-mano 'bhirāmāt} \\
\text{ka uttama-śloka-guṇānuvādāt} \\
\text{pumān virajyeta vinā paṣu-ghanāt}
\]

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the Bhāgavatam says, na tīrthapada-sevīyai jīvann api mṛto hi saḥ: "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

TEXT 124

śrī-caitanya-nityānanda, 
ācārya advaitacandra,
varūpā-rūpā-rahunāthadāsa
iḥhā-sabāra śrī-caraṇa, śire vandi nīja-dhana,
janma-nilā gāila kṛṣṇadāsa

SYNONYMS

śrī-caitanya-nityānanda—Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; 
ācārya advaitacandra—Ācārya Śrī Advaitacandra; 
varūpā-rūpā-rahunāthadāsa—Svarūpādāsa Damodara, Rūpa Gosvāmī and RaghuNāthā daśa Gosvāmī; iḥhā-sabāra—of all of them; śrī-caraṇa—the lotus feet; śire—on the head; vandi—offering respect; nīja-dhana—personal property; janma-nilā—narration of the birth; gāila—sang; kṛṣṇadāsa—Kṛṣṇadāsa Kavirāja Gosvāmī.
TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kāvīrāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the Śrīmad-Bhāgavatam (10.88.8), where Lord Kṛṣṇa says, yasyaṁ anugṛhitam hariṣye tad-dhanain śanaitaḥ: “To show special favor to a devotee, I take away all his material property.” Similarly, Narottama dāsa Ṭhākura says:

\[ dhana mora nityānanda, \\
 rādhākṛṣṇa-śrīcarana \\
 sei mora prāṇadhana \]

“My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa.” He further prays, “O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property.” Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (adhanaye yatana kari’ dhana teyagainu).

Sometimes smārtas consider Raghunātha dāsa Gosvāmī a śūdra. But Kṛṣṇadāsa Kāvīrāja Gosvāmī here especially mentions svarūpa-rūpa-raghunāthadāsa. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.
Srila Bhaktivinoda Thakura has given a summary of this chapter in his Amrta-pravaha-bhasya: “In this Fourteenth Chapter of the Caitanya-caritamrta there is a description of how Lord Caitanya Mahaprabhu enjoyed His childhood pastimes, crawling, crying and eating dirt, giving intelligence to His mother, favoring a brahma-guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking prasada in the house of Hiranaya and Jagadisa on the Ekadasi day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Srimati Laksmidevi, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection.”

TEXT 1

kathaanca smrte yasmin duskaram sukaram bhavet
vismrte viparitaṁ syāt śri-caitanyam namāmi tam

SYNONYMS

kathaanca—somehow or other; smrte—by remembering; yasmin—whom; duskaram—difficult things; sukaram—easy; bhavet—become; vismrte—by forgetting Him; viparitaṁ—just the opposite; syāt—become; śri-caitanyam—Lord Śri Caitanya Mahaprabhu; namāmi—I offer my respectful obeisances; tam—unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahaprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahaprabhu I offer my respectful obeisances.

PURPORT

In his book Caitanya-candrimrta Śrila Prabodhananda Sarasvatī says: “One who receives a little favor from the Lord becomes so exalted that he does not care even
for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o’-the-wisp. He surpasses the perfection of mystic yoga power because for him the senses are like snakes with broken fangs. A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The yoga principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu."

The Hari-bhakti-vilāsa confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of Caitanya-caritāmṛta takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

TEXT 2


SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of the Lord.

TRANSLATION

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

TEXT 3

গোভুর কহিল এই জগলালামূত্র । 
যশোদা-ললন নৈচে হেল শচীপুরু ॥ ৩ ॥
prabhura kahila ei janmalilä-sutra
yasodä-nandana yaiche haila saci-putra

SYNONYMS

prabhura—of the Lord; kahila—I have spoken; ei—thus; janma-liilä—pastimes of the birth; sutra—in codes; yasodä-nandana—the son of mother Yasodä; yaiche—as much as; haila—became; saci-putra—the son of mother Saci.

TRANSLATION

I have thus described in codes the advent of Sri Caitanya Mahäprabhu, who appeared as the son of mother Saci, exactly as Krsna appeared as the son of mother Yasodä.

PURPORT

Srila Narottama dāsa Ṭhākura confirms this statement that now Lord Krsna, the son of mother Yasodä, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Saci (vrajendra-nandana yei, saci-suta haila sei). The son of Saci is none other than the son of mother Yasodä and Nanda Mahäräja, and Nityänanda Prabhu is the same Balaräma (balaräma ha-ila nitäi).

TEXT 4

sahkøpe kahila janmalilä-anukrama
ebe kahi bälâyali-lä-sūтрera gañana

SYNONYMS

sahkøpe—in brief; kahila—I have spoken; janma-liilä—the pastimes of birth; anukrama—chronological order; ebe—now; kahi—I shall speak; bälaya-liilä—of the pastimes of childhood; sūtrer—a—of the codes; gañana—enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall enumerate the codes of His childhood pastimes.

TEXT 5

vande caitanya-krśnasya bälaya-liiläṁ mano-harām
laukikīṁ api tām iśa-ceṣṭāyād valitāntarām
SYNONYMS

vande—I worship; caitanya-krṣṇasya—of Lord Caitanya, who is Kṛṣṇa Himself; bālya-līlām—pastimes of childhood; manas-horam—which are so beautiful; laukikīm—appearing ordinary; api—although; tāṁ—those; iṣa-ceṣṭayā—by manifestation of supreme authority; valitā-antarām—quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In Bhagavad-gītā this statement is confirmed as follows:

\[
\text{avajānanti mām mūḍhā mānuśīṁ tanum āśritam}
\]
\[
\text{param bhūvam ajānanto mama bhūta-maheśvaram}
\]

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” (Bg. 9.11) The Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child to execute His pastimes, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon activities, even in His childhood, like the killing of the demon Pūtanā or lifting of Govardana Hill, were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

TEXT 6

বাল্যদীনায় আগে প্রভুর উদ্ধার শয্যন।
পিতা-মাতায় সেখানে চিন্তা চরণ।৬॥

bālya-līlāya āge prabhura uttāna śayana
pitā-mātāya dekhāila cihna caraṇa

SYNONYMS

bālya-līlāya—in His pastimes as a child; āge—first of all; prabhura—of the Lord; uttāna—turning the body; śayana—lying down; pitā-mātāya—unto the parents; dekhāila—showed; cihna—marks; caraṇa—of the lotus feet.
TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word *uttāna* is also used to mean “lying down on the bed face upwards” or “lying down flat on the bed.” In some readings the word is *utthāna*, which means “standing up.” In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

TEXT 7

গৃহে দুই জন দেখিল লগ্ধপদ চিন্হ ।
তাহে দোষে ফুল, বজ্র, বণ্ড, চক্র, মিনা।

*grhe dui jana dekhi laghupada-cihna
tāhe sobhe dhvaja, vajra, saṅkha, cakra, mīna*

SYNONYMS

*grhe*—at home; *dui jana*—the father and mother; *dekhi*—seeing; *laghupada-cihna*—the marks of the lotus feet, which were very small at that time; *tāhe*—in those; *sobhe*—which were beautifully visible; *dhvaja*—flag; *vajra*—thunderbolts; *saṅkha*—conchshell; *cakra*—disc; *mīna*—fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

TEXT 8

দেখিয়া দোহার চিন্তে জন্মিল বিস্ময় ।
কার পদচিন্ত ঘরে, না পায় নিষ্ক্য ॥ ৮ ॥

*dekhiyā doňhāra citte janmila vismaya
kāra pada-cihna ghare, nā pāya niścaya*

SYNONYMS

*dekhiyā*—seeing all these marks; *doňhāra*—of the parents, Śacīmātā and Jagannātha Miśra; *citte*—in their hearts; *janmila*—there was; *vismaya*—wonder; *kāra*—whose; *pada-cihna*—footprints; *ghare*—at home; *nā*—does not; *pāya*—get; *niścaya*—certainty.
TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

TEXT 9

misra kohe,—bala-gopa-a che sila-sange
teho murti hañha ghare khele, jani, range

SYNONYMS

misra kohe—Jagannatha Misra said; bala-gopa—Lord Krsna as a child; ache—there is; sila-sange—along with the salagrama-sila; teho—He; murti hañha—taking His transcendental form; ghare—within the room; khele—plays; jani—I understand; range—in curiosity.

TRANSLATION

Jagannatha Misra said: “Certainly child Krsna is with the salagrama-sila. Taking His childhood form, He is playing within the room.”

PURPORT

When the salagrama-sila or form of the Lord is engraved in wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. The Deity worship or worship of the salagrama-sila is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

TEXT 10

sei kṣane jāgi' nimāi karay ro branda
acak lañ̄e šatī ūhare piyāilla stana
SYNONYMS

sei kṣaṇe—immediately; jāgi’—awakening; nimāi—the Lord of the name Nimāi; karaye—does; krandana—crying; anke—on the lap; laṅā—taking; sacī—mother Śacī; tāṅre—Him; piyāila—caused to suck; stana—breast.

TRANSLATION

While mother Śacī and Jagannātha Misra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

TEXT 11

स्तना पियाईते पुत्रे चरण देखिल।
सेई चिङ्ग पारे सेख’ छिद्रे बोलाईल॥ ११॥

stana piyāite putrera caraṇa dekhila
sei cihna pāye dekhi’ miśre bolāila

SYNONYMS

stana—her breast; piyāite—while letting Him suck; putrera—of her son; caraṇa—lotus feet; dekhila—observed; sei—those very; cihna—marks; pāye—on the sole; dekhi’—seeing; miśre—Jagannātha Miśra; bolāila—called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannātha Miśra.

TEXT 12

देखिया मिश्रेर हाईल आनक्लित मति।
गुप्ते बोलाईल नीलाम्बरच कक्रवर्ती॥ १२॥

dekhiyā miśrera ha-ilā ānandita mati
gupte bolāila nilāmbara cakravartī

SYNONYMS

dekhiyā—by seeing; miśrera—of Jagannātha Miśra; ha-ilā—became; ānandita—satisfied; mati—intelligence; gupte—privately; bolāila—called for; nilāmbara cakravartī—of the name Nilāmbara Cakravartī.
TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very much joyful and privately called for Nilāmbara Cakravartī.

TEXT 13

চিহ্ন দেখিয়া চক্রবর্তী বলেন হাসিয়া।
লোপ গণি' পূর্বে আমি রাধিয়াছি লিখিয়া।॥ ১৩ ॥

cihna dekhi’ cakravarti balena hāsiyā
lagna gaṇī’ pūrve āmi rākhīyāchi likhiyā

SYNONYMS
cihna dekhi’—by seeing the marks; cakravartī—Nilāmbara Cakravartī; balena—says; hāsiyā—smiling; lagna gaṇī’—by astrological calculation of the birth moment; pūrve—formerly; āmi—I; rākhīyāchi—have kept; likhiyā—after writing all these things.

TRANSLATION

When Nilāmbara Cakravartī saw those marks, he smilingly said: "Formerly I ascertained all this by astrological calculation and noted it in writing.

TEXT 14

বত্রিশ লক্ষণ - মহাপুরুষ-ভূষণ।
এই শিশু অরে দেখি সে সব লক্ষণ।॥ ১৪ ॥

batriśa lakṣaṇā—mahāpuruṣa-bhūṣaṇa
ei śiśu ange dekhi se saba lakṣaṇa

SYNONYMS
batriśa—thirty-two; lakṣaṇa—symptoms; mahāpuruṣa—great personality; bhūṣaṇa—ornament; ei śiśu—this child; ange—on the body; dekhi—I see; se—those; saba—all; lakṣaṇa—symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

TEXT 15

পঞ্চদীর্ঘঃ পঞ্চস্ম: সপ্তগুণ্ড: বঙ্গুর্তঃ।
ব্রহ্মপূঁঁ-গদ্যইব বান্ধিনংশচক্রণে মহাস।॥ ১৫ ॥
Lord Caitanya’s Childhood Pastimes

137

pañca-dīrghaḥ pañca-sūkṣmaḥ sapta-raktah saṣ-unnataḥ
tri-hrasva-prthu-gambhirāḥ dvātṛimśat-laksanapā mahān

SYNONYMS

pañca-dīrghaḥ—five large; pañca-sūkṣmaḥ—five fine; sapta-raktah—seven reddish; saṣ-unnataḥ—six raised; tri-hrasva—three small; prthu—three broad; gambhirāḥ—three grave; dvātṛimśat—in this way thirty-two; laksanapā—symptoms; mahān—for a great personality.

TRANSLATION

‘‘There are thirty-two bodily symptoms of a great person: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.’

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the Sāmudrika.

TEXT 16

नारायनेऽजीवलीक्रिहस्तचरणोऽग्नि य यायता स्रीहस्तापाराता
एइ शिशु सर्वलोके करिबे ताराता || १६ ि

nārāyaṇera cihna-yukta śrī-hasta caraṇa
ei śiśu sarva loke karibe tāraṇa

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; cihna-yukta—with positive marks; śrī-hasta caraṇa—the palm and the sole; ei—this; śiśu—baby; sarva loke—all the three worlds; karibe—will; tāraṇa—deliver.

TRANSLATION

‘This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

TEXT 17

+Ay+ करिबे वैण्ड-धर्मर प्रचार ||
+Ay+ हैं तेव्र हबे छाइ कुलः लिन्दं || १७ ||
ei ta' karibe vaisnava-dharmera pracāra
ihā haite habe dui kulera nistāra

SYNONYMS

ei ta'—this child; karibe—will do; vaisnava—of Vaiṣṇavism, or devotional service; dharmera—of the religion; pracāra—preaching; ihā haite—from this; habe—there will be; dui—two; kulera—dynasties; nistāra—deliverance.

TRANSLATION

“This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

PURPORT

Without Nārāyaṇa Himself or His bona fide representative one cannot preach the cult of Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

TEXT 18

mahotsava kara, saba bolāha brāhmaṇa
āji dina bhāla,—kariba nāma-karaṇa

SYNONYMS

mahotsava—a festival; kara—observe; saba—all; bolāha—call; brāhmaṇa—the brāhmaṇas; āji—today; dina—day; bhāla—auspicious; kariba—I shall perform; nāma-karaṇa—the name giving ceremony.

TRANSLATION

“I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.

PURPORT

It is the Vedic principle to observe a festival in connection with Nārāyaṇa and brāhmaṇas. Giving a child a particular name is among the purificatory processes, which are known as daśa-vidha-saṁskāra, and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing prasāda, chiefly among the brāhmaṇas.

When Nīlāmbara Cakravarti, Śacīmatā and Jagannātha Miśra, recognizing the marks on the Lord’s lotus feet, understood that the child Nimāi was not an ordi-
nary child but an incarnation of Nārāyaṇa, they decided that on that very same
day, which was very auspicious, they should observe a festival for His name-giving
ceremony. In this connection we can particularly see how an incarnation of the
Supreme Personality of Godhead is ascertained by His bodily symptoms, His activi­
ties and the prediction of the sāstras. By factual evidence a person can be accepted
as an incarnation of God, not whimsically or by the votes of rascals and fools. There
have been many imitation incarnations in Bengal since the appearance of Lord
Caitanya, but any impartial devotee or learned man can understand that Lord
Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of
popular votes but by evidence from the sāstras and bona fide scholars. It was not
ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality
of Godhead. In the beginning His identity was ascertained by learned scholars
like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six
Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other
learned scholars, with evidence from the sāstra. An incarnation of God is such from
the very beginning of His life. It is not that by performing meditation one can
become an incarnation of God all of a sudden. Such false incarnations are meant for
fools and rascals, not sane men.

TEXT 19

सर्वलोकेः करिबेः इहि धारण, पोःशं ।
‘विष्वम्बर’ नामम् ईहारः—एि तः कारणः ॥ १९ ॥

sarva-lokera karibe ihaṁ dhāraṇa, poṣaṇa
‘viśvambhara’ nāma ihāra,—ei ta’ kāraṇa

SYNONYMS

sarva-lokera—of all people; karibe—will do; ihaṁ—this child; dhāraṇa—protection;
poṣaṇa—maintenance; viśvambhara—the name Viśvambhara; nāma—name; ihāra—
His; ei—this; ta’—certainly; kāraṇa—the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason
He is to be called Viśvambhara."

PURPORT

The Caitanya-bhāgavata also confirms that Śrī Caitanya Mahāprabhu, by His
birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this
earth in His incarnation as Varāha. Because of His protecting and maintaining this
world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which
refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya
Mahāprabhu when He was present five hundred years ago is again being propagated
all over the world, and factually we are seeing its practical results. People are being
saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the Atharva-veda-samhitā (viśvambhara viśvena mā bharasā pāhi svāhā).

TEXT 20

शुनि' शती-मिश्रेरे मने आनंद बाड़िला।
ब्रह्मण-ब्रह्मणी अनि' महोंसव तैल || २० ||

शुनि' साक्षे-मिऱेरा मने आनंद बाड़िला
ब्राह्मण-ब्राह्मणी अनि' महोंसव कैला

SYNONYMS

शुनि'—hearing this; साक्षे—of mother साक्षे; मिऱेरा—and of Jagannātha Misra; मने—within the minds; आनंद—pleasure; बाड़िला—increased; ब्राह्मण— the ब्राह्मण; ब्राह्मणी—and their wives; अनि'—inviting them; महोंसव—a festival; कैला—observed.

TRANSLATION

After hearing Nilāmbara Cakravarti's prediction, Śacimātā and Jagannātha Misra observed the name-giving festival in great joy, inviting all the ब्राह्मण and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting ब्राह्मण. In every festival the ब्राह्मण are to be fed first, and when the ब्राह्मण are pleased they bless the festival by chanting Vedic mantras or the Hare Kṛṣṇa mahā-mantra.

TEXT 21

र्रबे कठ दिने प्रज्ञु जानु-चक्रमण।
नना चमङ्कार तथा कराइल दर्शन || २१ ||

tabe kata dine prabhura jānu-caṅkramaṇa
nānā camatkāra tathā karāila darśana

SYNONYMS

tabe—thereafter; kata—some; dine—days; prabhura—of the Lord; jānu—knees; caṅkramaṇa— the crawling; nānā—various; camatkāra—wonderful; tathā—also; karāila—caused; darśana—the sight.
TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The Caitanya-bhāgavata describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

TEXT 22

krandanera chale balāila hari-nāma
nāri saba 'hari' bale,—hāse gaua-dhāma

SYNONYMS

krandanera—of crying; chale—on the pretense of; balāila—caused to speak; hari-nāma—the holy name of the Lord; nāri—ladies; saba—all; ‘hari’ bale—chant the holy name of the Lord; hāse—laughs; gaua-dhāma—Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the Caitanya-bhāgavata this pastime is described as follows: “The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa mahā-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa mantra, they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa mahā-mantra, clapping with their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the sankīrtana movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa mahā-mantra, the Lord would not cry but very pleasingly smile upon them.”

TEXT 23

ভবে কি নিন কৈল পদ-চংক্রমণ ।
শিশুগণে মিলি কৈল বিবিধ খেলন ॥ ২৩ ॥
tabe kata dine kaila pada-caṅkramaṇa
śiṣu-gaṇe mili’ kaila vividha khelana

SYNONYMS

tabe—thereafter; kata dine—in a few days; kaila—did; pada—leg; caṅkramaṇa—
movement; śiṣu-gaṇe—all the children; mili’—mingling together; kaila—executed;
vividha—varieties; khelana—sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other
children and exhibited varieties of sports.

TEXT 24

एकदिन शाची खचि-संक्षेप आलिया ।
बाटल भरि’ दिया बैल,—खाओ त’ बसिया ॥ २४ ॥

ekadina sacī kha-i-sandesa āniyā
bāṭā bhari’ diyā baila,—khāo ta’ basiyā

SYNONYMS

ekadina—one day; sacī—mother Śacī; kha-i—fused rice; sandesa—sweetmeat;
āniyā—bringing; bāṭā—tiffin dish; bhari’—filling; diyā—delivering; baila—said; khāo—
eat; ta’—now; basiyā—sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little
children, mother Śacī brought a dish filled with fused rice and sweetmeats and
asked the child to sit down and eat them.

TEXT 25

एत बलि’ गेला शाची गृहे कर्म करिते ।
बुकाङ्गा लागिला शिशु युञ्जका खाइते ॥ २५ ॥

eta bali’ gelā sacī grhe karma karite
lukāṇā lāgilā śiṣu mṛttikā khāite

SYNONYMS

eta bali’—saying this; gelā—returned; sacī—mother Śacī; grhe—in the house; karma
—duties; karite—to execute; lukāṇā—hiding; lāgilā—began; śiṣu—the child; mṛttikā—
dirt; khāite—to eat.
TRANSLATION

But when she returned to her household duties, the child, hiding from His mother, began to eat dirt.

TEXT 26

dekhi' śacī dhānā āilā kari' 'hāya, hāya'.
māti kāḍi' laṅā kahe 'māti kene khāya'

SYNONYMS

dekhi'—seeing this; śacī—mother Śacī; dhānā—rushing; āilā—came back; kari'—making a noise; hāya, hāya—'What is this! What is this!' māti—dirt; kāḍi'—snatching; laṅā—taking; kahe—she said; 'māti kene khāya'—why is the child eating dirt?

TRANSLATION

Seeing this, mother Śacī hastily returned, exclaiming, “What is this! What is this!” She snatched the dirt from the hands of the Lord and inquired why He was eating it.

TEXT 27

kāndiyā balena śiṣu,—kene kara roṣa
tumi māti khāite dile, mora kibā doṣa

SYNONYMS

kāndiyā—while crying; balena—says; śiṣu—the child; kene—why; kara—you become; roṣa—angry; tumi—you; māti—dirt; khāite—to eat; dile—gave Me; mora—My; kibā—what is; doṣa—fault.

TRANSLATION

Crying, the child inquired from His mother, “Why are you angry? You have already given Me dirt to eat. What is My fault?

TEXT 28

'bhāi-gṛunde-jana, ghetak—mātir bikay'.

Eho māti, sehe mātir, kī sange-bīchar
"Fused rice, sweetmeats or anything eatable is all but a transformation of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?"

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvāda philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in Bhagavad-gītā:
"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." (Bg. 14.26) *Brahma-bhūyāya* refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very much eager to merge in the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them mean engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the *Vedānta-sūtra* (1.1.12): ānandamayo 'bhyāsāt. In devotional service the activities are variegated and full of enjoyment. As stated in *Bhagavad-gītā* (9.2), all devotional activities are easy to perform (susukham kartum), and they are eternal and spiritual (avyayam). Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (*śravaṇam kīrtanam viṣṇuḥ smaraṇam pāda-sevanam*, etc.) are all material and are therefore māyā. They also consider Kṛṣṇa's advent in this universe and His activities to be māyā. Therefore, because they consider everything māyā, they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is māyā. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this: yasya prasādāḥ bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is māyā. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is māyā but the nonsense they speak. While saying that everything is māyā, the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, māyāvādi-bhāṣya śunile haya sarva-nāsā (Cc. Madhya 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.
Srī Caitanya-caritāmṛta

[ Ādi-līlā, Ch. 14]

antare vismita sacī balila tāhāre
"māți khāite jñāna-yoga ke śikhāla tore

SYNONYMS

antare—within herself; vismita—surprised; sacī—mother Śacī; balila—replied; tāhāre—unto Him; māți—dirt; khāite—to eat; jñāna-yoga—philosophical speculation; ke—who; śikhāla—taught; tore—You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied: “Who has taught You this philosophical speculation that justifies eating dirt?”

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, “If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?”

TEXT 31

māṭīra vikāra anna khāile deha-puṣṭī haya
māṭi khāile roga haya, deha yāya kṣaya

SYNONYMS

māṭīra—of the dirt; vikāra—transformation; anna—food grains; khāile—by eating; deha—of the body; puṣṭī—nourishment; haya—becomes; māṭi—the dirt; khāile—by eating; roga—disease; haya—becomes; deha—the body; yāya—goes; kṣaya—to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said: “My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

TEXT 32

māṭīra vikāra ghāte pāṇi pāri’ āni
māṭi-piṅge dhari yabe, sosi’ yāya pāni”
SYNONYMS

māṭira—of the dirt; vikāra—transformation; ghaṭe—in the water pot; pāṇi—water; bhari’—filling; āni—I can bring; māṭi—of dirt; pīṅge—on the lump; dhari—I hold; yabe—when; ṣoṣi’—soaking; yāya—goes; pāṇi—the water.

TRANSLATION

"In a water pot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvāḍī philosophers who speculate on oneness. The defect of Māyāvāḍa philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the water pot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the Bhāgavatam gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

TEXT 33

अत्मा लुकाइते प्रभू बलिला तान्हारे।
"आगे केन इहा, माता, ना शिखाले मोरे। तृ ३३॥

ātma lukāite prabhu balilā tānḥāre
"āge kena ihā, mātā, nā śikhāle more

SYNONYMS

ātma—Himself; lukāite—to hide; prabhu—the Lord; balilā—replied; tānḥāre—unto Śacīmātā; āge—in the beginning; kena—why; ihā—this; mātā—My dear mother; nā śikhāle—you didn’t teach; more—unto Me.

TRANSLATION

The Lord replied to His mother: "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?"
PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source ( janmādy asya yataḥ ). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu’s philosophy is acintya-bhedābheda, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord’s energy, the energy is nevertheless exhibited in varieties of manifestations.

TEXT 34

এবে সে জানিলাঙ, আর মাটি না খাইব।
মুখা লাগে যবে, তবে তোমার পুন পিব॥ ৩৪ ॥

*ebe se jānilāṅ, āra māṭi nā khāiba
kṣudhā lāge yabe, tabe tomāra stana piba”*

SYNONYMS

*ebe—now; se—that; jānilāṅ—I understand; āra—more; māṭi—dirt; nā—not; khāiba—I shall eat; kṣudhā—hunger; lāge—arises; yabe—when; tabe—at that time; tomāra—your; stana—breast; piba—I shall suck.*

TRANSLATION

“Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast’s milk.”

TEXT 35

এত বলিয়া জানিয়ার কোলেতে চড়িয়া।
গুন পান করে প্রভুর কৃষৎ হাসিয়া।॥ ৩৫ ॥

*eta balī’ jananīra kolete caḍiyā
stana pāṇa kare prabhu īṣat hāsiyā*

SYNONYMS

*eta balī’—saying this; jananīra—of the mother; kolete—on the lap; caḍiyā—rising; stana pāṇa—sucking the nipple; kare—does; prabhu—the Lord; īṣat—slightly; hāsiyā—smiling.*
TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

TEXT 36

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

SYNONYMS

eimate—in this way; nānā-chale—under different excuses; aīśvarya—opulence; dekhāya—exhibits; bālya-bhāva—the status of a child; prakāṭiyā—manifesting; paścāt—thereafter; lukāya—hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

TEXT 37

On one occasion the Lord ate the foodstuffs of a brahmāṇa guest three times, and later, in confidence, the Lord delivered that brahmāṇa from material engagement.

SYNONYMS

atithi—guest; vipre—of a brāhmaṇa; anna—foodstuff; khāila—ate; tina-bāra—thrice; pāche—in privacy; sei—unto the brāhmaṇa; karila—made; nistāra—deliverance.

TRANSLATION

On one occasion the Lord ate the foodstuffs of a brahmāṇa guest three times, and later, in confidence, the Lord delivered that brahmāṇa from material engagement.

PURPORT

The story of the deliverance of this brāhmaṇa is as follows. One brāhmaṇa who was touring all over the country, traveling from one place of pilgrimage to another,
reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the brāhmaṇa prepared his foodstuffs. When the brāhmaṇa was offering the foodstuffs to Lord Viśṇu in meditation, the child Nimāi came before him and began to eat them, and because of this the brāhmaṇa thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the foodstuffs, again spoiling the offering. By the request of Jagannātha Miśra the brāhmaṇa cooked for a third time, but for a third time the Lord came before him and began to eat the foodstuffs, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viśṇu was not willing to accept his foodstuffs and that he was therefore ordained to fast, the brāhmaṇa became greatly agitated and cried aloud, "hāya hāya" ("What has been done! What has been done!"). When Lord Caitanya Mahāprabhu saw the brāhmaṇa in that agitated state, He told him, "Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the foodstuffs you have prepared." Understanding the favor offered to him by the Lord, the brāhmaṇa was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the brāhmaṇa not to disclose the incident to anyone else. This is very elaborately explained in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three.

TEXT 38

çekोরे লঞ্চ গেলা প্রাভুকে বাহিরে পাইয়া।
তার ক্ষেতে চাঁদি’ আইলা তারে জুলাইয়া। ॥ ৩৮ ॥

core laṅa gela prabhuke bāhire pāiyā
tāra skandhe caḍi’ āilā tāre bhulāiyā

SYNONYMS

core—two thieves; laṅa—taking; gela—went; prabhuke—the Lord; bāhire—outside; pāiyā—finding Him; tāra—their; skandhe—on the shoulders; caḍi’—rising; āilā—came back; tāre—them; bhulāiyā—misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home, the thieves came back to the home of Jagannātha Miśra.
In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of the house of the Lord. When they came before His house they became afraid because everyone from the house of Jagannatha Misra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house of mother Saci, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the Ādi-līlā of Caitanya-bhāgavata, Third Chapter.

TEXT 39

vyādhi-chale jagadiśa-hiraṇyasa-sadane
viṣṇu-naivedya khāila ekādaśi-dine

SYNONYMS

vyādhi-chale—on the plea of being diseased; jagadiśa-hiraṇya—of the names Jagadiśa and Hiraṇya; sadane—in the house of; viṣṇu-naivedya—foodstuffs offered to Lord Viṣṇu; khāila—ate; ekādaśi—of Ekādaśī; dine—on the day.

TRANSLATION

Pretending to be sick, the Lord asked some foodstuffs from the house of Hiraṇya and Jagadiśa on the day of Ekādaśī.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, Chapter Four, fully describes the Lord’s accepting viṣṇu-prasāda on the Ekādaśī day at the house of Jagadiśa and Hiraṇya. Regular prasāda is offered to Lord Viṣṇu on Ekādaśī because fasting is recommended for devotees on Ekādaśī but not for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadiśa and Hiraṇya Pañcīta there were arrangements to prepare special prasāda for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the viṣṇu-prasāda because He was feeling sick. The house of Jagadiśa and Hiraṇya Pañcīta was situated about two miles off from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu,
came to ask Jagadiśa and Hiraṇya for the *prasāda*, they were a little astonished. How could the boy understand that special *prasāda* was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special *prasāda*? Therefore they immediately sent the foodstuffs to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the *viṣṇu-prasāda* He was cured, and He also distributed the *prasāda* among His playmates.

**TEXT 40**

शिशु सब सये पाड़ा-पड़सीर घरे।
चूरी करिर जब्य धार खारे बालकरे॥ ४० ॥

*śiṣu saba laye pāḍā-pāḍasīra ghare*
*curi kari' dravya khāya māre bālakere*

**SYNONYMS**

*śiṣu*—children; *saba*—all; *laye*—taking with Him; *pāḍā-pāḍasīra*—neighboring; *ghare*—in the houses; *curi kari'—stealing; *dravya*—eatables; *khāya*—eats; *māre*—fights; *bālakere*—with other children.

**TRANSLATION**

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

**TEXT 41**

शिशु सब शती-स्ताने कैल निक्कैन।
शुनि' शती पुत्रे किछु दिल। जलाहन। ४१ ॥

*śiṣu saba śacī-sthāne kaila nivedana*
*śuni' śacī putre kichu dilā olāhana*

**SYNONYMS**

*śiṣu saba*—all the children; *śacī-sthāne*—in the presence of mother Śacī; *kaila*—made; *nivedana*—petition; *śuni'—hearing that; *śacī*—mother Śacī; *putre*—unto her son; *kichu*—some; *dilā*—gave; *olāhana*—chastisement or rebuke.

**TRANSLATION**

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.
TEXT 42

"kene curi kara, kene māraha sījure
kene para-ghare yāha, kibā nāhi ghare"

SYNONYMS

kene curi kara—why do You steal; kene māraha sījure—why do you beat other children; kene—why; para-ghare—in others' houses; yāha—You go; kibā—what; nāhi—is not there; ghare—in Your own house.

TRANSLATION

Śacīmātā said: "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do you not have in Your own house?"

PURPORT

According to the Vedānta-sūtra (janmādy asya yataḥ), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy, but as a friend in a loving condition. He steals as a child, not because He is in want, but as a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

TEXT 43

śuni' kruddha haṇā prabhu ghara-bhitara yāṇā ghare yata bhāṇḍa chila, phelila bhāṅgiyā
SYNONYMS

sunī'-hearing; kruddha—angry; ha añā—becoming; prabhu—the Lord; ghara-bhitara—within the room; yāñā—going; ghare—in the room; yata—all; bhāṅda—pots; chila—there were; phelila—He threw them; bhāṅgiyā—breaking.

TRANSLATION

Thus rebuked by His mother, the Lord would go in anger to a room and break all the pots within it.

TEXT 44

তবে শরী কোলে করিয়া করাইল সন্তোষ।
লজ্জিত মহীলা প্রভু জানি' নিজ-দোশা ॥ ৪৪ ॥

tabe śaci kole kari' karāila santoṣa
lajjita ha-ilā prabhu jāni' nija-doṣa

SYNONYMS

tabe—at that time; śaci—mother Śacīdevī; kole—on the lap; kari’—taking; karāila—made; santoṣa—pacified; lajjita—ashamed; ha-ilā—became; prabhu—the Lord; jāni’—knowing; nija—His own; doṣa—fault.

TRANSLATION

Then Śacimātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three, where it is said that the child Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacimātā, “My child is very small. But your child puts water in the ears of my child, making the child cry.”

TEXT 45

কবু মৃদুহাস্তে কৈল মাতাকে ভাঙস।
মাতাকে মুর্স্থিতা দেখিয় করস্য ক্রদন। ॥ ৪৫ ॥

kabhu mṛdu-haste koila mātāke tāḍana
mātāke mūrcchitā dekhi’ karaye krandana
SYNONYMS

kabhu—sometimes; mṛdu—haste; kaila—did; mātāke—His mother; tādana—chastise; mātāke—His mother; mūrcchita—fainted; dekhi—seeing; karaye—was; krandana—crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother falsely fainted. Seeing this, the Lord began to cry.

TEXT 46

বাস্ত্রে যাঙ্গ। অনিলেন দুই নারিকেল।
ডেক্ষিয়া অপূর্ব হৈল বিশিষ্ট সকল॥ ৪৭॥

bāhire yāṅā ānilena dui nārikela
dekhiyā apūrva haila vismita sakala

SYNONYMS

bāhire—outside; yāṅā—going; ānilena—He immediately brought; dui—two; nārikela—coconuts; dekhiyā—seeing; apūrva—this wonder; haila—became; vismita—astonished; sakala—all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.
TEXT 48

kabhu śiśu-saṅge snāna karila gaṅgāte
kanyāgaṇa āilā tāhāṅ devatā pūjite

SYNONYMS

kabhu—sometimes; śiśu-saṅge—along with other children; snāna—bathing; karila—did; gaṅgāte—in the Ganges; kanyā-gaṇa—the girls; āilā—came there; tāhāṅ—on the bank of the Ganges; devatā—demigods; pūjite—to worship.

TRANSLATION

Sometimes the Lord, with other children, would go to take bath in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, small girls ten or twelve years old would go to the bank of the Ganges to take their bath and would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

TEXT 49

gangā-sanā kari' pūjā karite lāgilā
kanyāgaṇa-madhye prabhu āsiyā basilā

SYNONYMS

gangā-sanā—bath in the Ganges; kari’—having taken; pūjā—worship; karite—to do; lāgilā—began; kanyā-gaṇa—the girls; madhye—in the midst of; prabhu—the Lord; āsiyā—coming there; basilā—sat down.

TRANSLATION

When the girls, after bathing in the Ganges, engaged in worshiping the different demigods, the young Lord would come there and sit down among them.
TEXT 50

kanyāre kahe,—āmā pūja, āmi dibō vara
gāṅgā-durgā—dāsī mora, maheśa—kiṅkara

SYNONYMS

kanyāre kahe—addressing the girls the Lord would say; āmā pūja—"Worship Me"; āmi—I; dibā—shall give; vara—nice husband; gāṅgā—the Ganges; durgā—goddess Durgā; dāsī—maidservants; mora—My; maheśa—Lord Śiva; kiṅkara—servant.

TRANSLATION

Addressing the girls, the Lord would say: "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durgā are My maidservants. Not to speak of other demigods, even Lord Śiva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Mohammedans, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually if one becomes a devotee and worshiper of the Supreme Personality of Godhead, he does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. Bhagavad-gītā therefore condemns such demigod worship:

kāmais tais tair hṛta-jñānāḥ
prapadyante 'nya-devatāḥ
tair tair niyamam āsthāya
prakṛtyā niyatāḥ svayā

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures." (Bg. 7.20)

yeśāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmināṁ
te dvandva-moha-nirmuktā
bhajante māṁ drṣṭha-vratāḥ
But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." (Bg. 7.28) Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and hṛta-jñāna, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people to worship so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

\[
\begin{align*}
\text{anya devāśraya nāī} \\
\text{tomāre kahinu bhāī} \\
\text{ei bhakti parama-kāraṇā}
\end{align*}
\]

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation (ananya-bhāk), one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

**TEXT 51**

आपनी चंदन परी’ परेन फुलमाला ।

नैवेद्य कार्तिक्या खृ’- सन्दे‘, चाल, कला । ॥ ५१ ॥

āpani candana pari’ parena phula-mālā
daivedya kādiyā khā’na—sandeśa, cāla, kalā

**SYNONYMS**

āpani—Himself; candana—pulp of sandalwood; pari’—smearing over the body; parena—takes; phula-mālā—the flower garlands; daivedya—offering of foodstuffs; kādiyā—snatching; khā’na—begins to eat; sandeśa—the sweetmeats; cāla—rice; kalā—bananas.

**TRANSLATION**

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.
PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food, but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in the Śrīmad-Bhāgavatam:

\[
\begin{align*}
&kṛṣṇa-varṇam \\
&sāṅgopāṅgāstra-pārṣadam \\
&yajñaiḥ saṅkīrtana-prāyair \\
&yajanti hi sumedhasaḥ
\end{align*}
\]

"One should worship the Supreme Personality of Godhead who appears in this age of Kali with His associates as Paṅca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age, an intelligent person worships the Paṅca-tattva by the method of chanting the Hare Kṛṣṇa mahā-mantra and, if possible, distributing prasāda." (Bhāg. 11.5.32) Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa mantra, offering prasāda and distributing it to people in general.

TEXT 52

क्रोधे कन्यागणं कहे—शुन, हे निमाञि।
ग्राम-संबंधं हूँ तुम्हि आमि सबार भाई।

krodhe kanyāgaṇa kahe—śuna, he nimāni
grama-sambandhe hao tumī āmā sabāra bhāi

SYNONYMS

krodhe—in anger; kanyā-gaṇa—all the girls; kahe—said; śuna—hear; he—O; nimāni—of the name Nimāi; grāma—village; sambandhe—in relationship; hao—are; tumī—You; āmā—of us; sabāra—every one; bhāi—the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

TEXT 53

आमि सबार भाई करिते ना यूःयाय।
ना लाह देवता संज्ञा, ना कर अप्रार।

āmī sabāra bhāi karite nā yūya.
nā lāh devata sāṁjña, nā kar apearance.

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[]
āmā sabākāra pakṣe ihā karite nā yuyāya
nā laha devatā sajja, nā kara anyāya

SYNONYMS

āmā sabākāra—of all of us; pakṣe—on the behalf; ihā—this; karite—to do; nā—not; yuyāya—is suitable; nā—don’t; laha—take; devatā—demigods; sajja—worshipable paraphernalia; nā—don’t; kara—do; anyāya—mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don’t take our paraphernalia for worship of the demigods. Don’t create a disturbance in this way."

TEXT 54

prabhu kahe,—“ṭoṣā sabāke dila ei vara
tomā sabāra bhartā habe parama sundara

SYNONYMS

prabhu kahe—the Lord replied; tomā—you; sabāke—to all; dila—I give; ei—this; vara—benediction; tomā sabāra—of all of you; bhartā—the husbands; habe—will be; parama—very; sundara—beautiful.

TRANSLATION

The Lord replied: "My dear sisters, I give you the benediction that your husbands will be very handsome.

TEXT 55

paṇḍita, vidagdha, yuvā, dhana-dhānyavān
sāta sāta putra habe—cirāyu, matimān"

SYNONYMS

paṇḍita—learned; vidagdha—expert and humorous; yuvā—young man; dhana-dhānyavān—very rich, possessing wealth and rice; sāta sāta—seven each; putra—sons; habe—you will have; cirāyu—born with a long life; matimān—and intelligent.
TRANSLATION

“`They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent.'

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. *Dhānyena dhanavān gavayā dhanavān:* one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (*putra*) who are very intelligent and long living. Now there is propaganda to have one or two children and kill the rest by contraceptive methods because society has deteriorated. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted *sannyāsa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyāsa*. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything He desires. Therefore the śāstras advise, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Every householder, therefore, who is actually intelligent should introduce the *saṅkīrtana* movement home to home and live peacefully in this life and go back to Godhead in the next.

TEXT 56

बर शूनी' कष्टागणेर अन्तरे संदोष ।
बाहिरे स्तब्रज़ सुरु करी' मिथ्या' रोष ॥ ५६ ॥

*vara śuni' kanyā-ganera antare santoṣa bāhire bhartsana kari' mithyā roṣa*

SYNONYMS

*vara śuni'*—hearing the benediction; *kanyā-ganera*—of the girls; *antare*—within; *santoṣa*—very much satisfaction; *bāhire*—externally; *bhartsana*—rebuking; *kari'*—they do; *roṣa*—anger.

TRANSLATION

Hearing this benediction of Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy; but externally, as it is natural for girls, they rebuked the Lord under the pretense of anger.
PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

TEXT 57

कोना कन्या पलाइल नैवेद्य लिया।
तारे धाकी कहे प्रभू सक्रोध हिया॥ ५७ ॥

kona kanyā palāila naivedya la-iyā
tāre ḍāki' kahe prabhu sakrodha ha-iyā

SYNONYMS

kona kanyā—some of the girls; palāila—fled; naivedya—the plate of worshipable things; la-iyā—taking away; tāre—unto them; ḍāki’—calling; kahe—says; prabhu—the Lord; sakrodha—angry; ha-iyā—becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

TEXT 58

यदि नैवेद्य ना देहा हिया कपाली।
बुधा वर्जय हवें, आर चारि चारि सतिनी॥ ५८ ॥

yadi naivedya nā deha ha-iyā kṛpaṇī
budā bhartā habe, āra cārī cārī satinī

SYNONYMS

yadi—if; naivedya—offering; nā—do not; deha—give Me; ha-iyā—becoming; kṛpaṇī—miser; budā—old; bhartā—husband; habe—will have; āra—and; cārī—four; cārī—four; satinī—co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes—the brāhmaṇas, the vaiśyas and particular-
ly the kṣatriyas—could marry more than one wife. In the Mahābhārata, or the old history of India, we see that kṣatriya kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband’s love would be divided among his many wives. Lord Śrī Caitanya Mahāprabhu apparently wanted to curse the girls unwilling to offer Him the naivedya to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

TEXT 59

इहा शुनि’ ता-सबार मने हाईल भयं।
कोन किछू आने, किबा देवविष्ट हय। ॥ ५९ ॥

ihā śuni’ tā-sabāra mane ha-ila bhaya
kona kichu jāne, kibā devāviṣṭa haya

SYNONYMS

ihā śuni’—hearing this; tā-sabāra—of all the girls; mane—in the minds; ha-ila—became; bhaya—fear; kona kichu—something uncommon; jāne—He knows; kibā—what if; deva-āviṣṭa—empowered by demigods; haya—He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

TEXT 60

आनियानैवेद्य तारा सम्मुखे धरिल।
खाइया नैवेद्य तारे इष्टवर दिल ॥ ६० ॥

āniyā naivedya tārā sammukhe dharīla
khāiyā naivedya tāre iṣṭa-vara dīla
SYNONYMS

āniyā—bringing; naivedya—offering; tārā—all of them; sammukhe—in front; dharila—held; khāiyā—eating; naivedya—offering; tāre—them; īṣṭa-vara—desired benediction; dīlā—gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

TEXT 61

एँ या न्याय सर लोकर ये खाया।
स्कँढ़ कारें मन नचे, सब नुत्स पाया॥ ६१ ॥

ei mata cāpalya saba lokere dekhōya
duṭkha kāro mane nahe, sabe sukha pāya

SYNONYMS

ei mata—in this way; cāpalya—cunning behavior; saba lokere—unto the people in general; dekhōya—exhibits; duṭkha—unhappiness; kāro—distress; mane—in the mind; nahe—there is no such thing; sabe—everyone; sukha—happiness; pāya—enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

TEXT 62

एकदिन गर्लादाचार्य-कन्या 'लक्ष्मी' नाम ।
स्नेहता पृजितें आइल करि गंगास्नान॥ ६२ ॥

eka-dina vallabhācārya-kanyā 'lakṣmī' nāma
devatā pūjite āila kari gaṅgā-śnāna

SYNONYMS

eka-dina—one day; vallabhācārya-kanyā—the daughter of Vallabhaçārya; lakṣmī—Lakṣmī; nāma—named; devatā—demigods; pūjite—to worship; āila—came; kari—taking; gaṅgā-śnāna—bath in the Ganges.

TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhaçārya, came to the bank of the Ganges to take bath in the river and worship the demigods.
PURPORT

According to the Gaura-gaṇoddesa-dīpika, Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmīṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

TEXT 63

"Seeing her, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind."

SYNONYMS

tānre dekhī'-seeing her; prabhura—of the Lord; ha-ila—there was; sa—her; abhilāsa—attachment; manā—mind; lakṣmī—Lakṣmī also; citte—in the heart; prīta—satisfaction; pāila—attained; prabhura—of the Lord; darśana—meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

TEXT 64

"Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted."

SYNONYMS

sāhajika—natural; prīti—affection; duḥhāra—both of them; karīla—made; udaya—appearance; bālya—childhood; bhāva-ācchanna—covered by emotion; tabhu—still; ha-ila—it so became; niścaya—fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw one another. Their natural feelings were immediately awakened by their meeting.
TEXT 65

They both enjoyed natural pleasure in seeing one another, and under the pretext of demigod worship they manifested their feelings.

SYNONYMS

duñhā—both of them; dekhi’—seeing; duñhāra—of both of them; citte—in the minds; ha-ila—there was; ullāsa—pleasure; deva-pūjā—worshiping the demigods; chale—on the plea of; kaila—there was; duñhe—both of them; parakāśa—manifestation.

TRANSLATION

The Lord told Lakṣmī: “Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire.”

PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:
"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be served. Kāmais tais tair hṛta-jñānāṁ propadyante 'nya-devatāḥ: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

**TEXT 67**

लक्ष्मी ताह्र अगे दिल पुष्प-चन्दन ।
मल्लिकार माला दिया करिल बनन ॥ ६७ ॥

lakṣmī tāhra aṅge dila puṣpa-candana
mallikāra mālā diyā karila vandana

**SYNONYMS**

lakṣmī—Lakṣmīdevī; tāhra—His; aṅge—on the body; dila—gave; puṣpa—flowers; candana—sandalwood pulp; mallikāra—of the flower of the name mallikā; mālā—garland; diyā—giving; karila—offered; vandana—prayers.

**TRANSLATION**

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers to the Lord.

**TEXT 68**

प्रभु ताह्र पुजा पाञ्जा हासिदेव लाभिला ।
श्लोक पादि उत्तर भक्त अजीकर फल ॥ ६८ ॥

prabhu tāhra pūjā pāṇā hāsite lāgilā
śloka paḍi' tāhra bhāva aṅgikāra kailā

**SYNONYMS**

prabhu—the Lord; tāhra—her; pūjā—worship; pāṇā—receiving; hāsite—to smile; lāgilā—began; śloka paḍi’—reciting one verse; tāhra—her; bhāva—emotion; aṅgikāra kailā—accepted.
TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Śrīmad-Bhāgavatam. The gopīs worshiped the goddess Durgā, or Kātyāyani, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the gopīs, and therefore He enjoyed the pastime of vastra-haraṇa. When the gopīs went to take bath in the River Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopīs desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the gopīs received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

TEXT 69

saṁkalpo viditaḥ sādhvyaḥ
bhavatīnāṁ mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati

SYNONYMS

saṁkalpaḥ—desire; viditaḥ—has been understood; sādhvyaḥ—O all of you chaste ladies; bhavatīnāṁ—of all of you; mat-arcanam—for worshiping Me; mayā—by Me; anumoditaḥ—accepted; saḥ—that; asau—that determination or desire; satyaḥ—successful; bhavitum—to become; arhati—deserves.

TRANSLATION

“My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so.”

PURPORT

The gopīs, the girl friends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their
garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopīs, unnecessarily criticize from their own angle of vision, but the real purpose of vastra-haraṇa is expressed by the Lord in this verse.

TEXT 70

एईमता लीला करिं दुःखे गेला घरे।
गप्तीर चैत्यलीला के बुझिते पारे॥ ७० ॥

ei-mata līlā kari' duṅhe gelā ghare
gambhīra caitanya-līlā ke bujhite pāre

SYNONYMS

ei-mata—in this way; līlā—pastimes; kari’—executing; duṅhe—both of them; gelā—returned; ghare—home; gambhīra—very grave; caitanya-līlā—the pastimes of Lord Caitanya; ke—who; bujhite—to understand; pāre—is able.

TRANSLATION

After thus expressing Their feelings to one another, Lord Caitanya and Lākṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

TEXT 71

चैत्य-चापल्य रेखी' ग्रेमें सर्व जन।
पत्ती-अपग्राहें रेखी' देम गुलाहन॥ ७१ ॥

caitanya-cāpalya dekhi' preme sarva jana
sacl-jagannāthe dekhi' dena olāhana

SYNONYMS

caitanya—Lord Caitanya; cāpalya—naughtiness; dekhi’—seeing; preme—out of love; sarva jana—all people; sacl—before Śacimātā; jagannāthe—and Jagannātha Miṣra; dekhi’—seeing them; dena—gave; olāhana—a little rebuke.

TRANSLATION

Seeing the naughty behavior of Lord Caitanya, the neighboring people, out of love for Him, lodged complaints with Śacimātā and Jagannātha Miṣra.
TEXT 72

एकौन शची-देवी पुजेरे तह लिया ।
धरिबारे गेला, पूजा गेला पलाई ॥ ७२ ॥

ekadina śacī-devī putrere bhartsiyā
dharibāre gelā, putra gelā palāiyā

SYNONYMS

eka-dina—one day; śacī-devī—mother Śacī; putrere—unto the son; bhartsiyā—rebuking; dharibāre—to catch Him; gelā—went; putra—the son; gelā—went; palāiyā—running away.

TRANSLATION

One day mother Śacī, wanting to rebuke her son, went to catch Him, but He fled from the spot.

TEXT 73

उच्छिष्ट-गर्ते त्यक्त-हातीर उपर ।
बसियाचेन सुखे प्रभु देव-विश्वभरा ॥ ७३ ॥

ucchiṣṭa-garte tyakta-hāṇḍīra upara
basiyāchena sukhe prabhu deva-viśvambhara

SYNONYMS

ucchiṣṭa-garte—in the pit where the remnants of foodstuffs were thrown; tyakta—rejected; hāṇḍīra—pots; upara—upon; basiyoḥchena—sat down; sukhe—very pleasingly; prabhu—the Lord; deva—the Supreme God; viśvambhara—the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots, in the pit where the remnants of foodstuffs were thrown, after they had been used for cooking.

PURPORT

Formerly it was the custom of brāhmaṇas to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Puri. The foodstuffs would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.
TEXT 74

शचि आसि 'कहे,—केने अशुचि चुँहिला।
गंगास्नान कर याई—अपवित्र हईल।। ७४ ॥

śacī āśi' kahe,—kene aśuci chuñilā
gāṅgā-snāna kara yāi'—apavitra ha-ilā

SYNONYMS

śacī āśi'—mother Śacī, coming there; kahe—said; kene—why; aśuci—untouchable; chuñilā—You have touched; gāṅgā-snāna—bathing in the Ganges; kara—do; yāi'—going there; apavitra ha-ilā—You have become impure.

TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, “Why have You touched these untouchable pots? You have now become impure. Go and take bath in the Ganges.”

TEXT 75

इहा शुनि माताके काहिल प्रज्ञान।
विस्मिता हईया माता कराइल स्नान॥ ७५ ॥

ihā śuni’ mātāke kahila brahma-jñāna
vismitā ha-iyā mātā karāila snāna

SYNONYMS

ihā śuni’—hearing this; mātāke—unto His mother; kahila—explained; brahma-jñāna—absolute knowledge; vismitā—amazed; ha-iyā—becoming; mātā—the mother; karāila—forced; snāna—bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows: “The Lord said, ‘Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked foodstuffs for Lord Viṣṇu within these pots and offered the foodstuffs to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu’s
energy. Viśnu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure? Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take bath."

**TEXT 76**

कब्जु पुज्यस्य शति करिला लयन।
देखेश, दिव्यलोक अशि’ भरिल सत्वन॥ ७६ ॥

*kabhu putra-saṅge śacī karilā śayana
dekhe, divyaloka āsi’ bharila bhavana

**SYNONYMS**

*kabhu—sometimes; putra-saṅge—taking the boy; śacī—mother Śacī; karilā śayana— took rest; dekhe—sees; divya-loka—celestial denizens; āsi’—coming there; bharila—filled up; bhavana—the whole house.

**TRANSLATION**

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

**TEXT 77**

शति बले,—याह, पुत्र, बोलाह बापेरे।
बाड़ू-अंसा पाइया। ग्रेहसु चलिला बाहीरे॥ ७७ ॥

*śacī bale,—yāha, putra, bolāha bāpere
mātṛ-ājñā pāiyā prabhu calilā bāhire

**SYNONYMS**

*śacī bale—mother Śacī said; yāha—go; putra—my dear son; bolāha—call; bāpere—Your father; mātṛ-ājñā—the order of His mother; pāiyā—getting; prabhu—the Lord; calilā—went; bāhire—out.

**TRANSLATION**

Once mother Śacī told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

**TEXT 78**

चलिले चरणे दुपुर बाज्जे भंबरस।
शून्य' चमकित भैल पिढा-माताय ।। ७८ ॥

*chalilē charaṇe dupur baṅgā bhāmīs
deśā yiśā chalilē bhavaṇa-mātār man

**SYNONYMS**

*chalilē charaṇe—walking on His feet; dupur—afternoon; baṅgā—carrying a vessel; deśā yiśā—departure; chalilē bhavaṇa—walking; mātār man—Her mother's hands.

**TRANSLATION**

The Lord, carrying a vessel, left in the evening. His mother's hands motioned to His feet. 
_text_ 80

**Lord Caitanya’s Childhood Pastimes**

`calite carañe nūpura bāje jhanjhan
šuni’ camakita haila pitā-mātāra mana`

**SYNONYMS**

_calite—while going; carañe—on the lotus feet; nūpura—ankle bells; bāje—sounded; jhanjhan—tinkling; šuni’—hearing; camakita—struck with wonder; haila—became; pitā—of His father; mātāra—and mother; mana—the minds._

**TRANSLATION**

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

**TEXT 79**

`misra kahe,—ei baḍa adbhuta kāhinī
šiśura sūnya-pade kene nūpurera dhvani`

**SYNONYMS**

_misra kahe—Jagannātha Miśra said; ei baḍa—this is very; adbhuta—wonderful; kāhinī—incident; šiśura—of the child; sūnya-pade—on the naked legs; kene—why; nūpurera—of the ankle bells; dhvani—sound._

**TRANSLATION**

Jagannātha Miśra said: “This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?”

**TEXT 80**

`scī kahe,—āra eka adbhuta dekhila
divya divya loka āsi’ aṅgana bharila`

**SYNONYMS**

_scī kahe—mother Śacī said; āra—another; eka—one; adbhuta—wonderful; dekhila—I saw; divya—celestial; divya—celestial; loka—people; āsi’—coming there; aṅgana—courtyard; bharila—filled up._
TRANSLATION

Mother Śacī said: "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

TEXT 81

किबा केलाहल करे, बुझिते ना पारि।
काहाको बा ग्रजित करे—अनुमान करि। ८१।

kibā keleadhala kare, bujhīte nā pārī
kāhāke vā stuti kare—anumāna kari

SYNONYMS

kibā—what; keleadhala—rowdy sounds; kare—they make; bujhīte—to understand; nā—not; pārī—I am able; kāhāke—to whom; vā—or; stuti—prayer; kare—they offer; anumāna—guess; kari—I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

TEXT 82

मिश्र बले,—किछू हउकू, चिन्ता किछू माई।
विश्वम्भरे कुशल हउकू,— एइ मात्र चाई। ८२।

miśra bale,—kichu ha-uk, cintā kichu nāi
viśvambharera kuśala ha-uk,—ei mātra cāi

SYNONYMS

miśra bale—Jagannātha Miśra replied; kichu ha-uk—whatever it may be; cintā kichu nāi—don't be worried; viśvambharera—of Viśvambhara; kuśala—auspiciousness; ha-uk—let there be; ei—this; mātra—only; cāi—I want.

TRANSLATION

Jagannātha Miśra replied: "Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want."

TEXT 83

একদিন মিশ্র পুজ্জের চাপলা দেখিয়া।
ধর্ষ-শিক্ষা দিল মহুষ সূত্র লনা করিয়া। ৮৩।
On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:
TRANSLATION

"My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

TEXT 86

miśra kahe,—deva, siddha, muni kene naya
ye se baḍa ha-uk mātra āmāra tanaya

SYNONYMS

miśra kahe—Jagannātha Miśra replied; deva—demigod; siddha—mystic yogī; muni—great saintly person; kene naya—may be so or not; ye se—whatever; baḍa—great; ha-uk—He may be; mātra—only; āmāra—my; tanaya—son.

TRANSLATION

Jagannātha Miśra replied: "This boy may be a demigod, a mystic yogī or a great saintly person. It doesn’t matter what He is, for I think He is only my son.

TEXT 87

putrera lālana-śikṣā—pitāra sva-dharma
āmi nā śikhāle kaiche jānibe dharma-marma

SYNONYMS

putrera—of the son; lālana—maintenance; śikṣā—education; pitāra—of the father; sva-dharma—duty; āmi—if I; nā—do not; śikhāle—give education; kaiche—how; jānibe—He will know; dharma-marma—religion and morality.

TRANSLATION

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

TEXT 88

śiṣya kahe,—śiṣya sva-śikṣā hāy

SYNONYMS

śiṣya—student; sva-śikṣā—self-education.
**Text 90**

*Lord Caitanya's Childhood Pastimes*

vipra kahe,—putra yadi daiva-siddha haya
svatah-siddha-jñāna, tabe śikṣā vyarthā haya

**SYNONYMS**

vipra kahe—the brāhmaṇa replied; putra—son; yadi—if; daiva—transcendental; siddha—mystic; haya—were; svatah-siddha-jñāna—self-illuminated perfect knowledge; tabe—at that time; śikṣā—education; vyarthā—futile; haya—becomes.

**TRANSLATION**

The brāhmaṇa replied: “If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?”

**PURPORT**

The brāhmaṇa Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

**TEXT 89**

मिश्र कहे,—“पुत्र केम मेहे मारालें।
तथापि शिक्षार धर्म— पुक्के शिक्षण।” ८९॥

miśra kahe,—“putra kene nahe nārāyaṇa
tathāpi pitāra dharma—putrera śikṣaṇa”

**SYNONYMS**

miśra kahe—Jagannātha Miśra replied; putra—my son; kene—may be; nahe—why not; nārāyaṇa—the Supreme Personality of Godhead; tathāpi—still; pitāra—of a father; dharma—the duty; putrera—of the son; śikṣaṇa—instruction.

**TRANSLATION**

Jagannātha Miśra replied: “Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son.”

**TEXT 90**

এইমতে দুঃখে করেন ধর্ম্মের বিচার।
বিশুদ্ধাংসন্য শিষ্যের, নাহি জানে আর। ৯০॥

ei-mate duṇhe karena dharmera vicāra
viśuddha-vātsalya miśrera, nāhi jāne āra
SYNONYMS

ei-mate—in this way; du̇nhe—both of them; karena—do; dharmera—of religion; vicāra—consideration; viśuddha—unalloyed; vātsalya—parental affection; miśera—of Jagannātha Miśra; nāhi—there is not; jāne—he knew; āra—anything else.

TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In the Śrīmad-Bhāgavatam (10.8.45) it is said: “Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upaniṣads and by great personalities through sāṅkhya-yoga in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son.” Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprabhu his beloved little boy, although He is worshiped with all veneration by learned brāhmaṇas and saintly persons.

TEXT 91

एता सुनि’ विज गेला हंग्रा अनविषित ।
मिश्रा जागिया हंदना परम विषिन्द्र || ९१ ||

eta śuni’ dvija gelā haṅga ānandita
miśra jāgiyā ha-ilā parama vismita

SYNONYMS

eta śuni’—after hearing so much; dvija—the brāhmaṇa; gelā—returned; haṅga—becoming; ānandita—very much pleased; miśra—Jagannātha Miśra; jāgiyā—being awakened; ha-ilā—became; parama—highly; vismita—astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

TEXT 92

बन्धु-बांधव-स्त्रीने स्वप्न कहिल ।
शुलिया सकल लोक विषिन्द्र हंदना || ९२ ||

bandhu-bāndhava-sthāne svapna kahila
śuniyā sakala loka vismita ha-ilā
SYNONYMS

bandhu-bändhava—of friends and relatives; sthāne—in the presence; svapna—dream; kahila—explained; śuniyā—after hearing; sakala—all; loka—the people; vismita—astonished; ha-ilā—became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

TEXT 93

এই মত শিষ্টপীলা করে গৌরচন্দ্র।
ধিলে মিত্রে সিন্ধোঃ বাড়াই আনন্দ। ॥ ৯৩ ॥

ei mata śiśu-lilā kare gauracandra
dine dine pitā-mātāra bāḍāya ānanda

SYNONYMS

ei—this; mata—like; śiśu-lilā—childhood pastimes; kare—does; gauracandra—Śrī Gaurahari; dine dine—day after day; pitā-mātāra—of His parents; bāḍāya—He increases; ānanda—the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

TEXT 94

কত দিনে মিশ্র পুকুরের হাতে খড়ি ছিল।
অন্য দিনে হাদশ-ফলা অক্ষর শিখিল। ॥ ৯৪ ॥

kata dine miśra putrera hāte khaḍi dila
alpa dine dvādasha-phaḷa akṣara śikhila

SYNONYMS

kata dine—after some days; miśra—Jagannātha Miśra; putrera—of his son; hāte—in the hand; khaḍi—chalk; dila—gave; alpa—within a very few; dine—days; dvādasha-phaḷa—twelve combinations of letters; akṣara—letters; śikhila—learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the hāte khaḍi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.
PURPORT

The twelve phalā, or combinations of letters, are called repha, mūrdhanya (cerebral) na, dāntavya (dental) na, ma, ya, ra, la, va, ṛ, ṭ, ṭh, and ṭ. Hāte khaḍi is the primary educational beginning. At the age of four or five years, on an auspicious day called vidyāraṃbha marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, ā, i, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called phalā, as mentioned above.

TEXT 95

বালালীলা-সূত্র এই কীল অনুক্রমঃ।
ইহা বিষ্ণুরিয়াচেন্দা দাস-বৃন্দাবন ॥ ৯৫ ॥

bālyalilā-sūtra ei kaila anukrama
ihā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

bālyalilā-sūtra—synopsis of the pastimes of childhood; ei—this; kaila—did; anukrama—in chronological order; ihā—this; vistāriyāchena—has elaborately explained; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book Caitanya-bhāgavata.

TEXT 96

অতঃপর এইলীলা সংক্ষেপে সূত্র কীল।
পুনরুক্তি-হয়ে বিষ্ণুরিরাম মা কহিল ॥ ৯৬ ॥

ataeva ei-lilā saḥkṣepe sūtra kaila
punarukti-bhaye vistārirā nā kahila

SYNONYMS

ataeva—therefore; ei-lilā—these pastimes; saḥkṣepe—in brief; sūtra—synopsis; kaila—made; punar-ukti—repetition; bhaye—being afraid of; vistārirā—elaborate explanation; nā—did not; kahila—say.
TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

TEXT 97

śrī-rūpa-raghaṇāthā-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghaṇāthā—Śrīla Raghaṇāthā dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya’s childhood pastimes.
The Lord's Pauganḍa-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viśvarūpa, after accepting the sannyāsa order, invited Him in a dream to accept sannyāsa also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Laḵmī. All these events are summarized in this chapter.

TEXT 1

**SYNONYMS**

ku-maṇāḥ su-maṇastvam hi yāti yasya padābjayoh
su-mano 'ṛpaṇa-mātreṇa tarṁ caitanya-prabhum bhaje

**TRANSLATION**

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

TEXT 2

**SYNONYMS**

jaya jaya śrī-caitanya jaya nityānanda
jayaṣeṣṭhaḥ, jaya gaurava-vṛnda
SYNONYMS

jaya jaya—all glories; śrī-caitanya—Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—Lord Nityānanda Prabhu; jaya-advaitacandra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Caitanya.

TRANSLATION

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

TEXT 3

let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

SYNONYMS

paugāṇḍa—of the age from five years to ten years; lilā—of the pastimes; sūtra—synopsis; kariye—do; gaṇana—enumerate; paugāṇḍa-vayase—in that age between five and ten years; prabhura—of the Lord; mukhya—chief; adhyayana—studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

TEXT 4

paugāṇḍa-lilā caitanya-krṣṇasyātisuvistṛtā
vidyārambha-mukhā pāṇi-grahaṇāntā mano-harā

SYNONYMS

paugāṇḍa-lilā—the pastimes of the paugāṇḍa age; caitanya-krṣṇasya—of Lord Caitanya, who is Kṛṣṇa Himself; ati-suvistṛtā—very much expanded; vidyā-ārambha—the beginning of education; mukhā—chief business; pāṇi-grahaṇa—marriage; antā—at the end; manas-harā—very beautiful.
TRANSLATION

The pastimes of the Lord during His paugana age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

TEXT 5

gaṅgādāsa pañcita-sthāne pañcena vyākaraṇa
śravaṇa-mātre kañṭhe kaila sūtra-vṛtti-gaṇa

SYNONYMS

gaugadasa—of the name Gaṅgādāsa; pañcita-sthāne—at the place of the teacher; pañcena—studies; vyākaraṇa—grammar; śravaṇa-mātre—simply by hearing; kañṭhe—between the neck and the heart; kaila—did; sūtra-vṛtti-gaṇa—the codes and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Pañcita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Pañcita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

TEXT 6

alphakaile haila pañji-tikate praviṇa
cirakaile paḍuyā jine haiyā navina
SYNONYMS

alpa-kāle—within a very short time; hailā—became; pañjī-tīkāte—in the commentary on grammar named Pañjī-tīkā; praviṇa—very expert; cira-kālera—all older; paḍuyā—students; jine—conquers; ha-iyā—being; navīna—their junior.

TRANSLATION

He soon became so expert in commenting on the Pañjī-tīkā that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named Pañjī-tīkā that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

TEXT 7

अध्ययन-लीला प्रभु दास-व्रंदावन 
‘चैतन्यमंगले’ बैल विस्तारि बर्जन

SYNONYMS

adhyayana-līlā—pastimes of studying; probhura—of the Lord; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura; Caitanya-maṅgale—in his book Caitanya-maṅgala; kaila—has done; vistāri—elaborately; varṇana—explanation.

TRANSLATION

In his book Caitanya-maṅgala [which later became Caitanya-bhāgavata], Śrīla Vṛndāvana dāsa Ṭhākura very elaborately described the Lord’s pastimes of study.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, Chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

TEXT 8

এক দিন মাতার পশ্চাৎ করিয়া প্রণাম 
প্রভু কহে,—মাতা, মোরে শেষ এক দিন

eka dina mātāra pade kariyā praṇāma
prabhū kahe,—mātā, more deha eka dāna
SYNONYMS

eka dina—one day; mātāra—of the mother; pade—on the feet; kariyā—doing; praṇāma—obeisances; prabhu—the Lord; kahe—said; mātā—My dear mother; more—unto Me; deha—give; eka—one; dāna—gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

TEXT 9

mātā bale,—tāi diba, yā tumī māgibe
prabhu kahe,—ekādaśite anna nā khāibe

SYNONYMS

mātā bale—His mother said; tāi diba—I shall give that; yā—whatever; tumī—You; māgibe—should ask me; prabhu kahe—the Lord said; ekādaśite—on the Ekādaśi day; anna—grains; nā—don’t; khāibe—eat.

TRANSLATION

His mother replied, “My dear son, I will give You whatever You ask.” Then the Lord said, “My dear mother, please do not eat grains on the Ekādaśi day.”

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśi day. In the Bhakti-sandarbha by Śrīla Jīva Gosvāmī there is a quotation from the Skanda Purāṇa admonishing that a person who eats grains on Ekādaśi becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśi, everything is cooked for Viṣṇu, including regular grains and dahl, but it is enjoined that a Vaiṣṇava should not eat viṣṇu-prasāda on Ekādaśi. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśi a Vaiṣṇava should not eat mahā-prasāda offered to Viṣṇu, although such prasāda may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśi, even if it is offered to Lord Viṣṇu.

TEXT 10

nātā khe,—nā ḍāirā, tālaṁ kṣimbā।
seī ḍhete ekādaśī karitāte laṅgila। १०।
Srī-Caitanya-caritāmṛta

Śrī-Śrīpātra, Ch. 15

śacī kahe, —nā khāiba, bhāla-i kahilā
sei haite ekādaśī karite lāgilā

SYNONYMS

śacī kahe—mother Śacī said; nā khāiba—I shall not take; bhāla-i kahilā—You have said very nicely; sei haite—from that day; ekādaśī—Ekādaśī day; karite lāgilā—began to observe.

TRANSLATION

Mother Śacī said: “You have spoken very nicely. I shall not eat grains on Ekādaśī.” From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst śmaṛta-brāhmaṇaś that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being sa-dhava, which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

TEXT 11

তবে মিশ্র বিখ্রুপের দেখিয়া ক্ষোবন |
কন্যা চাহিয়া বিবাহ দিতে করিলেন মন ॥ ১১ ॥

tabe miśra viśvarūpera dekhiyā yauvana
kanyā cāhi' vivāha dite karelena mana

SYNONYMS

tabe—thereafter; miśra—Jagannātha Miśra; viśvarūpera—of Viśvarūpa, his elder son; dekhiyā—seeing; yauvana—youthfulness; kanyā cāhi'—wanting to find a girl; vivāha—marriage; dite—to give; karelena—made; mana—his mind.

TRANSLATION

Thereafter, seeing Viśvarūpa a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

TEXT 12

বিখ্রুপ গুলি ঘর ছাড়ি পলাইলা |
সময়স ফরিয়া তীর্থ করিবারে গেলা ॥ ১২ ॥
viśvarūpa śuni' ghara chādi palāilā
sannyāsa kariyā tīrtha karibāre gelā

SYNONYMS

viśvarūpa—of the name Viśvarūpa; śuni'—hearing this; ghara—home; chādi—giving up; palāilā—went away; sannyāsa—the renounced order; kariyā—accepting; tīrtha—the holy places; karibāre—for touring; gelā—went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

TEXT 13

शुनि शची-मिश्रेश ग्हरी भील मन।
तवे प्रभु माता-पितार केल आशासन॥ १३ ॥

śuni' śacī-miśrera duḥkhī haila mana
tabe prabhu mātā-pitāra kaila aśvāsana

SYNONYMS

śuni'—hearing this; śacī—of mother Śacī; miśrera—of Jagannātha Miśra; duḥkhī—very unhappy; haila—became; mana—minds; tabe—at that time; prabhu—Lord Caitanya Mahāprabhu; mātā-pitāra—of the parents; kaila—did; aśvāsana—pacification.

TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

TEXT 14

भाल हैल,—विश्वरूप सन्न्यास करिल।
पित्र-कुल, मात्र-कुल,—दुई उद्धारिल॥ १४ ॥

bhāla haila,—viśvarūpa sannyāsa karīla
pitṛ-kula, mātr-kula,—dui uddhārila

SYNONYMS

bhāla haila—it is very good; viśvarūpa—of the name Viśvarūpa; sannyāsa—the renounced order of life; karīla—has accepted; pitṛ-kula—father's family; mātr-kula—mother's family; dui—both of them; uddhārila—delivered.
TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the sannyāsa order, for thus He has delivered both His father’s family and His mother’s family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the sannyāsa order in this Kali-yuga because in the Śāstra it is said:

\[
\text{aśvamedhaṁ gavālambhaṁ sannyāsaṁ pala-paitṛkam}
\]
\[
\text{devareṇa suotpattitum kalau paṇca vivarjayet}
\]

"In this Kali-yuga the performance of the aśvamedha-yajña or gomedha-yajña, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of sannyāsa, the renounced order of life." (Bṛhma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted sannyāsa and approved of the sannyāsa of His elder brother, Viśvarūpa. It is clearly said here, bhāla haila, —viśvarūpa sannyāsa karila pitṛ-kula, mātṛ-kula, —dui uddhārila. Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept sannyāsa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyāsa, for by accepting such sannyāsa one renders the best service to both his paternal and maternal families. But one should not accept the sannyāsa order of the Māyāvādī school, which has practically no meaning. We find many Māyāvādī sannyāsīs simply loitering in the street thinking themselves Brahma or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī sannyāsīs have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded sannyāsa that is prohibited in this age. Actually, Śrīla Śaṅkarācārya’s principles for the acceptance of sannyāsa were very strict, but later the so-called Māyāvādī sannyāsīs became degraded because of their false philosophy, which propounds that by accepting sannyāsa one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of sannyāsa. But the acceptance of sannyāsa is one of the items of the varṇāśrama-dharma. How then can it be rejected?

TEXT 15

āmi ta’ kariba tomā’ duhhāra sevana
śuniyā santuṣṭa haila pitā-mātāra mana

Śrī Caitanya-caritāmṛta [Adi-līlā, Ch. 15]
SYNONYMS

āmi ta’-l; kariba—shall do; tomā’—to you; duñhāra—both; sevana—service; 
śuniyā—after hearing; santuṣṭa—pleased; haila—became; pitā-mātāra mana—the 
parents’ minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus 
the minds of His father and mother were satisfied.

TEXT 16

एकदिन नैवेद्य-तम्बूल खाइला।
हृदिते पति-पाति अचेतन हुएँ॥ १६ ॥

eka-dina naivedya-tāmbūla khāiyā
bhūmite paḍilā prabhu acetana haṅā

SYNONYMS

eka-dina—one day; naivedya—foodstuffs offered to the Deity; tāmbūla—betel nut;
khāiyā—after eating; bhūmite—on the ground; paḍilā—fell; prabhu—the Lord;
acetana—unconscious; haṅā—becoming.

TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they 
acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit 
eating them. Śrī Caitanya Mahāprabhu’s pastime of fainting after eating betel nuts 
is a solid instruction to all of us that one should not touch betel nuts, even those 
offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, 
Lord Caitanya Mahāprabhu’s fainting had a particular purpose. As the Supreme 
Personality of Godhead, He can do whatever He likes and eat whatever He wants, 
but we should not imitate His pastimes.

TEXT 17

ाष्टे-व्यस्ते पिता-माता मुखे दिल पानि।
सुस्थ हुएँ कहे प्रभु अपूर्व काहिनी॥ १७ ॥

āste-vyaste pitā-mātā mukhe dila pāni
sustha haṅā kahe prabhu apūrva kāhinī
SYNONYMS

āste-vyāste—with great haste; pitā-mātā—both the parents; mukhe—on the mouth; dīla— gave; pāni— water; sustha haṅga— being revived; kahe— says; prabhū—the Lord; apūrva— something astonishing; kāhinī— narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

TEXT 18


dhetha haite viśvarūpa more laṅgā gelā
sannyāsa karaha tumi, āmāre kahilā

SYNONYMS

dhetha—here; haite— from; viśvarūpa—of the name Viśvarūpa; more— Me; laṅgā— taking with Him; gelā— went; sannyāsa— the renounced order of life; karaha— accept; tumi— You also; āmāre— unto Me; kahilā— he said.

TRANSLATION

The Lord said: “Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

TEXT 19


āmi kahi,—āmāra anātha pitā-mātā
āmi bālaka,—sannyāsera kibā jāni kathā

SYNONYMS

āmi kahi— I said; āmāra— My; anātha— helpless; pitā-mātā— father and mother; āmi— I am; bālaka— only a child; sannyāsera— of the renounced order of life; kibā— what; jāni— I know; kathā— words.

TRANSLATION

“I replied to Viśvarūpa: ‘I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?”
TEXT 20

The Lord's Pauganśa-līlā

| 20 |

grhaṣṭha ha-iyā kariba pitā-mātārā sevana
ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa

SYNONYMS

grhaṣṭha—ahouseholder; ha-iyā—becoming; kariba—I shall do; pitā-mātārā—of the parents; sevana—service; ihāte-i—in this; tuṣṭa—satisfied; habena—will become; lakṣmī-nārāyaṇa—the goddess of fortune and Nārāyaṇa.

TRANSLATION

"‘Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.'"

TEXT 21

| 21 |

tabe viśvarūpa ihān pāṭhāila more
mātāke kahio koṭī koṭī namākāre

SYNONYMS

tabe—then; viśvarūpa—of the name Viśvarūpa; ihān—here; pāṭhāila—sent; more—Me; mātāke kahio—speak to My mother; koṭī koṭī—hundreds and thousands; namākāre—obeisances.

TRANSLATION

"Then Viśvarūpa returned Me home and requested, ‘Offer thousands and thousands of obeisances unto My mother, Śacīdevī.'"
SYNONYMS

ei mota—in this way; nānā—various; līlā—pastimes; kare—does; gaurahari—Śrī Caitanya Mahāprabhu; ki kāraṇe—what is the reason; līlā—pastimes; ihā—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, vaiṣṇavera kriyā mūḍha vijñē na bujhaya: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called sādhu-ninda.

TEXT 23

कठ दिन नरि किर होला परमानाक ||
माता-पुत्र ऊँचार बाँधिल भुजि लोक || २३ ||

kata dina rahi’ miśra gelā para-loka
mātā-putra duṅhāra bāḍīla hṛdī soka

SYNONYMS

kata dina—some days; rahi’—remaining; miśra—Jagannātha Miśra; gelā—passed away; para-loka—for the transcendental world; mātā—mother; putra—son; duṅhāra—of both of them; bāḍīla—increased; hṛdī—in the hearts; soka—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

बन्धु-बंधव असि’ दुःखा प्रबोधिल ||
पित्रेणिया बिधिन्देत ईश्वर करिल || २४ ||

bandhu-bāndhava āsi’ duṅhā prabodhila
pitr-kriyā vidhi-mate īśvara karila
SYNONYMS

bandhu—friends; bändhava—relatives; āsi’—coming there; duñhā—both of them; prabodhila—pacified; pîtr-kriyā—rituals performed after the death of the father; vidhi-mate—according to the Vedic system; ṭvara—the Supreme Personality of Godhead; karila—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

कतं दिनं प्रभुच्चित्ते करिला चिन्तना।
गृहस्थ हैल्म, एवे चाहि गृहस्थ्य ॥ २५ ॥

kata dine prabhu citte karilā cintana
gṛhaḥstha ha-ilāma, ebe cāhi gṛha-dharma

SYNONYMS

kata dine—after some days; prabhu—the Lord; citte—within His mind; karilā—made; cintana—consideration; gṛhaḥstha ha-ilāma—I remained in householder life; ebe—now; cāhi—I want; gṛha-dharma—activities of family life.

TRANSLATION

After some days the Lord thought: “I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhaḥstha.

TEXT 26

गृहिष्ठी विवाह गृहस्थ्य ना हयं शेषां तन ।
एतरचित्तीं विवाह करिते हैल मन ॥ २६ ॥

gṛhiṣṭī vinā gṛha-dharma nā haya śobhana
etā cinti’ vivāha karite haila mana

SYNONYMS

gṛhiṣṭī—wife; vinā—without; gṛha-dharma—duties of family life; nā—not; haya—become; śobhana—beautiful; etā cinti’—thinking thus; vivāha—marriage; karite—to execute; haila—became; mana—mind.
SYNONYMS

ei mata—in this way; nānā—various; līlā—pastimes; kare—does; gaurahāri—Śrī Caitanya Mahāprabhu; ki kārape—what is the reason; līlā—pastimes; iha—this; bujhite—to understand; nā—not; pāri—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, vaiśnava kriyā mūḍha vijñē nā bujhaya: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiśnava. A Vaiśnava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiśnavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiśnava does for the purpose of executing his mission, to criticize such a Vaiśnava is the offense called sādhu-nindā.

TEXT 23

कटा दिन रहि' शिष्य गोला परलोकः ।
माड़ा-पुत्र दुःखार बाङ़िला छझि शेक ॥ २३ ॥

kata dina rahi' misra golā para-loka
mātā-putra duḥhāra bāṅgila ḍaḍila ṛdi śoka

SYNONYMS

kata dina—some days; rahi'—remaining; misra—Jagannātha Miśra; golā—passed away; para-loka—for the transcendental world; mātā—mother; putra—son; duḥhāra—of both of them; bāṅgila—increased; ṛdi—in the hearts; śoka—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

TEXT 24

बन्धु-बांधव आसि' दुःखा प्रबोधिल ।
पित्र-क्रिया विधिमेति इश्वर करिल ॥ २४ ॥

bandhu-bāndhava āsi' duḥhā prabodhila
piṭ-kiyā vidhi-mate iśvara karila
SYNONYMS

bandhu—friends; bāndhava—relatives; āśi’—coming there; duḥhā—both of them; prabodhī-la—pacified; pitr-kriyā—rituals performed after the death of the father; vidhī-mate—according to the Vedic system; īśvara—the Supreme Personality of Godhead; karilā—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

कते दिने एवं चित्ते करिला चिन्तन।
ग्रहस्त हैलाम्, एवे चाहि ग्रहस्तर्म || २५ ||

kata dine prabhu citte karilā cintana
gṛhaṅśa ha-ilāma, ebe cāhi gṛha-dharma

SYNONYMS

kata dine—after some days; prabhu—the Lord; citte—within His mind; karilā—made; cintana—consideration; gṛhaṅśa ha-ilāma—I remained in householder life; ebe—now; cāhi—I want; gṛha-dharma—activities of family life.

TRANSLATION

After some days the Lord thought: "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhaṅśa.

TEXT 26

गृहिणी विना गृहस्तर्म ना हयं सोभन।
एवेचित्तो बिबाह करिते हैल मन || २६ ||

gṛhiṇī vinā gṛha-dharma nā haya sobhana
eta cinti’ vivāha karite haila mana

SYNONYMS

gṛhiṇī—wife; vinā—without; gṛha-dharma—duties of family life; nā—not; haya—become; sobhana—beautiful; eta cinti’—thinking thus; vivāha—marriage; karite—to execute; haila—became; mana—mind.
"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life.

One day when the Lord was coming back from school He accidently saw the daughter of Vallabhacarya on the way to the Ganges.
TEXT 31

**SYNONYMS**

\( pūrva-siddha \)—as it is already settled; \( bhāva \)—ecstasy; \( duḥhāra \)—of both of them; \( udaya \)—awakened; \( karila \)—was made; \( daive \)—also accidently; \( vanamāli \)—of the name Vanamāli; \( ghaṭaka \)—the marriage-maker; \( sacī-sthāne \)—at the place of Sacimātā; \( āila \)—came.

**TRANSLATION**

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidently the marriage-maker Vanamāli came to see Sacimātā.

**PURPORT**

Vanamāli Ghaṭaka, a resident of Navadvīpa and a brāhmaṇa by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the brāhmaṇa who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same brāhmaṇa acted as the marriage-maker of the Lord in caitanya-līlā.

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**TEXT 30**

\( sacīra īṅgite sambandha karila ghaṭana lakṣmīke vivāha kaila sacīra nandana \)

**SYNONYMS**

\( sacīra īṅgite \)—by the indication of mother Sacī; \( sambandha \)—the relationship; \( karila \)—made; \( ghaṭana \)—possible; \( lakṣmīke \)—unto Lakṣmīdevī; \( vivāha \)—marriage; \( kaila \)—executed; \( sacīra nandana \)—the son of mother Sacī.

**TRANSLATION**

Following the indications of Sacīdevī, Vanamāli Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

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**TEXT 31**

\( vidyāraja varṇīla đaha kṛṣṇakaṇḍa \)

\( ēi ṣ' pāgaṇa-sīla saruṣṭra-prakāśa \)
vistāriya var-nilā tāhā vṛndāvana-dāsa
ei to’ paugaṇḍa-līlāra sūtra-prakāśa

SYNONYMS
vistāriya—having elaborated; var-nilā—has described; tāhā—that; vṛndāvana-dāsa—Thākura Vṛndāvana dāsa; ei to’—this is; paugaṇḍa-līlāra—of the pastimes of His early age; sūtra-prakāśa—manifestation of the symbols.

TRANSLATION
Vṛndāvana dāsa Thākura has elaborately described all these pastimes of the Lord’s early age. What I have given is but a condensed representation of the same pastimes.

TEXT 32

paugaṇḍa vayasa līlā bahuta prakāra
vṛndāvana dāsa ihā kariyāchena vistāra

SYNONYMS
paugaṇḍa vayasa—in His early age; līlā—pastimes; bahuta prakāra—of various kinds; vṛndāvana-dāsa—Vṛndāvana dāsa Thākura; ihā—this; kariyāchena—has done; vistāra—the elaborate explanation.

TRANSLATION
The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Thākura has described them elaborately.

TEXT 33

ataeva diṁmātra ihān dekhāila
‘caitanya-maṅgale’ sarva-loke khyāta haila

SYNONYMS
ataeva—therefore; diṁmātra—only in the matter of indication; ihān—here; dekhāila—I have exhibited; caitanya-maṅgale—in the book of the name Caitanya-maṅgala; sarva-loke—all over the world; khyāta—famous; haila—became.
TRANSLATION

I have given but a single hint of these pastimes, for Vṛndāvana dāsa Ṭhākura, in his book Caitanya-marigala (now Caitanya-bhāgavata), has described them all vividly.

TEXT 34

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifteenth Chapter, describing the Lord’s pauganḍa-līlā.
The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's *kaiśora-līlā*, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His *kaiśora-līlā* the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the *sāṅkṛtana* movement, and there He met Tapana Miśra, whom He instructed about spiritual advancement and ordered to go to Vārāṇasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viśṇupriyā-devī. This chapter also describes the Lord's argument with Keśava Kaśmirī, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the *paṇḍita*. Later the Kāśmirī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

**TEXT 1**

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क्रपासुधा-सरिद्रुष्ट्व विश्वामा/बयस्यापि ।
लीचागैव समा भाँति चं चैतम्यप्रजु भजे॥ १ ॥
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**SYNONYMS**

*kṛpa-sudhā*-of the nectar of the mercy; *sarit*-river; *yasya*-whose; *viśvam*-the whole universe; *āplāvayantī*-inundating; *api*-although; *ničaga eva*-more inclined to the poor and fallen; *sadā*-always; *bhāti*-is manifest; *tam*-Him; *caitanya-prabhum*-Lord Śrī Caitanya Mahāprabhu; *bhaje*-I worship.

**TRANSLATION**

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.
PURPORT

Narottama dāsa Thākura has sung, śrī-krṣṇa-caitanya prabhu dayā kara more. He prays for Lord Caitanya’s mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one’s claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this age of Kali practically everyone is like Jagāi and Mādhāi, but the sāṅkīrtana movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jaya advaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya—all glories to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya advaitacandra—all glories to Advaitacandra; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

jīyāt kaiśora-caitanyo mūrtimatyā gṛha-āśramāt
lakṣmyārcito 'tha vāgdevyā diśāṁ jayi-jaya-cchalāt

SYNONYMS

jīyāt—long live; kaiśora—situated in the kaiśora age; caitanyaḥ—Lord Caitanya Mahāprabhu; mūrtimatyā—having accepted such a body; gṛha-āśramāt—from a householder’s life; lakṣmyā—by Lakṣmī; arcitāḥ—being worshiped; aṭha—then; vāc-devyā—by the goddess of learning; diśāṁ—of all directions; jayi—the conqueror; jaya-chalāt—on the plea of conquering.
TRANSLATION

Long live Lord Caitanya Mahâprabhu in His kaisôra age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvati, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Lâkṣmîdevi, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

TEXT 4
eté' kaisôra-liliira sūtra-anubandha
śiṣya-gaṇa paḍāite karilâ ārambha

SYNONYMS
eté'—thus; kaisôra—the age of kaisôra (the age between the eleventh and fifteenth years); liliira—of the pastimes; sūtra-anubandha—chronological synopsis; śiṣya-gaṇa—students; paḍāite—to teach; karilâ—did; ārambha—begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahâprabhu began to teach students. This marks the beginning of His kaisôra age.

TEXT 5
śata śata śiṣya saṅge sadā adhyāpana
vyākhyā śuni sarva-lokera camakita mana

SYNONYMS
śata śata—very many; śiṣya—disciples; saṅge—along with Him; sadā—always; adhyāpana—studying; vyākhyā—explanation; śuni—hearing; sarva-lokera—of all people; camakita—astonished; mana—minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

TEXT 6
sarva-lokera camakita pañca purâjo
vikramatita karo śucht maahi hoy

SYNONYMS
camakita—astonished; pañca—five; sarva-lokera—of all people; purâjo—fifteen years; vikramatita—to begin; karo—to do; śucht—ascended; maahi—he; hoy—happened.
The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

The Lord, as a teacher, performed various kinds of pranks in His sporting past-times in the water of the Ganges.

The Lord, after a few days, in East Bengal, wherever He goes, induces the saṅkīrtana movement.
TRANSLATION
After some days the Lord went to East Bengal, and wherever He went He intro­duced the sankirtana movement.

PURPORT
Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce sankirtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the sankirtana movement, for that is the mission of the Caitanya cult.

TEXT 9

vidyāra prabhāva dekhi camatkāra cite
śata śata paḍuyā āsi lāgīlā paḍite

SYNONYMS
vidyāra—of His learning; prabhāva—the influence; dekhi—seeing; camatkāra—wonder; cite—within the heart; śata śata—many hundreds; paḍuyā—disciples or students; āsi—coming there; lāgīlā—began; paḍite—to study.

TRANSLATION
Struck with wonder by the influence of Lord Caitanya Mahāprabhu’s intellectual prowess, many hundreds of students came to Him and began studying under His direction.

TEXT 10

sei deśe vipra, nāma—miśra tapana
niścaya karite nāre sādhya-sādhana

SYNONYMS
sei deśe—in that region of East Bengal; vipra—a brāhmaṇa; nāma—named; miśra tapana—Tapana Miśra; niścaya karite—to ascertain; nāre—not able; sādhya—objective; sādhana—process.
TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life nor how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative sāstras and Vedas.

TEXT 11

भर्ती-साहित्य यथाः सत्ता ज्ञान श्रेष्ठ न ना हया निस्कया ॥ ११ ॥

bahu-sāstre bahu-vākye citte bhrama haya sādhya-sādhana śreṣṭha nā haya niścaya

SYNONYMS

bahu-sāstre—by many books or scriptures; bahu-vākye—by many versions of many persons; citte—within the heart; bhrama—doubt; haya—there is; sādhya-sādhana—objective and means; śreṣṭha—about the best; nā—not; haya—there is; niścaya—certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In Śrīmad-Bhāgavatam (7.13.8) it is said, granthān naivābhyaśad bahūn na vyākhyāṁ upayuṇīta: “One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee.” One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Thākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially frutitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward frutitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life...
are wasted. Innocent persons misled in this way are deprived of unalloyed \textit{kṛṣṇa-bhakti}, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

**TEXT 12**

শপে এক বিপ্র কহে,– সুনছ ভলন।
নিমাঙ্গিপ্ততি পাশে করছ গমন। ১২।

\textit{svapne eka vipra kahe,–}śunaha tapana
\textit{nimāṇi-paṇḍita pāse karaha gamana}

**SYNONYMS**

\textit{svapne}—in a dream; \textit{eka}—one; \textit{vipra}—brāhmaṇa; \textit{kahe}—says; \textit{śunaha}—just hear; \textit{tapana}—Tapana Miśra; \textit{nimāṇi-paṇḍita}—of the name Nimāi Paṇḍita; \textit{pāse}—unto Him; \textit{karaha gamana}—go.

**TRANSLATION**

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

**TEXT 13**

তেহো তোষার স্বাভাব সাধক করিয়ে নিজস্ব।
সাধক তৈয়ের তেহো,— নাহিক সংখ্য। ১৩।

\textit{teṅho tomāra sādhyo-sādhana karibe niścaya}
\textit{sāksāt īśvara teṅho,—nāhika saṁśaya}

**SYNONYMS**

\textit{teṅho}—He; \textit{tomāra}—your; \textit{sādhyo}—objective of life; \textit{sādhana}—process; \textit{karibe}—will do; \textit{niścaya}—ascertain; \textit{sāksāt}—direct; \textit{īśvara}—the Lord; \textit{teṅho}—He is; \textit{nāhika}—there is no; \textit{saṁśaya}—doubt.

**TRANSLATION**

"Because He is the Lord [īśvara]," the brāhmaṇa told him, "undoubtedly He can give you proper direction."

**TEXT 14**

যথেষ্ট জিশ্ব জিশ্ব আসি' প্রভুর চরণে।
যথেষ্ট বৃত্তাং সব কৈলা নিশেভনে। ১৪।
svapna dekhi' miśra āsi' prabhura caraṇe
svapnera vṛttānta saba kaila nivedane

SYNONYMS

svapna dekhi'—by seeing the dream; miśra—Tapana Miśra; āsi'—coming; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe—at the shelter of the lotus feet; svapnera—of the dream; vṛttānta—details; saba—all; kaila—did; nivedane—inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

TEXT 15

prabhu tuṣṭa haṅā sādhyā-sādhana kahila
nāma-saṅkīrtana kara,—upadeśa kaila

SYNONYMS

prabhu—the Lord; tuṣṭa—satisfied; haṅā—becoming; sādhyā-sādhana—the objective and the process; kahila—described; nāma-saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; kara—practice; upadeśa kaila—gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa mahā-mantra regularly and according to the prescribed principles. We simply ask our western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshipping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa mantra. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.
TEXT 16

ताह्र इच्छ, - प्रभुसंगे नवद्विपे वसि।
प्रभु आज्ञा दिल, - तुमि यानो बाराणसी ॥ १६ ॥

tāhra icchā,—prabhu-saṅge navadvīpe vasi
prabhu ājnā dila,—tumi yāo vārāṇasī
tāhra icchā—his desire; prabhu-saṅge—with the Lord; navadvīpe—in Navadvīpa;
vasi—I live there; prabhu ājnā dila—but the Lord advised Him; tumi—you; yāo—go;
vārāṇasī—to Benares.

SYNONYMS

tāhāṁ āmā-saṅge tomāra habe daraśana
dārā[Vra niśra kāśite gamana

tāhāṁ—there; āmā-saṅge—with Me; tomāra—your; habe—there will be; daraśana—
meeting; ājñā pāṅhā—receiving this order; miśra—Tapana Miśra; kāśite—to
Benares; gamana—going.

TRANSLATION

Tapana Misra’s desire was to live with the Lord in Navadvīpa, but the Lord asked
him to go to Vārāṇasī [Benares].

TEXT 17

ताह्र आमा-संगे तोमार हबे दराशन।
आज्ञा पाण्ड्या मिश्रा बैल कपीते गमन ॥ १७ ॥

tāhāṁ āmā-saṅge tomāra habe daraśana
ājñā pāṁhā miśra kāśite gamana

tāhāṁ—there; āmā-saṅge—with Me; tomāra—your; habe—there will be; daraśana—
meeting; ājñā pāṁhā—receiving this order; miśra—Tapana Miśra; kāśite—to
Benares; gamana—going.

TRANSLATION

The Lord assured Tapana Miśra that they would meet again in Vārāṇasī. Receiving
this order, Tapana Miśra went there.

TEXT 18

प्रभुर अतर्क्याल्प | बुजिते ना पारि।
वसं छाड़ानां केनेपाठाय काशिपुरी ॥ १८ ॥

prabhura atarkya-liāṅ bujhite nā pāri
sva-saṅga chāḍāṅā kene pāṭhāya kāśīpurī
SYNONYMS

prabhura—Lord Caitanya Mahāprabhu’s; atarkya-līlā—inconceivable pastimes; bujhite—to understand; nā—not; pāri—able; sva-saṅga—personal association; chāḍāṇā—avoiding; kene—why; pāṭhāya—sends; kāśipurī—to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapan Miśra wanted to live with Him in Navadīpa, the Lord advised him to go to Vārāṇasi.

PURPORT

When Tapan Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the sannyāsa order. But by asking Tapan Miśra to go to Vārāṇasi He indicated that in the future He would accept sannyāsa and that when He would teach Sanātana Gosvāmī, Tapan Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

TEXT 19

एই মত বদ্ধে লোকের কৈলা মহা হিত।
‘নাম’ দিয়া শতকেলা, পাৰ্থাঙ্গ-পণ্ডিত। ১৯।

ei mata baṅgera lokera kailā mahā hita
‘nāma’ diyā bhakta kaila, paḍāṇā paṇḍita

SYNONYMS

ei mata—in this way; baṅgera—of East Bengal; lokera—of the people; kailā—contributed; mahā—great; hita—benefit; nāma—the holy name of the Lord; diyā—giving them; bhakta—devotees; kaila—made them; paḍāṇā—by educating them; paṇḍita—learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa maha-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa maha-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are
chanting the Hare Kṛṣṇa mahā-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society of Krishna-Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the western countries.

TEXT 20

এই মত বলে প্রেত করে নামা লীলা।
এখান নববীপে নবকী বিরহে জ্ঞানী হৈলা। ২০॥

ei mata baṅge prabhu kare nānā līlā
etā navadvīpe lakṣmī virahe duṅkhīa hailā

SYNONYMS

ei mata—in this way; baṅge—in East Bengal; prabhu—Lord Śrī Caitanya Mahāprabhu; kare—does; nānā—various; līlā—pastimes; etā—here; navadvīpe—in Navadvīpa; lakṣmī—the wife of Nimāi Paṇḍita; virahe—in separation; duṅkhīa—un-happy; hailā—became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

TEXT 21

অভিজ্ঞ বিরহ-সর্পলক্ষ্মীরে দংশিল।
বিরহ-সর্প-বিষে তাছার পরলোক হৈল॥ ২১॥

prabhura virahe-sarpa lakṣmīre daṁśila
virahe-sarpa- viṣe tāṅra paraloka haila

SYNONYMS

prabhura—of the Lord; virahe-sarpa—the separation snake; lakṣmīre—Lakṣmīdevī; daṁśila—bit; virahe-sarpa—a of the separation snake; viṣe—by the poison; tāṅra—her; paraloka—next world; haila—it so happened.

TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in Bhagavad-gītā (8.6), yaṁ yaṁ vāpi smaran bhāvam tyajaty ante kalevaram: one’s practice in thinking throughout his entire life determines the
quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death.

TEXT 22

अन्तरे जनिला प्रभु, याते अन्तर्यामी ।
देशेरे आहिला प्रभु शती-धुंख जानि' ॥ २२ ॥

antare jānila prabhu, yāte antaryāmī
desere āilā prabhu saci-duhkha jāni’

SYNONYMS

antare—within Himself; jānila—knew; prabhu—the Lord; yāte—because; antaryāmī—He is the Supersoul; desere—to the country; āilā—returned; prabhu—the Lord; saci—of mother Śacīdevi; duḥkha—the unhappiness; jāni’—knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevi, who was greatly unhappy about the death of her daughter-in-law.

TEXT 23

घरे आहिला प्रभु बहु लण्ड धन-जन ।
तत्त्वज्ञाने कैला शतीर धुंख विमोचन ॥ २३ ॥

ghare āilā prabhu bahu laṇḍa dhana-jana
tattva-jañane kaila sacīra duḥkha vimocana

SYNONYMS

ghare—home; āilā—returned; prabhu—the Lord; bahu—much; laṇḍa—bringing; dhana—riches; jana—followers; tattva-jañane—by transcendental knowledge; kaila—did; sacīra—of Śacīmātā; duḥkha—the unhappiness; vimocana—relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevi about transcendental knowledge to relieve her of the grief she was suffering.
PURPORT

It is stated in Bhagavad-gītā:

\[ \text{dehino 'smin yathā dehe} \\ \text{kaumāraṁ yauvanaṁ jarā} \\ \text{tathā dehāntara-priśptir} \\ \text{dhiras tatra na muhyati} \]

"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) Such verses from Bhagavad-gītā or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from Bhagavad-gītā or Śrīmad-Bhāgavatam a sober man can certainly understand that the soul never dies; it passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in Bhagavad-gītā, dhiras tatra na muhyati: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called tattva-kathā, or real truth.

TEXT 24

\[ \text{शिष्यगण लाङ्ग पुनः बिद्वार बिलास} \]  
\[ \text{बिद्वा-बले सब जिनि एकत्व एकपाश} \]  
\[ \text{शिष्य-गण लाङ्ग पुनः पुनः विद्यार विलास} \]  
\[ \text{विद्या-बले सब जिनि अुद्धत्या प्रकाश} \]  

SYNONYMS

\[ \text{शिष्य-गणा—disciples; लाङ्ग—taking; पुनः—again; विद्यार—of education; विलास—pastime; विद्या-बले—by the strength of education; सब—everyone; जिनि—conquering; अुद्धत्या—of pride; प्रकाश—manifestation.} \]

TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

TEXT 25

\[ \text{तबे बिद्यापिया-ठाकुरानी विदिषो} \]  
\[ \text{तबे स तसं करिल प्रभु दिखिष्यति जय} \]
Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the sampradāya of Nimbārka. He wrote Kaustubha-prabhā, a commentary on the Vedānta commentary of the Nimbārka-sampradāya, which is known as the Pārijāta-bhāṣya.

The Bhakti-ratnakara mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Viśā, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (12) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhuri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopinātha, (27) Keśava, (28) Gokula and (29) Keśava Kāśmīrī. It is stated in the Bhakti-ratnakara that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title digvijayī, which means "one who has conquered everyone in all directions." He belonged to a very respectable brāhmaṇa family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.
Pastimes of Childhood and Youth

Vrndāvana-dāsa iha kariyāchena vistāra
sphuṭa nāhi kare doṣa-guṇera vicāra

SYNONYMS

Vrndāvana-dāsa—Śrīla Vrndāvana dāsa Thākura; iha—this; kariyāchena—has made; vistāra—elaborate description; sphuṭa—what was clear; nāhi—not; kare—does; doṣa-guṇera—of both the faults and the virtues; vicāra—analysis.

TRANSLATION

Vṛndāvana dāsa Thākura has previously elaborately described this. That which is clear need not be scrutinized for qualities and faults.

TEXT 27

seī aṁśa kahi, tāṁre kari' namaskāra
yā' suni' digvijayī kaila āpanā dhik-kāra

SYNONYMS

seī—that; aṁśa—portion; kahi—I mention; tāṁre—unto Śrī Vṛndāvana dāsa Thākura; kari'—making; namaskāra—obeisances; yā'—of which; suni'—hearing; digvijayī—the conquering pañḍita; kaila—did; āpanā—his own; dhik-kāra—condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Thākura, I shall try to describe that portion of the Lord’s analysis which, when he heard it, made the Digvijayī feel himself condemned.

TEXT 28

jyotsnāvatī rātri, prabhu śīṣya-gaṇa saṅge
vasiyāchena gaṅgā-tīre vidyāra prasaṅge

SYNONYMS

jyotsnāvatī—full moon; rātri—night; prabhu—Lord Caitanya Mahāprabhu; śīṣya-gaṇa—disciples; saṅge—along with; vasiyāchena—was sitting; gaṅgā-tīre—on the bank of the Ganges; vidyāra—educational; prasaṅge—in discussion.
TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

TEXT 29
हेनाकाले दिग्विजयि ताहानि आईल।
गंगारे बसनन करिं प्रभुरे तिलिल। ¶ 29 ¶

hena-kāle digvijayī tāhāni āilā
gāṅgāre vandana kari’ prabhure mililā

SYNONYMS

hena-kāle—at this time; dig-vijayī—Keśava Kāśmīrī; tāhāni—there; āilā—reached;
gāṅgāre—to mother Ganges; vandana—prayers; kari’—offering; prabhure—the Lord;
mililā—met.

TRANSLATION

Coincidently Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

TEXT 30
वसाइला तारे अग्नि अगर करिया।
दिग्विजयि कहे मने अवज्ञा करिया। ¶ 30 ¶

vasāilā tāre prabhu ādara kariyā
digvijayī kahe mane avajñā kariyā

SYNONYMS

vasāilā—made seated; tāre—him; prabhu—the Lord; ādara—adoration; kariyā—offering him; dig-vijayī—Keśava Kāśmīrī; kahe—says; mane—within his mind; avajñā—disregard; kariyā—doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

TEXT 31
ब्याकरण पड़ह, निमाञि पंचित्त तोमार नाम।
बालाशाप्रे लोके तोमार कहे गुणग्राम। ¶ 31 ¶
vyākaraṇa paḍāha, nimāni paṇḍita tomāra nāma
bālya-sāstre loke tomāra kahe guṇa grāma

SYNONYMS

vyākaraṇa—grammar; paḍāha—You teach; nimāni paṇḍita—Nimāi Paṇḍita; tomāra—Your; nāma—name; bālya-sāstre—in grammar which is considered a study for boys; loke—the people in general; tomāra—of You; kahe—declare; guṇa-grāma—very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the sāstras are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

vyākaraṇa-madhye, jāni, paḍāha kalāpa
śuniluḥ phāṅkte tomāra śisyera saṁlāpa

SYNONYMS

vyākaraṇa-madhye—among grammars; jāni—I understand; paḍāha—You teach; kalāpa—the Kalāpa-vyākaraṇa; śuniluḥ—I have heard; phāṅkte—in deceitful word jugglery; tomāra—Your; śisyera—of the disciples; saṁlāpa—the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudī grammars. There
were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the śāstras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the śāstras with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

**TEXT 33**

prabhu kahe, vyākaraṇa paḍāl—abhimāna kari
śīṣyete nā bujhe, āmi bujhāite nāri

**SYNONYMS**

prabhu kahe—the Lord replied; vyākaraṇa paḍāi—yes, I teach grammar; abhimāna kari—I am supposed to do so; śīṣyete—amongst My disciples; nā—do not; bujhe—understand; āmi—I also; bujhāite—to make them understand; nāri—am not able.

**TRANSLATION**

The Lord said: “Yes, I am known as a teacher of grammar, but factually I cannot impress my students with grammatical knowledge, nor can they understand Me very well.

**PURPORT**

Since Keśava Kāśmīrī was a little puffed-up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

**TEXT 34**

kāhāḥ tumī sarva-śāstre kavitve praviṇa
kāhāḥ āmi sabe śiṣu—paḍuyā navīna
SYNONYMS

kāhān—whereas; tumi—your good self; sarva-śāstre—in all scriptures; kaviṭve—in a literary career; pravīna—very experienced; kāhān—whereas; āmi—I; sabe—just; śisu—a boy; paḍuyā—student; navīna—new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy, a new student and nothing more.

TEXT 35

ভোমার কবিত্ব কিছু মূল্যপত্তে হয় না।
কুঁপি করি কর যদি গঙ্গার বর্ণন || ৩৫ ||

tomāra kaviṭva kichu śunite haya mana kripā kari' kara yadi gaṅgāra varṇana

SYNONYMS

tomāra—your; kaviṭva—poetic integrity; kichu—something; śunite—to hear; haya—becomes; mana—mind; kripā—mercy; kari'—showing Me; kara—you do; yadi—if; gaṅgāra—of mother Ganges; varṇana—description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

TEXT 36

শুনিয়া ব্রাহ্মণ গর্বে বর্ণিতে লাগিল।
ষটী একে শতে স্লোক গঙ্গার বর্ণিত || ৩৬ ||

śuniyā brāhmaṇa garve varṇite lāgilā
gaṭī eke sata śloka gaṅgāra var-nilā

SYNONYMS

śuniyā—hearing this; brāhmaṇa—the puṇḍita, Keśava Kāśmirī; garve—in pride; varṇite—to describe; lāgilā—began; gaṭī—hour; eke—one; sata—hundred; śloka—verses; gaṅgāra—of the Ganges; var-nilā—described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmirī, heard this, he became still more puffed-up, and within one hour he composed one hundred verses describing mother Ganges.
TEXT 37

शुनिया करिल प्रभु बहुत संकार ।
तोमास सम पृथिवीते कवि नाहि आर ॥ ३७ ॥

śuniyā karila prabhu bahuta satkāra
tomā sama pṛthivīte kavi nāhi āra

SYNONYMS
śuniyā—hearing this; karila—did; prabhu—the Lord; bahuta—very much; satkāra—high praise; tomā—you; sama—like; pṛthivīte—in the world; kavi—poet; nāhi—there is not; āra—anyone else.

TRANSLATION
The Lord praised him, saying: “Sir, there is no greater poet than you in the entire world.

TEXT 38

तोमार कविता लोक बुझिते कार शक्ति ।
तुमি ताल जान अर्थ किंवा सरस्वती ॥ ३८ ॥

tomāra kavitā śloka bujhite kāra śakti
tumi bhāla jāna artha kīṁvā sarasvatī

SYNONYMS
tomāra—your; kavitā—poetry; śloka—verses; bujhite—to understand; kāra—whose; śakti—power; tumī—you; bhāla—well; jāna—know; artha—meaning; kīṁvā—or; sarasvatī—the goddess of learning.

TRANSLATION
“Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT
Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, “Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them.” Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.
TEXT 39

एक ग्लोकेर कर निज-मुखे ।
शुनि सब ग्लोक तबे पाइब बड़सुखे ॥ ३९ ॥

eka ślokera artha yadi kara nija-mukhe
śuni' saba loka tabe pāiba baḍa-sukhe

SYNONYMS

eka—one; ślokera—of a verse; artha—the meaning; yadi—if; kara—you do; nija-mukhe—by your own mouth; śuni’—hearing; saba—all; loka—persons; tabe—thereafter; pāiba—we shall get; baḍa-sukhe—with great happiness.

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

TEXT 40

तबे विशिष्टी व्यःख्यार ग्लोक पुच्छिल ।
शत ग्लोकेर एक ग्लोक अद्वृ तं पड़िल ॥ ४० ॥

tabe digvijayī vyākhyaśa śloka puchila
śata ślokera eka śloka prabhu ta' paṇila

SYNONYMS

tabe—thereafter; digvijayī—Keśava Kāśmīrī; vyākhyaśa—for explanation; śloka—a verse; puchila—inquired about; śata—one hundred; ślokera—of the verses; eka—one; śloka—verse; prabhu—the Lord; ta’—then; paṇila—recited.

TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

TEXT 41

महत्वं गङ्गायां सततमद्माँधाति नितरां
यदैषा श्रीविष्णुकामलोंपञ्चिस्वहङ्गम।
द्वितीय—श्रीलक्ष्मीरिव हरसेवरंचरणम्
भवानीभुदेव शिरसि बिभवस्युतःश्रणम्॥ ४१ ॥

mahattvaṁ gaṅgāyāṁ satatam idam ābhāti nitarāṁ
yad esā śrī-viṣṇuḥ caraṇa-kamalotpatti-subhagā
SYNONYMS

mahattvam—greatness; gaṅgāyāḥ—of mother Ganges; satatam—always; idam—this; abhāti—shines; nitarām—without comparison; yat—because; eṣā—she; śrī—viṣṇoḥ—of Lord Viṣṇu; caraṇa—feet; kamala—lotus flower; utpattī—generation; subhagā—fortunate; dvitiya—second; śrī—beautiful; laksāmiḥ—goddess of fortune; īva—like; sura-narāḥ—by demigods and human beings; arcaḥ—worshipable; caraṇa—feet; bhavānī—of goddess Durgā; bhartur—of the husband; yā—she; śīrasi—on the head; vibhavati—flourishes; adbhuṭa—wonderful; guṇā—qualities.

TRANSLATION

“The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.”

SYNONYMS

ei—this; ślokera—of the verse; artha—explanation; kara—kindly do; prabhu—Lord Caitanya; yadi—when; baila—said; vismita—struck with wonder; haṇā—being; dig-vijayī—the champion; prabhure—unto the Lord; puchila—inquired.

TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

SYNONYMS

jhaṅjhāvāta-prāya āmi śloka paḍilā
tāra madhye śloka tumi kaiche kaṅṭhe kaila
SYNONYMS

jhaṅjhāvāta—the strong wind of a storm; prāya—like; āmi—I; śloka—verses; padila—recited; tāra—of them; madhye—in the midst; śloka—one verse; tumi—You; kaiche—how; kaṅthe—within the heart; kaila—have taken.

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

TEXT 44

prabhu kahe, devera vare tumi—‘kavi-vara’
aiche devera vare keho haya ‘śrutidhara’

SYNONYMS

prabhu—the Lord; kahe—replied; devera—of a superior power; vare—by benediction; tumi—you; kavi-vara—the most elevated poet; aiche—similarly; devera—of the Lord; vare—by the benediction; keho—someone; haya—becomes; śrutidhara—one who can immediately remember.

TRANSLATION

The Lord replied: "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śrutidhara who can memorize anything immediately."

PURPORT

In this connection, śrutidhara is a very important word. Śruti means "hearing," and dhara means "one who can capture." Formerly, before the beginning of Kaliyuga, almost everyone, especially among the intelligent men, the brāhmaṇas, was a śrutidhara. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a śrutidhara, one who can remember simply by hearing, is a great achievement for a student. In Bhagavad-gītā the Lord says:

\[ \text{yad yad vibhūtimat sattvaṁ} \]
\[ \text{śrīmad ūjitam eva vā} \]
"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahaprabhu replied to the champion, Kesava Kasmiri, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a śrutidhara and thus memorize anything immediately simply by hearing it.

TEXT 45

श्लोकेरे अर्थ कैल बिन्दु पाइया सत्रोष ।
प्रभु कहे कहो श्लोकेरे किबा गुण-दोष ॥ ४५ ॥

ślokera artha kaila vipāyā santoṣa
prabhu kahe—kaha ślokera kibā guṇa-doṣa

SYNONYMS
ślokera—of the verse; artha—explanation; kaila—made; vipāra—the brāhmaṇa; pāiyā—obtaining; santoṣa—satisfaction; prabhu—the Lord; kahe—said; kaha—kindly speak; ślokera—of the verse; kibā—what are; guṇa—qualities; doṣa—faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahaprabhu, the brāhmaṇa [Keśava Kāsmīrī] explained the quoted verse. Then the Lord said: "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Śrī Caitanya Mahaprabhu pick out this one among the one hundred verses and remember it although the brāhmaṇa had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

TEXT 46

विन्हं कहे श्लोके माहि दोषेर अन्त्सा ।
उपमालंकार गुण, किछु अनुप्रास ॥ ४६ ॥

vipra kahe śloke nāhi doṣera ābhāsa
upamālaṁkāra guṇa, kichu anuprāsa
SYNONYMS

vipra kahe—the brāhmaṇa replied; śloke—in that verse; nāḥl—there is not; doṣera—of fault; ābhāsa—even a tinge; upamā-alāṅkāra—simile or metaphor; guṇa—quality; kichu—something; anuprāsa—alliteration.

TRANSLATION

The brāhmaṇa replied: “There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration.”

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter bha is repeated many times, as in the words bhavānī, bhartur, vibhavati and adbhuta. Such repetition is called anuprāsa, or alliteration. The words lakṣmīr iva and viśnoś caroṇa-kamalotpatti are instances of upamā-alāṅkāra, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

TEXT 47

prasū kahena,—kahi, yadi nā karaha roṣa 
kahē bhōma ēkā kahē roṣa || 47 ||

prabhu kahena,—kahi, yadi nā karaha roṣa
kahā tomāra ei śloke kība āche doṣa

SYNONYMS

prabhu kahena—the Lord replied; kahi—let Me say; yadi—if; nā—do not; karaha—you become; roṣa—an angry; kaha—please tell Me; tomāra—your; ei śloke—in this verse; kība—what; āche—there is; doṣa—fault.

TRANSLATION

The Lord said: “My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?”

TEXT 48

pratibhāra kāvyā tomāra devatā santoṣe 
ṭālāmāte biṭārīle jañi guṇoḍoṣe || 48 ||

pratibhāra kāvyā tomāra devatā santoṣe
bhāla-mate vicārīle jāni guṇa-doṣe
SYNONYMS

pratibhāra—of ingenuity; kāvya—poetry; tomāra—your; devatā—the Lord; santose—satisfies; bhāla-mate—scrutinizingly; vicārile—on analyzing; jānī—I know; guṇa-dōṣe—there are faults and qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

TEXT 49

ভাতে ভাল করি’ শ্লোক করছ বিচার।
কবি কহে,—যে কহিলে সেই বেদসার।

SYNONYMS

tāte—therefore; bhāla—very carefully; kari’—doing it; śloka—the verse; karaha—do; vicāra—judgment; kavi kahe—the poet said; ye kahile—what You have said; sei—that is; veda-sāra—exactly right.

TRANSLATION

The Lord concluded: "Now, therefore, let us carefully scrutinize this verse." The poet replied: "Yes, the verse You have recited is perfectly correct.

TEXT 50

ব্যাকরণিয়া কুবি নাহি পড়ে আলোক।
কুবি কি জানিবে এই কবিতের সার।

SYNONYMS

vyākaraṇiyā—a student of grammar; tumī—You are; nāhi—do not; paḍa—study; alaṅkāra—poetic ornaments; tumī—You; ki—what; jānibe—will know; ei—this; kavitvera—of poetic quality; sāra—review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."
PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a śrutidhara, possessing a complete memory, He could understand the process for such a review.

TEXT 51

prabhu kahena—ataeva puchiye tomāre
vicāriyā guṇa-doṣa bujñāha āmāre

SYNONYMS

prabhu kahena—the Lord said; ateva—therefore; puchiye—I am asking; tomāre—you; vicāriyā—completely reviewing; guṇa—qualities; doṣa—faults; bujñāha—teach; āmāre—Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said: ‘Because I am not of your level, I have asked you to teach Me by explaining the faults and qualities in your poetry.

TEXT 52

nāhi paḍi alaṅkāra, kariyāchi śravana
tāte ei śloke dekhi bahu doṣa-guṇa

SYNONYMS

nāhi paḍi—I do not study; alaṅkāra—the art of literary embellishment; kariyāchi—I have done; śravana—hearing; tāte—by that; ei śloke—in this verse; dekhi—I see; bahu—many; doṣa—faults; guṇa—qualities.
TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement kariyāchā śravaṇa ("I have heard it") is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called śrauta-panthā, or the acquisition of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the Vedas. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or avaroha-panthā.

TEXT 53

कवि कहे, — कह देखि, कोष गुण-दोष ।
प्रेमु त्र कहेह्न,— कहि, दुः, ना करिह रोष || ५३ ||

kavi kahe,—kaha dekhi, kon guṇa-doṣa
prabhu kahena,—kahi, ṣuna, nā kariha roṣa

SYNONYMS

kavi kahe—the poet said; kaha dekhi—you say 'I see'; kon—what; guṇa—qualities; doṣa—faults; prabhu kahena—the Lord replied; kahi—let Me say; ṣuna—please hear; nā—do not; kariha—become; roṣa—angry.

TRANSLATION

The poet said: "All right, let me see what qualities and faults You have found." The Lord replied: "Let Me speak, and please hear Me without becoming angry.

TEXT 54

पञ्च दोष एि श्लोके पञ्च अलक्करार ।
क्रमे आधि कहि, दुः, करह बिचार || ५४ ||

pañca doṣa ei śloke pañca alaṅkāra
krame āmi kahi, ṣuna, karaha vicāra

SYNONYMS

pañca—five; doṣa—faults; ei śloke—in this verse; pañca—five; alaṅkāra—literary embellishments; krame—one after another; āmi—I; kahi—say; ṣuna—kindly hear; karaha—give; vicāra—judgment.
TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with mahattvam gahgâyâh there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called avimr̥ṣṭa-vidheyāṁśa and one example each of the faults viruddha-mati, punar-uktī and bhagna-krama.

Vimr̥ṣṭa means "clean," and vidheyāṁśa means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called avimr̥ṣṭa-vidheyāṁśa-dosā, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word idam ("this") or what is known should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of avimr̥ṣṭa-vidheyāṁśa-dosā occurs in the words dvitiya-srīlakāmīr iva. In this composition the word dvitiya ("second") is vidheya, or unknown. Placing the unknown first to make the compound word dvitiya-srīlakāmīr is another fault. The words dvitiya-srīlakāmīr iva were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of viruddha-mati, or contradictory conception, in the words bhavonī-bhartuh. The word bhavonī refers to the wife of Bhava, Lord Śiva. But since Bhavonī is already known as the wife of Lord Śiva, to add the word bharto, "husband," thus forming a compound meaning "the husband of the wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is punar-uktī, or redundancy, which occurs when the verb vibhavati ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective adbhuta-gunaḥ ("endowed with wonderful qualities"). The fifth fault is bhagna-krama, which means "broken order." In the first, third and fourth lines there is anupr̥ṣa, or alliteration, created by the sounds ta, ra and bha, but in the second line there is no such anupr̥ṣa, and therefore the order is broken.

TEXT 55

‘अविमृष्टा-विद्येयांश’—दुई ठांकी चिह्न।
‘विरुध्धा-मति’, ‘भगन्ध्र-क्रम’, ‘पुनर-अत्त’,—दोष भिन ५५४

'avimr̥ṣṭa-vidheyāṁśa'—dui ṭhāñi cihna
'viruddha-mati', 'bhagna-krama', 'punar-ätta',—doṣa tīna
SYNONYMS

avimṛśta-vidheyaṁśa—unclean composition; dui thāṇī—in two places; cihna—symptoms; viruddha-mati—a contradictory conception; bhagna-krama—broken order; punar-āṭṭa—redundancy (also called punar-ukti); doṣa—faults; tīṇa—three.

TRANSLATION

“In this verse the fault of avimṛśta-vidheyaṁśa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-āṭṭa occur once each.

TEXT 56

‘गंगार महत्व’— sloke mūla ‘विख्यात’।
इदं नाम ‘अनुवाद’— पाण्ड्रु अविख्यात॥ ५६ ॥

‘ganḍāra mahattva’— sloke mūla ‘vidheya’
idarh śabde ‘anuvāda’— pāche avidheya

SYNONYMS

ganḍāra mahattva—glorification of mother Ganges; sloke—in the verse; mūla—chief; vidheya—unknown; idam—this; śabde—by the word; anuvāda—the known; pāche—at the end; avidheya—improper.

TRANSLATION

“The glorification of the Ganges [mahattvam ganḍāyāḥ] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word idam, which has been placed after the unknown.

TEXT 57

‘विख्यात’ आगे कहिं पाण्ड्रु कहिं ‘अनुवाद’।
এই লাগি’ লোকের অর্থ করিরাছে বায়। ৫৭॥

‘vidheya’ āge kahiḥ pāche kahile ‘anuvāda’
ei lāgi’ slokera artha kariyāche bādha

SYNONYMS

vidheya—what is unknown; āge—first; kahi’—after speaking; pāche—at the end; kahile—if one speaks; anuvāda—known things; ei lāgi’—for this reason; slokera—of the verse; artha—meaning; kariyāche—has been made; bādha—objectionable.

TRANSLATION

“Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.
TEXT 58

अनुवादमहै क्रेब न बिहेयम्यूजीरे ।
न हल्काप्लास बिखिं कुखचिं प्रतिभिणि ॥ ५८ ॥

anuvādam anuktvāna na vidheyam uḍīrayet
na hy alabdhāspadarān kiñcit kutrachit pratitiṣṭhati

SYNONYMS

anuvādam—things already known; anuktvā—without mentioning; eva—certainly; na—not; vidheyam—unknown subject matters; uḍīrayet—one should mention; na—not; hi—certainly; alabdhā-spadarā—without having achieved a proper place; kiñcit—something; kutrachit—anywhere; pratitiṣṭhati—has a position.

TRANSLATION

"Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.

TEXT 59

‘विद्वैरः प्रेमकुली’ ईह। ‘विद्वैरः’ बिखेर।
समासेः गोप बैल, अभार्य गेल कर। ५९।

‘dvitīya śrī-lakṣmī’—ihān ‘dvitīyatva’ vidheya
samāse gauṇa haila, sabdārtha gela kṣaya

SYNONYMS

dvitīya—a second; śrī-lakṣmī—the all-opulent goddess of fortune; ihān—this word; dvitīyatva—the quality of being a second; vidheya—the unknown, which is to be explained; samāse—in the compound word; gauṇa—secondary; haila—became; sabdārtha—the word’s intended meaning; gela—became; kṣaya—lost.

TRANSLATION

"In the word dvitīya-śrilakṣmī [the second all-opulent goddess of fortune], the quality of being a second Lakṣmī is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.
‘dvitiya’ śabda—vidheya, tāhā paḍīla samāse
'lakṣmīra samatā’ artha karila vināśe

SYNONYMS

dvitiya—secondary; śabda—the word; vidheya—the unknown; tāhā—that; paḍīla—joined; samāse—in the compound word; lakṣmīra—with Lakṣmī; samatā—equality; artha—meaning; karila—became; vināśe—lost.

TRANSLATION

“Because the word dvitiya [second] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

TEXT 61

‘अविन्द-विद्येयांश’—एक गोष्ठे नाम ।
आय एक गोष्ठ आचे, तब सावधान ॥ ६१ ॥

‘avimṛṣṭa-vidheyāṁśa’—ei doṣera nāma
āra eka doṣa āche, śuna sāvadhāna

SYNONYMS

avimṛṣṭa-vidheyāṁśa—avimṛṣṭa-vidheyāṁśa; ei—this; doṣera—of the fault; nāma—the name; āra—another; eka—one; doṣa—fault; āche—there is; śuna—hear; sāvadhāna—carefully.

TRANSLATION

“Not only is there the fault avimṛṣṭa-vidheyāṁśa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

TEXT 62

‘ब्हवानीपुत्र’—शब्द दिले पािया समोव ।
‘विरुद्धमतिकृत’ नाम एिं भच दोश ॥ ६२ ॥

‘bhavānī-bhartṛ’-śabda dile pāiyā santoṣa
‘viruddha-mati-kṛt’ nāma ei mahā doṣa

SYNONYMS

bhavānī-bhartṛ—the husband of Bhavānī; śabda—the word; dile—you have placed; pāiyā—getting; santoṣa—very much satisfaction; viruddha-mati-kṛt—viruddha-mati-kṛt (a statement of opposing elements); nāma—named; ei—this; mahā—great; doṣa—fault.
TRANSLATION

"Here is another great fault. You have arranged the word bhavānī-bhartṛ to your great satisfaction, but this betrays the fault of contradiction.

TEXT 63

bhavānī-sabde kahe mahādevera grhini tānra bhartā kahile dvitīya bhartā jāni

SYNONYMS

bhavānī—bhavānī; sabde—by the word; kahe—is mentioned; mahādevera—of Lord Śiva; grhini—the wife; tānra—her; bhartā—husband; kahile—if we say; dvitīya—second; bhartā—husband; jāni—we understand.

TRANSLATION

"The word bhavānī means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

TEXT 64

śiva-patnīra bhartā ihā sunite viruddha 'viruddha-mati-kṛt' sabda sāstre nahe śuddha

SYNONYMS

śiva-patnīra—of the wife of Lord Śiva; bhartā—husband; ihā—this; sunite—to hear; viruddha—contradiction; viruddha-mati-kṛt—that which creates a contradiction; sabda—such a word; sāstre—in the scriptures; nahe—is not; śuddha—pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

TEXT 65

brāhmaṇa-patnīra bhartāra haste deha dāna

SYNONYMS

brāhmaṇa—higher-caste man; patnīra—husband; bhartāra—husband possesses; haste—he has; deha—body; dāna—gift.

TRANSLATION

"The higher-caste man possesses the body of his wife. The use of such words in literature creates the fault called dvitīya-bhartā jñāna.
SYNONYMS

brāhmaṇa-patnīra—of the wife of a brāhmaṇa; bhartāra—of the husband; hastē—in the hand; deha—give; dāna—charity; sabda—these words; sūnitei—hearing; haya—there is; dvitīya-bhartā—another husband; jñāna—knowledge.

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brāhmaṇa,' when we hear these contradictory words we immediately understand that the brāhmaṇa's wife has another husband.

TEXT 66

'vibhavati' kriyāya vākya—sāṅga, punaḥ viśeṣaṇa 'adbhuta-guṇā'—ei punar-ātta dūṣaṇa

SYNONYMS

vibhavati—vibhavati (flourishes); kriyāya—by the verb; vākya—statement; sāṅga—complete; punaḥ—again; viśeṣaṇa—an adjective; abhuta-guṇā—wonderful qualities; ei—this; punar-ātta—repetition of the same word; dūṣaṇa—fault.

TRANSLATION

"The statement by the word vibhavati [flourishes] is complete. Qualifying it with the adjective abhuta-guṇā [wonderful qualities] creates the fault of redundancy.

TEXT 67

tina pāde anuprāsa dekhi anupama eka pāde nāhi, ei doṣa 'bhagna-krama'

SYNONYMS

tina pāde—in three lines; anuprāsa—alliteration; dekhi—I see; anupama—extraordinary; eka pāde—in one line; nāhi—there is not (alliteration); ei doṣa—this fault; bhagna-krama—deviation.

TRANSLATION

"There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.
TEXT 68

yadyāpi 乃至 sloke āche pānca alaṅkāra

SYNONYMS

yadyāpi—although; āche—in this verse; pānca—five; alaṅkāra—literary embellishments; āche—there are; pānca—five faults; sloka—the verse; kaila—has been made; chārakhāra—spoiled.

TRANSLATION

"Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

TEXT 69

dasa alaṅkāre yadi eka sloka haya

eka doṣe saba alaṅkāra haya kṣaya

SYNONYMS

dasa alaṅkāre—with ten instances of literary ornamentation; yadi—if; eka—one; sloka—verse; haya—there is; eka doṣe—by one fault; saba—all; alaṅkāra—ornaments; haya kṣaya—become null and void.

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

TEXT 70

sundara śarīra yaiche bhūṣaṇe bhūṣita

eka śveta-kūśhe yaiche karaye vigīta

SYNONYMS

sundara—beautiful; śarīra—body; yaiche—as; bhūṣaṇe—with ornaments; bhūṣita—decorated; eka—one; śveta-kūśhe—with a white spot of leprosy; yaiche—as; karaye—is made; vigīta—abominable.
TRANSLATION

“One’s beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

TEXT 71

rasālaṅkāravat kāvyaiṁ doṣa-yuk ced vibhūṣitam
syād vapiḥ sundaram api śvitreṇaikenā durbhagam

SYNONYMS

rasa—with humors; alaṅkāravat—with ornaments (metaphors, similes, etc.); kāvyam—poetry; doṣa-yuk—faulty; cet—if; vibhūṣitam—very nicely decorated; syāt—it becomes so; vapiḥ—the body; sundaram—beautiful; api—even though; śvitreṇa—by a white spot of leprosy; ekena—one; durbhagam—unfortunate.

TRANSLATION

‘‘As one’s body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.’’

TEXT 72

paṇca alaṅkārerā ebe śunaha vicāra
dui śabdālaṅkāra, tina artha-alaṅkāra

SYNONYMS

paṇca—five; alaṅkārerā—of the literary embellishments; ebe—now; śunaha—just hear; vicāra—description; duī—two; śabdā-alaṅkāra—ornaments of sound or ornaments of words; tina—three; artha-alaṅkāra—ornaments of meaning.

TRANSLATION

‘Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.'
TEXT 73
शब्दालाखकार—तिनपादे अचेत अनुप्रासाः।
‘श्रीलक्ष्मी’ लल्ल ‘पुनरुक्तवदाभासा’। ॥७३॥
सब्दालाखकार—तिन पदे अचे अनुप्रासा
‘श्रीलक्ष्मी’ साब्दे ‘पुनर-उक्तवद-ाभासा’

SYNONYMS
शब्दालाखकार—नर्मन्त्रणम् साद्र; तिन पादें—तिन पदों; अचे—तीस रहे हैं;
अनुप्रासा—अल्लर्टेशन; श्रीलक्ष्मी—श्रीलक्ष्मी; साब्दे—सब्द में;
punan-ुक्तवद—पुनरुक्तवद; अभास—नहीं है।

TRANSLATION
‘There is a sound ornament of alliteration in three lines. And in the combination
of words श्री and लक्ष्मी there is the ornament of a tinge of redundancy.

TEXT 74
प्रथम-चरणम् पञ्च ‘द’-कारेः पाण्डित।
तीतीय-चरणम् पञ्च ‘रेख’-रािवित। ॥७४॥
प्रथम-चरणम् पञ्च ‘द’-कारे पाण्डित
तीतीय-चरणम् हय पञ्च ‘रेख’-रािवित

SYNONYMS
प्रथम-चरणम्—प्रथम चरण में; पञ्च—पांच; तीत-कारे—में लिखा है;
pाण्डित—मुश्किल निर्माण; तीतीय-चरणम्—तीतीय में लिखा है; हय—है; पञ्च—पांच;
रेखा—रेखा; sthiti—रचना।

TRANSLATION
‘In the arrangement of the first line the letter ta occurs five times, and the
arrangement of the third line repeats the letter ra five times.

TEXT 75
चतुर्थ-चरणम् चाली ‘द’-कार-प्रकाश।
अद्वय शब्दालाखा अनुप्रासाः। ॥७५॥
caturtha-caraṇe caari ‘bha’-kāra-prakāśa
ataeva sbdālakhāra anuprāsa
SYNONYMS

caturtha-carane—in the fourth line; cāri—four; bha-kāra—of the letter bha; prakāśa—manifestations; atāeva—therefore; śabda-alaṅkāra—ornamental use of different sounds; anuprāsa—alliteration.

TRANSLATION

“In the fourth line the letter bha occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

TEXT 76

'srī-śabde, 'lakṣmī'-śabde—eka vastu ukta
punar-ukta-prāya bhāse, nahe punar-ukta

SYNONYMS

śrī-śabde—by the word śrī; lakṣmī-śabde—by the word lakṣmī; eka vastu—one thing; ukta—is indicated; punar-ukta-prāya—almost repetition; bhāse—appears; nahe—but actually it is not; punar-ukta—repetition.

TRANSLATION

“Although the words śrī and lakṣmī convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

TEXT 77

'srī-yukta lakṣmī' arthe arthera vibheda
punar-uktavād-ābhāsa, śabda-alaṅkāra-bhedā

SYNONYMS

śrī-yukta lakṣmī—Lakṣmī, possessed of opulence; arthe—in the sense; arthera—of the meaning; vibheda—difference; punar-ukta-vad-ābhāsa—tinge of punar-ukta-vat; śabda-alaṅkāra—ornamental use of words; bheda—different.

TRANSLATION

“Describing Lakṣmī as possessed of śrī [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.
TEXT 78

‘लक्ष्मीरिव’ अर्थालंकार—उपमा-प्रकाश ।
आर अर्थालंकार आज्ञे, नाम—‘विरोधाभास’ ॥७८॥

‘lakṣmīrīva’ arthālāṅkāra—upamā-prakāśa
āra arthālāṅkāra āche, nāma—‘virodha-ābhāsa’

SYNONYMS

lakṣmīrīva—like Lakṣmī; arthā-laṅkāra—ornamental use of the meaning; upamā—analogy; prakāśa—manifestation; āra—also; arthā-laṅkāra—ornamental use of meaning; āche—there is; nāma—which is named; virodha-ābhāsa—possibility of contradiction.

TRANSLATION

“The use of lakṣmīr īva [like Lakṣmī] manifests the ornament of meaning called upamā [analogy]. There is also the further ornament of meaning called virodha-ābhāsa, or a contradictory indication.

TEXT 79

‘गंगाते कमल जन्मे’—सबार सुवोध ।
‘कमले गंगार जन्म’—अत्यंत विरोध ॥ ७९ ॥

‘gaṅgāte kamala janme’—sabāra subodha
‘kamale gaṅgāra janma’—atyanta virodha

SYNONYMS

gāṅgāte—in the River Ganges; kamala—lotus flower; janme—grows; sabāra—of everyone; subodha—understanding; kamale—in the lotus flower; gaṅgāra—of the Ganges; janma—birth; atyanta—very much; virodha—contradiction.

TRANSLATION

“Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

TEXT 80

‘इहा बियुक्षपादपुर्यो गंगार उपपन्ति’ ।
बिरोधालंकार इहा महा-चमत्कार ॥ ८० ॥

‘ihā viṣṇu-pāda-padme gaṅgāra utpatti’
virodhālāṅkāra ihā mahā-camatkāti
SYNONYMS

\(ihāṁ\)—in this connection; \(viṣṇu-pāda-padme\)—in the lotus feet of Lord Viṣṇu; \(gaṅgāra\)—of mother Ganges; \(upatti\)—beginning; \(virodha\)—contradiction; \(alakāra\)—literary decoration; \(ihā\)—it; \(mahā\)—very great; \(camatkṛti\)—wonder.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

TEXT 81

\(iśvara-ācintya-śaktye gaṅgāra prakāśa\)

\(ihāte virodha nāhi, virodha-ābhāsa\)

SYNONYMS

\(iśvara-ācintya-śaktye\)—by the inconceivable potency of the Supreme Lord; \(gaṅgāra\)—of the Ganges; \(prakāśa\)—emanation; \(ihāte\)—in this; \(virodha nāhi\)—there is no contradiction; \(virodha-ābhāsa\)—appears to be a contradiction.

TRANSLATION

"In this birth of the Ganges, by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals.
For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the Veda, nityo nityānāṁ cetanas cetanānāṁ: “He is the chief eternal of all eternals and the chief living entity among all living entities.” (Kaṭha Upaniṣad, 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in Śrī Caitanya-caritāmṛta Kṛṣṇadāsa Kaviṛāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

TEXT 82

AMBUIDAMUJIT PŪNDI NE JĀTTABHUJĀSAMUH

ŪNDIUMI TITUŚRĪTĀM PĀDABHJĀMAYIRHANAPI JĀTAM 82

ambujam ambūni jātam kvacid
api na jātam ambujād ambu
mura-bhidi tad-viparitam
pādāmbhojān mahā-nadī jātā

SYNONYMS

ambujam—lotus flower; ambūni—in the water; jātam—is grown; kvacit—at any time; api—certainly; na—not; jātam—grown; ambujāt—from a lotus flower; ambu—water; mura-bhidi—in the killer of Murāsura (Kṛṣṇa); tat-viparitam—just the opposite of that; pāda-ambhojāt—from the lotus flower of His feet; mahā-nadī—the great river; jātā—has grown.

TRANSLATION

“Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa. The great River Ganges has grown from His lotus feet.”
TEXT 83

गंगार महत्त्व – साध्य, साधन ताहार।
बिकुलपादोपति – ‘अनुमान’ अलहार। ८३।

gâṅgâra mahattva—sâdhyâ, sâdhana tâhâra
viṣṇu-pâdotpatti—‘anumâna’ aâlâṅkâra

SYNONYMS

gâṅgâra—of the Ganges; mahattva—opulences; sâdhyâ—subject matter; sâdhana—means; tâhâra—of that; viṣṇu-pâda-utpatti—her origin from the lotus feet of the Lord; anumâna—called anumâna (hypothesis); aâlâṅkâra—an ornament.

TRANSLATION

“The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament called anumâna.

TEXT 84

বুল এই পঞ্চ দোষ, পঞ্চ অলহার।
সুখ বিচারিয়ে বিদি আচয়ে অপার। ৮৪।

sthûla ei pâńca doṣa, pâńca aâlâṅkâra
sûkṣma vicâriye yadi âchaye apâra

SYNONYMS

sthûla—gross; ei—these; pâńca—five; doṣa—faults; pâńca—five; aâlâṅkâra—literary ornaments; sûkṣma—in detail; vicâriye—we consider; yadi—if; âchaye—there are; apâra—unlimited.

TRANSLATION

“I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

TEXT 85

প্রতিভা, কবিতা ভোজন মেক্তা-প্রসাদে।
অবিচার কার্যে অবশ্য পড়ে দোষ-বাধে। ৮৫।

pratibhâ, kavîtâa tômâra devatâ-prasâde
avicâra kâvyâ aâvâya paâde doṣa-vâdhe
SYNONYMS

pratibhā—ingenuity; kavītva—poetic imagination; tomāra—your; devatā—of a demigod; prosāde—by the grace; avicāra—without good judgment; kāvye—in the poetry; avaśya—certainly; paḍe—there is; doṣa—fault; vādhe—obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

TEXT 86

বিচারি’ কবিতা কালে হয় যন্ত্রিতা।
সাদাকার হৈল অর্ধ করে রূপল। ৮৬।

vicāri’ kavitva kaile haya sunirmala
sālaṅkāra haile artha kare jhalamala

SYNONYMS

vicāri’—with proper consideration; kavitva—poetic explanation; kaile—if done; haya—it becomes; sunirmala—very pure; sa-alaṅkāra—with metaphorical use of words; haile—if it is; artha—meaning; kare—does; jhalamala—dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

TEXT 87

শুনিয়া প্রভুর ব্যাখ্যা। দিবিজ্ঞী বিশিষ্ট।
মুখে না নিশারে নাক্যা, প্রতিভা শুনিতে। ৮৭।

śuniyā prabhura vyākhyā digvijayā vismita
mukhe nā niḥsare vākyā, pratibhā stambhita

SYNONYMS

śuniyā—hearing; prabhura—of the Lord; vyākhyā—explanation; dig-vijayā—the champion; vismita—struck with wonder; mukhe—in the mouth; nā—did not; niḥsare—come out; vākyā—words; pratibhā—ingenuity; stambhita—choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet, struck with wonder, his cleverness stunned, could not say anything.
TEXT 88

kahite to speak; cāhaye—wants; kichu—something; nā—not; āise—comes; uttara—any reply; tabe—thereafter; vicāraye—considers; mane—within the mind; ha-iyā—becoming; phāṇphara—puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

TEXT 89

paḍuyā bālaka kaila mora buddhi lopa
jāni—sarvasvatī more kariyāchena kopa

TRANSLATION

“This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In Bhagavad-gītā it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone’s heart as Paramātmā. The Paramātmā gave the paṇḍita the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one’s position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not
be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion pāṇḍita so that he might surrender unto Lord Caitanya Mahāprabhu.

TEXT 90

বে ব্যাখ্যা করিল, সে মনুষ্যের নহে শক্তি।
নিমাইকে সুখে রহিব' বলে আপনে সরস্বতি। ১০।

ye vyākhya' karila, se manuṣyera nahe śakti
nimāi-mukhe rahi' bale āpane sarasvatī

SYNONYMS

ye vyākhya'—which explanation; karila—He has made; se—that; manuṣyera—of any human being; nahe—there is not; śakti—power; nimāi-mukhe—in the mouth of this boy Nimāi; rahi'—remaining; bale—speaks; āpane—personally; sarasvatī—mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

TEXT 91

এত ভাবি' কহে—সুনা, নিমাই পাঁচিত।
বে ব্যাখ্যা শুনি' আমি হইলাই বিস্মিত। ২১।

eta bhāvi' kahe—śuna, nimāi pāṇḍita
tava vyākhya' śuni' āmi ha-ilāṅ vismita

SYNONYMS

eta bhāvi'—thinking like this; kahe—the pāṇḍita says; śuna—hear; nimāi pāṇḍita—O Nimāi Paṇḍita; tava—your; vyākhya'—explanations; śuni'—hearing; āmi—I; ha-ilāṅ—have become; vismita—struck with wonder.

TRANSLATION

Thinking thus, the pāṇḍita said: "My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

TEXT 92

অলসার নাহি পড়, নাহি শাস্তীযাস।
ফেলে এ সব অর্থ করিলে প্রকাশ।
alaṅkāra nāhi paḍa, nāhi śāstrabhyaśa
kemane e saba artha karile prakāśa

SYNONYMS
alaṅkāra—the literary use of words; nāhi paḍa—You never read; nāhi—nor is there; śāstra-abhyāsa—long practice in the discussion of the śāstras; kemane—by which method; e saba—all these; artha—explanations; karile—You have made; prakāśa—manifestation.

TRANSLATION
"I am surprised. You are not a literary student and do not have long experience in studying the śāstras. How have You been able to explain all these critical points?"

TEXT 93
ihā suṇi’ mahāprabhu ati baḍa raṅg
tānhāra hṛdya jāni’ kahe kari’ bhaṅgī

SYNONYMS
ihā suṇi’—hearing this; mahāprabhu—Caitanya Mahāprabhu; ati—very; baḍa—much; raṅgī—funny; tānhāra—his; hṛdya—heart; jāni’—understanding; kahe—says; kari’—doing; bhaṅgī—indication.

TRANSLATION
Hearing this and understanding the pañḍita’s heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

TEXT 94
śāstrera vicāra bhāla-manda nāhi jāni
sarvasvatī ye balāya, sei bali vāṇī

SYNONYMS
śāstrera vicāra—discussion of śāstra; bhāla-manda—good or bad; nāhi jāni—do not know; sarvasvatī—mother Sarasvatī; ye balāya—whatever she speaks; sei—those; bali—I say; vāṇī—words.
TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvati."

TEXT 95

ইহা সুনি' দিগ্বিজয়ী করিল নিশ্চয়।
শিশুবাজে বেবী যেরে কৈল পরাজয়। ৯৫।

ihā śuni’ digvijayī karila niścaya
śīṣu-dvāre devī more kaila parājaya

SYNONYMS

ihā śuni’—hearing this; dig-vijayī—the champion; karila—admitted; niścaya—decision; śīṣu-dvāre—through this boy; devī—mother Sarasvatī; more—unto me; kaila—has done; parājaya—defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the pāṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

TEXT 96

আজি তারে নিবেদিব, করিঃ অপ-ধ্যান।
শিশুবাজে খোলা যেরে এত অপমান। ৯৬।

āji tānre nivediba, kari’ japa-dhyāna
śīṣu-dvāre kaila more eta apamāna

SYNONYMS

āji—today; tānre—unto her; nivediba—I shall offer my prayers; kari’—performing; japa—chanting; dhyāna—meditation; śīṣu-dvāre—through a boy; kaila—has done; more—unto me; eta—so much; apamāna—insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

TEXT 97

বন্ধন: সর্বৰ্ত্তী অদ্ভুত ক্লোক করাইল।
বিচার-সনাতন তার বৃত্তি আছে দিল। ৯৭।
vastutaḥ sarasvati aśuddha śloka karāila
vīcāra-samaya tāṅra buddhi ācchādila

SYNONYMS

vastutaḥ—in fact; sarasvati—mother Sarasvati; aśuddha—impure; śloka—verse; karāila—caused him to compose; vīcāra-samaya—at the time of reviewing; tāṅra—his; buddhi—intelligence; ācchādila—covered.

TRANSLATION

Sarasvati had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

TEXT 98

ভবে শিষ্যগণ সব হাসিতে লাগিল।
তাঁ-সবা নিষেধি প্রেক্ষু কথিতে কহিল। ৯৮॥

tabe sīṣya-gaṇa saba hāsite lāgila
tā'-'sabā niṣedhi' prabhu kavire kahila

SYNONYMS

tabe—at that time; sīṣya-gaṇa—the disciples; saba—all; hāsite—to laugh; lāgila—began; tā'-sabā—all of them; niṣedhi'—forbidding; prabhu—the Lord; kavire—unto the poet; kahila—addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

TEXT 99

জুং বড় পণ্ডিত, মহাকবি-শিরোমণি।
বীর মূখে বাহিয়ার এছে কাব্যবাণী। ৯৯॥

tumi baḍa pāṇḍita, mahākavi-śiromaṇi
yāhra mukhe bāhirāya aiche kāvya-vāṇī

SYNONYMS

tumi—you; baḍa pāṇḍita—greatly learned scholar; mahā-kavi—of all great poets; širomaṇi—the topmost; yāhra—of whom; mukhe—in the mouth; bāhirāya—emanates; aiche—such; kāvya-vāṇī—poetic language.
TRANSLATION

“You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?

TEXT 100

তোমার কবির বেন পত্তাপলপি।
তোমার কবি কোথায় নাহি দেখি জার।

tomāra kavitva yena gaṅgā-jala-dhāra
tomā-sama kavi kothā nāhi dekhi āra

SYNONYMS

tomāra—your; kavitva—poetic ingenuity; yena—like; gaṅgā-jala-dhāra—the flowing of the waters of the Ganges; tomā-sama—like you; kavi—poet; kothā—anywhere; nāhi—not; dekhi—I see; āra—anyone else.

TRANSLATION

“Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

TEXT 101

ভবাভূতি, জয়দেব, আর কালিদাস।
তাই সবার কবিতে আছে সেসবের প্রকাশ।

bhavabhūti, jayadeva, āra kālidāsa
tāh-sabāra kavitve āche doṣera prakāśa

SYNONYMS

bhavabhūti—of the name Bhavabhūti; jayadeva—of the name Jayadeva; āra—and; kālidāsa—of the name Kālidāsa; tāh-sabāra—of all of them; kavitve—in the poetic power; āche—there is; doṣera—of faults; prakāśa—manifestation.

TRANSLATION

“Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

TEXT 102

সোহন-বিচার—এই অন্য কবি' মানি।
কবিতা-করলে শক্তি, তাহা সে বাক্যালি।

sohan-bichār—etai any kabi'mani.
kavitā-korle shakti, tahā se vakyaalī
SYNONYMS

doṣa-guṇa-vicāra—therefore to criticize one’s poetry as good or bad; ei—this; alpa—negligible; kari’—making; māṇi—I consider; kavīṭva—poetic ingenuity; karaṇe—in performing; sakti—power; tāḥhā—that; se—we; vākhāṇi—describe.

TRANSLATION

“Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT

In Śrīmad-Bhāgavatam it is said:

tad-vāg-visargo janatāgaha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo ‘ṛkītāṇi yat
śrīvanti gāyanti gṛṇanti sādhvahāḥ

“In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it.” (Bhāg. 1.5.11) Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrī Kaṇṭha, include Mālatī-mādhava, Uttara-carita, Viṣṇu-carita and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nilakaṇṭha, a brāhmaṇa. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumāra-sambhava, Abhijñāna-sakuntala and Megha-dūta. His drama Rāghu-varīśa is especially famous. We have already described Jayadeva in Chapter Thirteen of this Ādi-līlā.

TEXT 103

शैशव-चापल्य बिचू ना लबे आमार।
शिश्नेर समान युक्ति ना हुं बोधार॥ १०३॥

śaiśava-cāpalya kichu nā labe āmāra
śiṣyera samāna muṇi nā haṁ tomāra
SYNONYMS
saiśava—childish; cāpālya—impudence; kichu—anything; nā—do not; labe—please take; āmāra—My; śisyera—of disciples; samāna—the equal; muñi—I; nā—not; hañ—am; tomāra—your.

TRANSLATION
“I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

TEXT 104
অজি বাগা’ যাহ, কালি মিলিব আবার \\
শুনিব তোমার মুখে শাস্ত্রের বিচার ॥ ১০৪ ॥

āji vāśā’ yāha, kāli miliba ābāra 
śuniba tomāra mukhe śāstrera vicāra

SYNONYMS
āji—today; vāsā’—resting place; yāha—go back; kāli—tomorrow; miliba—we will meet; ābāra—again; śuniba—I shall hear; tomāra mukhe—from your mouth; śāstrera—on the śāstras; vicāra—discussion.

TRANSLATION
“Please go back home, and tomorrow we may meet again so that I may hear discourses on the śāstras from your mouth.”

TEXT 105
এইমতে নিজ ঘরে গেল। দুই জন \\
কবি রাত্রে কৈল সরস্঵তী-আরাধন ॥ ১০৫ ॥

ei-mate nija ghare gelā dui jana 
kavi rātre kaila sarasvatī-ārādhana

SYNONYMS
ei-mate—in this way; nija ghare—to their respective homes; gelā—went back; dui jana—both of them; kavi—poet; rātre—at night; kaila—performed; sarasvatī—of mother Sarasvatī; ārādhana—worship.

TRANSLATION
In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.
TEXT 106

sarvatī svapne tāhre upadeśa kaila
sākṣāt īśvara kari’ prabhuke jānila

SYNONYMS

sarvatī—mother Sarasvatī; svapne—in a dream; tāhre—unto him; upadeśa—advice; kaila—gave; sākṣāt—directly; īśvara—the Supreme Person; kari’—accepting; prabhuke—the Lord; jānila—he understood.

TRANSLATION

In a dream the goddess informed him of the Lord’s position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

TEXT 107

prāte āsi’ prabhu-pade la-ilā saraṇa
prabhu kīpā kaila, tāhre khaṇḍila bandhana

SYNONYMS

prāte—in the morning; āsi’—coming back; prabhu-pade—at the lotus feet of the Lord; la-ilā—took; saraṇa—shelter; prabhu—the Lord; kīpā—mercy; kaila—showed; tāhre—his; khaṇḍila—cut off; bandhana—all bondage.

TRANSLATION

On the next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of Bhagavad-gītā as it is—“Surrender unto Me in all instances”—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in Bhagavad-gītā (tyaktvā dehāṁ punar janma naiti mām eti so ‘rjuna).
TEXT 108

bhāgyavanta digvijayī saphala-jiyana
vidyā-bale pāila mahāprabhura caraṇa

SYNONYMS

bhāgyavanta—very fortunate; dig-vijayī—the poetic champion; sa-phala—successful; jīvana—life; vidyā-bale—by the strength of learning; pāila—got; mahā-prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa—lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed-up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

TEXT 109

e-saba līlā varṇiẏāchena vṛndāvana-dāsa
ye kichu viśeṣa ihāṅ karila prakāśa

SYNONYMS

e-saba—all these; līlā—pastimes; varṇiẏāchena—has described; vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; ye kichu—whatever; viśeṣa—specifics; ihāṅ—in this connection; karila—I have made; prakāśa—presentation.
TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

TEXT 110

caitanya-gosāñīra līlā—amṛtera dhāra
sarvendriya tṛpta haya śravaṇe yāhāra

SYNONYMS

caitanya-gosāñīra līlā—the pastimes of Lord Caitanya Mahāprabhu; amṛtera dhāra—drops of nectar; sarva-indriya—all senses; tṛpta—satisfied; haya—become; śravaṇe—by hearing; yāhāra—of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu’s pastimes can satisfy the senses of everyone who hears them.

TEXT 111

sri-rūpa-raghuṇāṭha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghuṇāṭha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-lilā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.
Chapter 17

The Pastimes
of Lord Caitanya Mahāprabhu in His Youth

This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, describes Lord Caitanya Mahāprabhu’s pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the *Caitanya-bhāgavata*. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya’s discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellow of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmati Rādhārāṇī’s ecstatic love for Him, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmati Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmati Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the *gopīs* showed their respect, but they were not very much interested in Him. In the ecstatic love of the *gopīs*, all worshipable forms but Kṛṣṇa are rejected. Among all the *gopīs*, Śrīmati Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navaadvīpa is Jagannātha Mishra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord’s other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the *gopīs*, sometimes takes birth in a *brāhmaṇa* family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the *gopīs*, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless arguments in regard to inconceivable potency.

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In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the Ādi-līlā pastimes separately.

**TEXT 1**

বলন্দ বৈষ্ণব কহেহ তঃ চরণামাশ যৎ অন্তর্গতঃ।

যথা: স্মৃতস্যমস্তে কৃষ্ণনামাংশ্রবক্তঃ॥ ১ ॥

vande svairādbhutehaṁ tair
caitanyaih yat-prasādataḥ
yavanāḥ sumanāyante
kṛṣṇa-nāma-prajalpakāḥ

**SYNONYMS**

*vande*—let me offer my obeisances; *svaira*—completely independent; *adbhuta*—and uncommon; *īham*—whose activities; *tam*—unto Him; *caitanyaih*—Śrī Kṛṣṇa Mahāprabhu; *yat*—of whom; *prasādataḥ*—by the mercy; *yavanāḥ*—even the unclean; *sumanāyante*—are transformed into gentlemen; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *prajalpakāḥ*—taking to the chanting.

**TRANSLATION**

Let me offer my respectful obeisances to Śrī Kṛṣṇa Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Kṛṣṇa Mahāprabhu.

**PURPORT**

There is a persistent misunderstanding between caste *brāhmaṇas* and advanced Vaiśṇavas or *gosvāmīs* because caste *brāhmaṇas*, or *smārtas*, are of the opinion that one cannot become a *brāhmaṇa* unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a *yavana*, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa mantra, that even in India they are well received as perfectly well-behaved Vaiśṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person...
changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

TEXT 2

jayā jayā Śrī-caitanya jayā nityānanda
jayādvaitacandra jayā gaurā-bhakta-vṛnda

SYNONYMS

jayā jayā—all glories; Śrī-caitanya—to Lord Caitanya Mahāprabhu; jayā—all glories; nityānanda—to Lord Nityānanda Prabhu; jayā dvaita-candra—all glories to Advaita Ācārya; jayā gaurā-bhakta-vṛnda—all glories to the devotees of Lord Caitanya.

TRANSLATION

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

TEXT 3

kaiśora-līlāra sūtra karīla ganaṇa
yauvana-līlāra sūtra karī anukrama

SYNONYMS

kaiśora-līlāra—of the activities before His youth; sūtra—synopsis; karī—I have done; ganaṇa—an enumeration; yauvana-līlāra—of the pastimes of youth; sūtra—synopsis; karī—I enumerate; anukrama—in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.
TEXT 4

ビーディー-ソーヌダーヤ-サドベーシャー-
サンボーガ-ニルティヤ-キルタナイ-
プレーマ-ナーマ-プラダナイシーシ-
ガウロ-ディーヴィヨティ-ヤウヴァン

SYNONYMS

ビーディー-教育; サオンドゥーヤ-美しさ; サト-ヴェーシャー-良い着物; サンボーガー-楽しみ;
ニルティヤー-ダンス; キルタナイ-歌で歌う; プレーマ-ナーマー-神の名前; プラダナイシーシ-と;
ガウロ-シリー・ガウラサンダーラ; ディーヴィヨティ-照らす; ヤウヴァン-彼の青年期

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

TEXT 5

バルボン-プリーベーシー-アングーラー-アングー-ビーヒーナー-
ディーヴィャー-ヴァストラ, ディーヴィャー-ヴェーシャー, マーリヤー-カンダーナ

SYNONYMS

ヤウヴァナ-プラーヴェーシー-彼の青年期の入り口; アングーラー-体; アングー-肢; ビーヒーナー-装飾品; ディーヴィャー-超極楽; ヴァストラ-着物; ディーヴィャー-超極楽; ヴェーシャー-着物; マーリヤー-花冠; カンダーナー-(塗布された)サンダル木の木の粉末

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

TEXT 6

ビーディー-オーラーコーストー-カースヒー-ナ-コール-ガーナー-
サルクール-パーシーホー-ジニー-コール-アーディアーパーン
vidyāra audhhatye kāhoṅ nā kare gaṇana
sakala paṇḍita jini' kare adhyāpana

SYNONYMS

vidyāra audhhatye—because of pride in education; kāhoṅ—anyone; nā—does not; kare—do; gaṇana—care; sakala—all; paṇḍita—learned scholars; jini'—conquering; kare—does; adhyāpana—studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

TEXT 7

vāyu-vyādhi-cchaile kaila prema parakāśa
bhakta-gaṇa laṅā kaila vividha vilāsa

SYNONYMS

vāyu-vyādhi—disease caused by disturbance of the air in the body; chale—on the plea of; kaila—made; prema—love of Godhead; parakāśa—manifestation; bhakta-gaṇa—the devotees; laṅā—taking with Him; kaila—did; vividha—varieties of; vilāsa—pastimes.

TRANSLATION

In His youth, the Lord, on the plea of disturbances of the bodily airs, exhibited His ecstatic love of Kṛṣṇa. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, vāyu, pitta and kapha (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into kapha (mucus) by the influence of the air within the body. According to the Āyur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the
highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled Hari-nāmāmṛta-vyākaraṇa. People in general consider such explanations crazy. Therefore the Lord’s purpose in His attitude of craziness was to explain nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Twelve.

**TEXT 8**

ভবেত করিলা প্রভু গয়াতে গমন।
ঈষ্ট্রপুরীর সঙ্গে ভাই মিলন ॥ ৮ ॥

Tabeta karilā prabhu gayāte gamana
īśvara-purīra sahe tathāi milana

**SYNONYMS**

Tabeta—thereafter; karilā—did; prabhu—Lord Caitanya Mahāprabhu; gayāte—to Gayā; gamana—travel; Īśvara-Purī—travel with Īśvara Purī; tathāi—there; milana—meeting.

**TRANSLATION**

Thereafter the Lord went to Gayā. There He met Śrīla Īśvara Purī.

**PURPORT**

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called pīṇḍa-dāna. In Vedic society, after the death of a relative, especially one’s father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or śrāddha. Following this principle, Lord Caitanya Mahāprabhu also went there to offer pīṇḍa to His dead father. Fortunately He met Īśvara Purī there.

**TEXT 9**

dīkṣā-অনন্তরে হিলা, প্রেমের প্রকাশ।
দেশে আগমন পুনঃ প্রেমের বিলাস ॥ ৯ ॥

dīkṣā-anantare haila, premera prakāśa
deśe āgaman puraḥ premera vilāsa

**SYNONYMS**

dīkṣā—initiation; anantare—immediately after; haila—became; premera—of love of Godhead; prakāśa—exhibition; deśe—in His home country; āgaman—coming back; puraḥ—again; premera—of love of God; vilāsa—enjoyment.
TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of brahmānas, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a brahmāṇa, as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to brahmānas.

The followers of the Lord must be prepared to offer brahmānas all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a brahmāṇa without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a brahmāṇa family is a brahmāṇa. Therefore one should not indiscriminately follow the Lord's example of showing respect to brahmānas by drinking water that has washed their feet. Gradually the brahmāṇa families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

TEXT 10

शतीके प्रेमदान, तबे अद्वैत-मिलन ।
अद्वैत पाइल विशवर-दरशनं ॥ १० ॥

śacīke prema-dāna, tabe advaita-milana
advaita pāila viśvarūpa-daraśana

SYNONYMS

śacīke—unto mother Śacīdevī; prema-dāna—giving love of Godhead; tabe—thereafter; advaita—with Advaita Ācārya; milana—meeting; advaita—Advaita Ācārya; pāila—received; viśva-rūpa—of the universal form of the Lord; daraśana—vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own, He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this,
all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. Caitanya-caritāmṛta has described such an offense as follows:

\[
yadi vaiṣṇava-aparādha uṭhe hāti mātā
upāde vā chiṅde, tāra śukhi' yāya pātā
\]

(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

TEXT 11

प्रभुरं अभिषेकं तवं करिलं श्रीवासम्।
बाटे प्रभुं बसि श्री वैकल्यं ऐर्यं प्रकाशं ॥ ११॥

prabhura abhiśeka tabe karila śrīvāsa
khāte vasi' prabhu kailā aśvarya prakāsa

SYNONYMS

prabhura—of the Lord; abhiśeka—worship; tabe—after that; karila—did; śrīvāsa—of the name Śrīvāsa; khāte—on the cot; vasi'—sitting; prabhu—Lord Śrī Caitanya Mahāprabhu; kailā—did; aśvarya—opulence; prakāsa—manifestation.

TRANSLATION

Śrīvāsa Thākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiśeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiśeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of
dress. This abhiṣeka function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

TEXT 12

তবে নিয়ান্দ-স্ফূর্তপরে অগমন ।
প্রভুকে মিলিয়া পাইল সাৎ-ভূজ-বর্ণন || ১২ ||

tabe nityānanda-svarūpera āgamana
prabhuke miliyā pāila saṭ-bhuja-darśana

SYNONYMS

tabe—thereafter; nityānanda-svarūpera—of the Personality of Godhead Nityānanda; āgamana—appearance; prabhuke—Lord Caitanya Mahāprabhu; miliyā—meeting; pāila—obtained; saṭ-bhuja-darśana—a vision of the six-armed Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of saṭ-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a sannyāsa-danda and kamaṇḍalu, or water pot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāī Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a sannyāsī came to the house of Hāḍāī Paṇḍita, begging to have the Paṇḍita’s son as his brahma-cāri assistant. Hāḍāī Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāī lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the sannyāsī. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu’s pastimes in Navadviṭa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadviṭa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 13

প্রথমে সাৎ-ভূজ তারে সেখানে লইল কাজ ।
শচ্চুক্তগাঙ্গপত-সাধন বৈষ্ণব || ১৩ ||
prathame śat-bhuja tāhre dekhāila īśvara
śaṅkha-cakra-gadā-padma-śārīga-veṇu-dhara

SYNONYMS
prathame—at first; śat-bhuja—six-armed; tāhre—unto Him; dekhāila—showed;
īśvara—the Lord; śaṅkha—conchshell; cakra—disc; gadā—club; padma—lotus flower;
śārīga—bow; veṇu—flute; dhara—carrying.

TRANSLATION
One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-
armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

TEXT 14

tabe catur-bhuja hailā, tina aṅga vakra
dui haste veṇu bājāya, duye śaṅkha-cakra

SYNONYMS
tabe—thereafter; catuḥ-bhuja—four-armed; hailā—became; tina—three; aṅga—body;
vakra—curved; duī haste—in two hands; veṇu bājāya—blowing the flute; duye—in two (hands); śaṅkha-cakra—conchshell and disc.

TRANSLATION
Thereafter the Lord showed Him His four-armed form, standing in a three-curved
posture. With two hands He played upon a flute, and in the other two He carried
a conchshell and disc.

TEXT 15

tabe ta’ dvi-bhuja kevala varāśī-vadana
śyāma-aṅga pīta-vastra vrajendra-nandana

SYNONYMS
tabe—thereafter; ta’—certainly; dvi-bhuja—two-handed; kevala—only; varāśī—flute;
vadana—on the mouth; śyāma—bluish; aṅga—body; pīta-vastra—yellow dress;
vrajendra-nandana—the son of Nanda Mahārāja.
TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Caitanya-mahāla vividly elaborates upon this description.

TEXT 16

तबे नित्यानंद-गोसांगिर्य व्यास-पूजन ।
नित्यानंदावेशे कैल मुखल धारण ॥ १६ ॥

tabe nityānanda-gosāṅira vyāsa-pūjana
nityānandāveśe kaila muṣala dharāṇa

SYNONYMS

tabe—thereafter; nityānanda—of the name Nityānanda; gosāṅira—of the Lord; vyāsa-pūjana—worshiping Vyāsadeva or the spiritual master; nityānanda-āveśe—in the ecstasy of becoming Nityānanda; kaila—did; muṣala dharāṇa—carrying a plough-like weapon called a muṣala.

TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plough-like weapon called muṣala in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or guru-pūjā, through the agency of Vyāsadeva. Since Vyāsadeva is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and sankīrtana was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

TEXT 17

तबे पठल मेंखिल, रामकुश-दूहे भाई ।
तबे निद्दारिल प्रभु रघु-साहाई ॥ १७ ॥
SYNONYMS

tabe—thereafter; sacī—mother Śacīdevī; dekhila—saw; rāma-kṛṣṇa—Lord Kṛṣṇa and Lord Balarāma; dui bhāi—two brothers; tabe—thereafter; nistārila—delivered; prabhu—the Lord; jagāi-mādhāi—the two brothers Jagāi and Mādhāi.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the naivedya, or offering to the Deities. On the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to take prasāda at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvipa in a respectable brāhmaṇa family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāi and Mādhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāi struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurānga saw Jagāi’s repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa maha-mantra from the Lord and were delivered.
SYNONYMS

tabe—thereafter; sapta-prahara—twenty-one hours; chilā—remained; prabhu—the Lord; bhāva-āveśe—in ecstasy; yathā—anywhere; tathā—everywhere; bhakta-gaṇa—the devotees; dekhila—saw; viśeṣe—specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity’s room there must be a bed for the Deity behind the Deity’s throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic mantras of the Puruṣa-sūkta, beginning with sahasra-sīrṣa puruṣaḥ sahasrākṣaḥ sahasra-pāt. This veda-stuti should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this Puruṣa-sūkta and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, ārātriṇa paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven prāharas, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in Bhagavad-gītā (aham sarvasya prabhavo mātāḥ sarvam pravartate). All the different forms of the Supreme Personality of Godhead, or viṣṇu-tattva, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord sāta-praharīya bhāva, or “the ecstasy of twenty-one hours,” and others call it mahābhāva-prakāśa or mahā-prakāśa. There are other descriptions of this sāta-praharīya bhāva in the Caitanya-bhāvagata, Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkhī with the name Sukhī. He called for Śrīdharma, whose name was Kholāvec Śrīdharma, and showed him His mahā-prakāśa. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain Bhagavad-gītā as it is (gitāra satya-pātha) and showed special favor to Mukunda.
varāha-āveśa hailā murāri-bhavane
tāṅra skandhe caḍi’ prabhu nācilā aṅgane

SYNONYMS

varāha-āveśa—the ecstasy of becoming Varāhadeva; hailā—became; murāri-bhavane—in the house of Murāri Gupta; tāṅra skandhe—on the shoulders of Murāri Gupta; caḍi’—riding; prabhu—the Lord; nācilā—danced; aṅgane—in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta’s courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, “Śūkara! Śūkara!” Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small gāḍu, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

TEXT 20

tabe sukliimbarera kaila tanḍula-bhakṣaṇa
‘harer nāma’ ślokera kaila artha vivaraṇa

SYNONYMS

tabe—thereafter; sukliimbarera—of Suklāmbar Brahmacārī; kaila—did; tanḍula—raw rice; bhakṣaṇa—eating; harer nāma ślokera—of the verse celebrated as such; kaila—did; artha—of the meaning; vivaraṇa—explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Suklāmbar Brahmacārī and explained very elaborately the import of the “harer nāma” śloka mentioned in the Bṛhan-nāradīya Purāṇa:

PURPORT

Suklāmbar Brahmacārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.
TEXT 21

hare nāma hare nāma hare nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

SYNONYMS

hare nāma—the holy name of the Lord; hare nāma—the holy name of the Lord; hare nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in the age of Kali; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; gatiḥ—destination; anyathā—otherwise.

TRANSLATION

"In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

TEXT 22

kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

SYNONYMS

kali-kāle—in this age of Kali; nāma-rūpe—in the form of the holy name; kṛṣṇa—Lord Kṛṣṇa; avatāra—incarnation; nāma—holy name; haite—from; haya—becomes; sarva—all; jagat—of the world; nistāra—deliverance.

TRANSLATION

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

hare nāma hare nāma hare nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

SYNONYMS

hare nāma—the holy name of the Lord; hare nāma—the holy name of the Lord; hare nāma—the holy name of the Lord; eva—certainly; kevalam—only; kalau—in the age of Kali; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; na asti—there is none; eva—certainly; gatiḥ—destination; anyathā—otherwise.

TRANSLATION

"In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

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TRANSLATION

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.
This verse repeats the word eva [certainly] three times for emphasis, and it also three times repeats harer nāma [the holy name of the Lord] just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, “You must do this! You must do this! You must do this!” Thus the Brhan-naradiya Purāṇa repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa mahā-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nāma mahā-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

TEXT 24

‘केवल’ शब्दे पुनरपि निष्कर्ष-कर्मरूप ज्ञान-योग-तप परमाणु निवारणम् ॥ २४ ॥

‘kevala’-sabde punarapi niścaya-karaṇa jñāna-yoga-tapa-karma-ādi nivāraṇa

SYNONYMS

‘kevala’-sabde—by the word kevala, or “only”; punarapi—again; niścaya-karaṇa—final decision; jñāna—cultivation of knowledge; yoga—practice of the mystic yoga system; tapa—austerity; karma—fruitive activities; ādi—and so on; nivāraṇa—prohibition.

TRANSLATION

The use of the word kevala [only] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.
PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa mantra only, whereas those who do not know the secret of success for this age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the sāstras, we cannot make compromises with these so-called jñānīs, yogīs, karmīs and tapasvīs. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the sāstras. We must not deviate from the injunctions of the sāstras. This is confirmed in the next verse of Caitanya-caritāmṛta.

TEXT 25

अन्यथा ये माने, डार नाहिक निष्ठार्।

नाहि, नाहि, नाहि—ए भिन्न ‘एव’-कार ॥ २५ ॥

anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi——e tina ‘eva’-kāra

SYNONYMS

anyathā—otherwise; ye—anyone who; māne—accepts; tāra—of him; nāhika—there is no; nistāra—deliverance; nāhi nāhi nāhi—there is nothing else, nothing else, nothing else; e—in this; tina—three; eva-kāra—bearing the meaning of emphasis.

TRANSLATION

This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition “nothing else, nothing else, nothing else,” which emphasizes the real process of self-realization.

TEXT 26

त्र्यं हैते नीच हंसा सदा लबे नाम।

आपनि निरभिमानी, अंगे दिबे मान ॥ २६ ॥

tṛṇa haite nīca haṅa sadā labe nāma
āpani nirabhimāni, anye dibe māna

SYNONYMS

tṛṇa—grass; haite—than; nīca—lower; haṅa—becoming; sadā—always; labe—chant; nāma—the holy name; āpani—personally; nirabhimāni—without honor; anye—unto others; dibe—you should give; māna—all respect.
TRANSLATION

To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

TEXT 27

তরু-সম-সহিষ্ণুতায় বৈষ্ণব করিবে।
সুতরাং তাদেরে কাকে কিছু না বলিবে ॥ ২৭ ॥

taru-sama sahëṣṭhuḥ vaiśṇava karibe bhartsana-tāḏane kāke kichu nā balibe

SYNONYMS

taru-sama—like a tree; sahëṣṭhu—forbearance; vaiśṇava—devotee; karibe—should practice; bhartsana—rebuking; tāḏane—chastising; kāke—unto anyone; kichu—something; nā—not; balibe—will utter.

TRANSLATION

A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

TEXT 28

কাঠের-হেলে তরু যেন কিছু না বলে।
শুকাইয়া মরে, তবু জল না মাগয় ॥ ২৮ ॥

kāṭileha taru yena kichu nā bolaya sukāiyā mare, tabu jala nā māgayā

SYNONYMS

kāṭileha—even being cut; taru—the tree; yena—as; kichu—something; nā—not; bolaya—says; sukāiyā—drying up; mare—dies; tabu—still; jala—water; nā—does not; māgayā—ask for.

TRANSLATION

For even if one cuts a tree, it never protests, nor even if it is drying up and dying does it ask anyone for water.

PURPORT

This practice of forbearance (tṛṇād api sunīcena) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chant-
ing of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly.

**TEXT 29**

এইমত বৈষ্ণব কারে কিছু না মাগিব।
অযাচিত-বুদ্ধি, কিছু শাক-ফল খাইব॥ ২৯॥

ei-mata vaisṇava kāre kīchu nā māgiba
ayācita-vṛtti, kimvā ṣāka-phala khāiba

**SYNONYMS**

ei-mata—in this way; vaisṇava—a devotee; kāre—from anyone; kīchu—anything; nā—not; māgiba—shall ask for; ayācita-vṛtti—the profession of not asking for anything; kimvā—or; ṣāka—vegetables; phala—fruits; khāiba—shall eat.

**TRANSLATION**

Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

**TEXT 30**

সদা নাম লাইব, যথালাভেতে সন্তোষ।
এইত আচার করে ভক্তি-ধর্ম-পোষ॥ ৩০॥

sadā nāma la-iba, yathā-lābhete santoṣa
eīta ācāra kāre bhakti-dharma-poṣa

**SYNONYMS**

sadā—always; nāma—the holy name; la-iba—one should chant; yathā—inasmuch as; lābhete—gains; santoṣa—satisfaction; eīta—this; ācāra—behavior; kāre—does; bhakti-dharma—of devotional service; poṣa—maintenance.

**TRANSLATION**

One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one’s devotional service.

**TEXT 31**

ভূতাদি হনীচেন তরোরিব সহিষ্ণু।
অননিনা মানদেন কীর্তনীয়ঃ সদা হরি॥ ৩১॥
tṛṇād api sunīcena taror iva sahiṣṭunā
amāninā mānadena kīrtaniyāḥ sadā hariḥ

SYNONYMS

tṛṇāt api—than downtrodden grass; sunīcena—being lower; taroḥ—than a tree; iva—like; sahiṣṭunā—with tolerance; amāninā—without being puffed up by false pride; mānadena—giving respect to all; kīrtaniyāḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

TRANSLATION

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.”

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa mantra.

TEXT 32

उर्ध्वर्बाहु करी' करौं, शुन, सर्वलोक !
नाम-सुत्रे पार्थि' परं करौं एই क्लोक IB 32 H

ūrdhva-bāhu kari' kahōṅ, śuna, sarva-loka
nāma-sūtre gāhthi' para kaṇṭhe ei śloka

SYNONYMS

ūrdhva-bāhu—raising my hands; kari'—doing so; kahōṅ—l declare; śuna—please hear; sarva-loka—all persons; nāma—of the holy name; sūtre—on the thread; gāhthi'—stringing; para—get it; kaṇṭhe—on the neck; ei—this; śloka—verse.

TRANSLATION

Raising my hands, I declare, “Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance.”

PURPORT

When chanting the Hare Kṛṣṇa mahā-mantra, in the beginning one may commit many offenses, which are called nāmabhūṣa and nāma-aparādha. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa mahā-
Therefore one must chant the Hare Kṛṣṇa mahā-mantra according to the principles of the above verse, tṛṇād api suṇīcena taror iva sahīṣṇunā. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa mahā-mantra. The words “Hare Kṛṣṇa” should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavi-rāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

TEXT 33

prabhu-ājñāya kara ei śloka ācaraṇa
avaśya pāibe tabe śrī-krṣṇa-caraṇa

SYNONYMS

prabhu—of the Lord; ājñāya—on the order; kara—do; ei śloka—of this verse; ācaraṇa—practice; avaśya—certainly; pāibe—he will get; tabe—afterwards; śrī-krṣṇa-caraṇa—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

TEXT 34

tabe prabhu śrīvāsara grhe nirantara
rātre saṅkīrtana kaila eka sarvatsara

SYNONYMS

tabe—thereafter; prabhu—the Lord, Śrī Caitanya Mahāprabhu; śrīvāsara—of Śrīvāsa Ṭhākura; grhe—in the home; nirantara—always; rātre—at night; saṅkīrtana—congregational chanting of the Hare Kṛṣṇa mahā-mantra; kaila—performed; eka sarvatsara—one full year.
Srī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

**TEXT 35**

कपाट दिया कीर्तन करे परम आरे‌शे।
पवित्री हासिते आइसे, ना पाय आरे‌शे॥ ३५ ॥

kapāṭa diyā kīrtana kare param āveše
pāṣaṇḍi hāsīte āise, nā pāya praveše

**SYNONYMS**
kapāṭa—door; diyā—closing; kīrtana—chanting; kare—performed; parama—very high; āveše—in an ecstatic condition; pāṣaṇḍi—nonbelievers; hāsīte—to laugh; āise—come; nā—does not; pāya—get; praveše—entrance.

**TRANSLATION**

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

**PURPORT**

Chanting of the Hare Kṛṣṇa mahā-mantra is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa mahā-mantra, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

**TEXT 36**

कीर्तन शुनि’ बाहिरे भारा जलि’ पुड़ि’ मरे॥
श्रीवासेरे दुःख दिते नाना युक्ति करे॥ ३६ ॥

kīrtana ṣuni’ bāhire tārā jvali’ puḍi’ mare
śrīvāsere duḥkha dite nānā yukti kare

**SYNONYMS**
kīrtana ṣuni’—after hearing the chanting; bāhire—outside; tārā—the nonbelievers; jvali’—burned; puḍi’—to ashes; mare—die; śrīvāsere—unto Śrīvāsa Ṭhākura; duḥkha—troubles; dite—to give; nānā—various; yukti—plans; kare—do.
TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Srivasa Thakura.

TEXTS 37-38

eka-dina vipra, nāma—‘gopāla cāpāla’
pāṣaṇḍi-pradhāna sei durmukha, vācāla

bhavānī-pūjāra sāmagri lañā
rātre śrīvāsera dvāre sthāna lepāñā

SYNONYMS

eka-dina—one day; vipra—one brāhmaṇa; nāma—named; gopāla cāpāla—of the name Gopāla Cāpāla; pāṣaṇḍi-pradhāna—the chief of the nonbelievers; sei—he; durmukha—ferocious, using strong words; vācāla—talkative; bhavānī-pūjāra—for worshiping the goddess Bhavānī; sāmagri—all; sāmagri—ingredients, paraphernalia; lañā—taking; rātre—at night; śrīvāsera—of Śrīvāsa Thākura; dvāre—on the door; sthāna—the place; lepāñā—smearing.

TRANSLATION

One night while kirtana was going on inside Śrīvāsa Thākura’s house, a brāhmaṇa named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Thākura’s door.

PURPORT

This brāhmaṇa, Gopāla Cāpāla, wanted to defame Śrīvāsa Thākura by proving that he was actually a sākta, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of goddess Kāli and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kāli, Śītalā and Caṇḍī. Such devotees, who are known as sāktas, or worshipers of the sākta-tattva, are always envious of Vaiṣṇavas. Since Śrīvāsa Thākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform
of the sāktas. Therefore outside Śrīvāsa Thākura’s door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Thākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the Caitanya-bhāgavata.

TEXT 39

kalāra pāta upare thuila oḍa-phula
haridrā, sindūra āra rakta-candana, taṇḍula

SYNONYMS

kalāra pāta—a banana leaf; upare—upon it; thuila—placed; oḍa-phula—a particular type of flower; haridrā—turmeric; sindūra—vermillion; āra—and; rakta-candana—red sandalwood; taṇḍula—rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermillion, red sandalwood and rice.

TEXT 40

madya-bhāṇḍa-pāše dhari’nija-ghare gela
prātaḥ-kāle śrīvāsa tāhā ta’ dekhila

SYNONYMS

madya-bhāṇḍa—a pot of wine; pāše—by the side of; dhari’—placing; nija-ghare—to his own home; gela—went; prātaḥ-kāle—in the morning; śrīvāsa—Śrīvāsa Thākura; tāhā—all those things; ta’—certainly; dekhila—saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Thākura opened his door he saw this paraphernalia.
TEXT 41

बड़े बड़े लोक सब आनि बोलाईया।
सवारे कहे श्रीवास हासिया हासिया॥ ४१ ॥

\[ \text{ba} \text{γ} \text{a ba} \text{γ} \text{a loka saba ānila bolāiyā} \\
\text{sabāre kahe śrīvāsa hāsiyā hāsiyā} \]

SYNONYMS

\[ \text{ba} \text{γ} \text{a ba} \text{γ} \text{a} \text{—respectable; loka—persons; saba—all; ānila—brought them; bolāiyā—} \\
\text{causing to be called; sabāre—to everyone; kahe—addresses; śrīvāsa—Śrīvāsa Ṭhākura;} \\
\text{hāsiyā hāsiyā—while smiling.} \]

TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and
smilingly addressed them as follows.

TEXT 42

नित्य रात्रें करि आभी भवानी-पूजन।
अमार महिमा देख, ब्राह्मण-सज्जन॥ ४२ ॥

\[ \text{nitya rātre kari āmi bhavānī-paque} \\
\text{āmāra mahimā dekha, brāhmaṇa-sajjana} \]

SYNONYMS

\[ \text{nitya rātre—every night; kari—1 do; āmi—1; bhavānī-paque—worship of Bhavānī,} \\
\text{the wife of Lord Śiva; āmāra—my; mahimā—glories; dekha—you see; brāhmaṇa-} \\
\text{sat-jana—all respectable brāhmaṇas.} \]

TRANSLATION

“Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia
for the worship is present here, now all you respectable brāhmaṇas and members of
the higher castes can understand my position.”

PURPORT

According to the Vedic system there are four castes—the brāhmaṇas, kṣatriyas,
vaiśyas and śūdras—and below them are the pañcamas, who are lower than the
śūdras. The higher castes—the brāhmaṇas, the kṣatriyas and even the vaiśyas—were
known as brāhmaṇa-sajjana. The brāhmaṇas especially were known as sajjana, or
respectable gentlemen who guided the entire society. If there were disputes in the
village, people would approach these respectable brāhmaṇas to settle them. Now it
is very difficult to find such brāhmaṇas and sajjanas, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras must be introduced all over the world. Unless some people are trained as brāhmaṇas, there cannot be peace in human society.

**TEXT 43**

ভবে সব শিক্ষালোক করে হাসাইল।
ঐচ্ছিক হেষ্টা কীল কোলা মুরার্চার ॥ ৪৩ ॥

tabe saba śiṣṭa-loka kare hāhākāra
aiche karma hethā kaila kon durācāra

**SYNONYMS**

tabe—thereafter; saba—all; śiṣṭa-loka—gentlemen; kare—exclaimed; hāhā-kāra—alas, alas; aiche—such; karma—activities; hethā—here; kaila—did; kon—who; durācāra—sinful person.

**TRANSLATION**

Then all the assembled gentlemen exclaimed: “What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?”

**TEXT 44**

হাড়িকে আনিয়া সব মৃদু করাইল ।
জল-গোময় সিয়া সেই স্থান লেপাইল ॥ ৪৪ ॥

hāḍike āniyā saba dūra karāila
jala-gomaya diyā sei sthāna lepāila

**SYNONYMS**

hāḍike—a sweeper; āniyā—calling; saba—all; dūra karāila—caused to be thrown far; jala—water; gomaya—cow dung; diyā—mixing; sei—that; sthāna—place; lepāila—caused to be smeared over.

**TRANSLATION**

They called for a sweeper [hādi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

**PURPORT**

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called hāḍīs. Sometimes they are untouchable,
especially when engaged in their profession, yet such hādis also have the right to become devotees. This is established by Śrī Bhagavad-gītā where the Lord declares:

\[
māṁ hi pārtha vyapāśritya
\]
\[
ye 'pi syuh pāpa-yonayah
\]
\[
striyo vaiśyās tathā śudrās
\]
\[
te 'pi yānti parāṁ gatim
\]

"O son of Prthā, those who take shelter in Me, though they be of lower birth—women, vaiśyās [merchants], as well as śudrās [workers]—can approach the supreme destination." (Bg. 9.32)

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Krṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, tṛṇād api sunīcena toror iva sahiṣṭunanā, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called sunīcatva, and being more tolerant than a tree is called sahiṣṭputva, forbearance. Being situated in devotional service, not caring for the material conception of life, is called amānitva, indifference to material respect; yet a devotee thus situated is called mānada, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the hari-jana movement to purify the untouchables, but he was a failure because he thought that one could become a hari-jana, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a hari-jana. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

TEXT 45

भिन्न दिन रहिः गैर-गोपाल-चापाल ।
सर्वां न हिल कृष्ण, वहे रक्तधार ॥ ४५ ॥

tina dina rahih sei gopāla-cāpāla
sarvānge ha-ila kuṣṭha, vahe rakta-dhāra

SYNONYMS

tina dina—three days; rahih—remaining in that way; sei—that; gopāla-cāpāla—of the name Gopāla Cāpāla; sarvānge—all over the body; ha-ila—became visible; kuṣṭha—leprosy; vahe—discharging; rakta-dhāra—a flow of blood.
TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

TEXT 46

sarvāṅga beḍila kiṣe, kāte nirantara
asahya vedanā, duḥkkhe jvalaye antara

SYNONYMS

sarvāṅga—all over the body; beḍila—became covered; kiṣe—by insects; kāte—biting; nirantara—always; asahya—unbearable; vedanā—pain; duḥkkhe—in unhappiness; jvalaye—burns; antara—without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

TEXT 47

gangāghote vrkṣa-tale rahe to' vasiyā
eka dina bale kichu prabhuke dekhiyā

SYNONYMS

gangā-ghāte—on the bank of the Ganges; vrkṣa-tale—underneath a tree; rahe—remains; ta’—certainly; vasiyā—sitting; eka dina—one day; bale—says; kichu—something; prabhuke—the Lord; dekhiyā—seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

TEXT 48

etam-gacchey amih bhaṣay maṇḍala
jñānīna, muī kṛṣṭa-bhāṣite hṛṣāhī vyākulu
grāma-sambandhe āmi tomāra mātula
bhāginā, mui kuśṭha-vyādhite haṅāchi vyākula

SYNONYMS

grāma-sambandhe—in a village relationship; āmi—I (am); tomāra—Your; mātula—maternal uncle; bhāginā—nephew; mui—I; kuśṭha-vyādhite—by the disease of leprosy; haṅāchi—have become; vyākula—too much afflicted.

TRANSLATION

“My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

TEXT 49

লোক সব উদ্ধারিতে তোমার অবস্থার ।
মুখ্য বড় দুঃখী, মোরে করহ উজ্জ্বর ॥ ৪৯ ॥

loka saba uddhārite tomāra avatāra
muṇi baḍa dukhī, more karaha uddhāra

SYNONYMS

loka—people; saba—all; uddhārite—to deliver; tomāra—Your; avatāra—incarnation; muṇi—I (am); baḍa—very much; dukhī—unhappy; more—unto me; karaha—please do; uddhāra—deliverance.

TRANSLATION

“As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy.”

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.
TEXT 50

एत शुनि महाप्रभुर हैल कृद्द दर | क्रोधेबले बले तारे तर्जन-बचन || ५० ||

ta shuni mahaprabhura hai-la kruddha mana krodhāveśe bale tāre tarjana-vacana

SYNONYMS

eta—thus; shuni—hearing; mahaprabhura—of Lord Śrī Caitanya Mahāprabhu; hai-la—there was; kruddha—angry; mana—mind; krodha-āveśe—out of intense anger; bale—says; tāre—unto him; tarjana—chastising; vacana—words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

TEXT 51

आरे पापी, हत्या-विषि, तोरे ना उद्धारियूँ | कोटि-जन्मा एই यदि कीड़ाय खाओयाईयूँ || ५१ ||

āre pāpi, bhakta-dveṣi, tore nā uddhārimu koṭi-janma ei mate kīḍāya khāoyāimu

SYNONYMS

āre—O; pāpi—you sinful person; bhakta-dveṣi—envious of devotees; tore—you; nā uddhārimu—I shall not deliver; koṭi-janma—for ten million births; ei mate—in this way; kīḍāya—by the germs; khāoyāimu—I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee
can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

TEXT 52

śrīvāse karāili tui bhavānī-pūjana
koṭi janma habe tora raurave patana

SYNONYMS

śrīvāse—unto Śrīvasa Ṭhākura; karāili—you have caused to do; tui—you; bhavānī-pūjana—worshiping the goddess Bhavānī; koṭi janma—for ten million births; habe—there will be; tora—your; raurave—in hell; patana—fall down.

TRANSLATION

“You have made Śrīvasa Ṭhākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this bhavānī-pūjā as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities as performed by so-called svāmīs and yogīs are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such bhavānī-pūjā for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In Bhagavad-gītā the Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: “I reward everyone according to his surrender unto Me.” (Bg. 4.11) Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating prasāda. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization,
Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion pāśaṇḍīs, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

TEXT 53

पाशाण्डी संहारिते मेरे एই अबतार ।
पाशाण्डी संहारिं तुस्कि करियु प्रचार ॥ ५३ ॥

pāśaṇḍī samhārite mora ei avatāra
pāśaṇḍī samhāri' bhakti karimu pracāra

SYNONYMS

pāśaṇḍī—demons, atheists; samhārite—to kill; mora—My; ei—this; avatāra—incarnation; pāśaṇḍī—atheist; samhāri’—killing; bhakti—devotional service; karimu—I shall do; pracāra—preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāśaṇḍīs] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya’s mission is the same as that of Lord Kṛṣṇa, as stated in Bhagavad-gītā:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhivyutthānam adharmasya
tadātmānam śpāmy aham

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtāṁ
dharma-saṁsthabhiṣpanārthāya
sambhavāmi yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7-8)

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.
Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all *avatāras*, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. *Māyāvāda-bhāṣya śunile haya sarva-nāśa*: simply by hearing the Māyāvāda interpretation of the *Śāstras*, one is doomed (Cc. Madhya 6.169).

**TEXT 54**

এত বলিয়া গেলা প্রভু করিতে গঙ্গাস্নান।

সেই পাপী দুঃখ ভোগে, না যায় পরান। ॥ ৫৪ ॥

*eta bali’ gelā prabhu karite gaṅgā-śnāna*

*sei pāpī duḥkha bhoge, nā yāya parāṇa*

**SYNONYMS**

*eta bali’*—saying this; *gelā*—went away; *prabhu*—the Lord; *karite*—to take; *gaṅgā-śnāna*—a bath in the Ganges; *sei*—that; *pāpī*—sinful man; *duḥkha*—pains; *bhoge*—suffers; *nā*—not; *yāya*—go away; *parāṇa*—the life.

**TRANSLATION**

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

**PURPORT**

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great *vaiṣṇava-aparādhī* is continuously suffering so much that it is difficult for him to move, and yet he does not die.

**TEXTS 55-56**

সন্ন্যাস করিয়া যবে প্রভু নীলাচলে গেলা।

তথা হৈতে যবে কুলিয়া গোমে আইলা। ॥ ৫৫ ॥

ভবে সেই পাপী প্রভুর লইল শরণ।

হিত উপদেশ কৈল হইয়া করল। ॥ ৫৬ ॥

*sannyāsa kariyā yabe prabhu nilāchale gelā*

tathā haite yabe kuliya grāme āilā
Srī Caitanya-caritāmṛta

Syntonyes

sannyāsa kariyā—after accepting the renounced order of life; yabe—when; prabhu—Lord Caitanya Mahāprabhu; nilācale—in Jagannātha Purī; gelā—went; tathā haite—from there; yabe—when; kuliyā—of the name Kuliyā; grāme—to the village; āilā—came back; yabe—at that time; sei—that; pārī—sinful man; prabhura—of the Lord; la-ila—took; saraṇa—shelter; hita—beneficial; upadeśa—advice; kaila—gave; ha-iyā—becoming; karuṇa—merciful.

Translation

When Srī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliyā, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

Purport

Srīla Bhaktisiddhānta Sarasvatī Thākura, in his Anubhāṣya, has given the following note in connection with the village Kuliyā. The village originally known as Kuliyā has developed into what is now the city of Navadvīpa. In various authorized books like Bhakti-ratnākara, Caitanya-carita-mahākāvya, Caitanya-candrodaya-nāṭaka and Caitanya-bhāgavata it is mentioned that the village Kuliyā is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as kuliāra gañja and a place called kuliāra dahā, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages named Kuliyā and Pāhādapura on the western side of the Ganges, both belonging to the jurisdiction of Bāhīradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Srī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliyā near Kāṅcaḍāpāḍā, but it is not the same Kuliyā mentioned here. It cannot be accepted as aparādhaka-bhañjanera pāta, or the place where the offense was excused, for that occurred in the above-mentioned Kuliyā on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

Texts 57-58

শ্রীযুগের পশ্চাৎ আচ্ছে অপরাধ।
ভবঃ যাহ, তেঁতো যদি করেন প্রাপ্ত। ৫৭।।
ভবে তের হবে এই পাপ-বিমোচন।
যদি পুনঃ এই নাহি কর আচরণ। ৫৮।।
"You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

**TEXT 59**

**SYNONYMS**

śrīvāsa pañḍitera—of Śrīvāsa Ṭhākura; sthāne—at the lotus feet; āche—there is; aparādha—offense; tathā—there; yāha—go; tenho—he; yadi—if; kareṇa—does; prasāda—blessings; tabe—then; tora—your; habe—there will be; ei—this; pāpa-vimocana—immunity from sinful reaction; yadi—if; punaḥ—again; aiche—such; nāhi kara—you do not commit; ācaraṇa—behavior.

**TRANSLATION**

Then the brahmāṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura’s mercy he was freed from all sinful reactions.

**TEXT 60**

"You are an owner of a palatial estate, but you have become a pauper!"
SYNONYMS

āra—another; eka—one; vipra—brāhmaṇa; āila—came; kīrtana—chanting of the Hare Kṛṣṇa mantra; dekhite—to see; dvāre—in the gateway; kapāṭa—the door (being closed); nā pāila—did not get; bhitare—inside; yāite—to go.

TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

TEXT 61

फिरी' गेल बिशु घरे मने दुःख गाए।
आर दिन प्रभुके कहे गंगा लाग गाए || ६१ ||

phiri' gela vipra ghare mane duḥkha pānā
āra dina prabhuke kahe goṅgaya lāga pānā

SYNONYMS

phiri' gela—went back; vipra—the brāhmaṇa; ghare—to his home; mane—within his mind; duḥkha—unhappiness; pānā—getting; āra dina—the next day; prabhuke—unto the Lord; kahe—says; gaṅgaya—on the bank of the Ganges; lāga—touch; pānā—getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

TEXT 62

शापिब बोमारे मुंग, पाँघाँजि मनोदुःख।
पैठि हिँडिया शापे एचघो दुःखुष || ६२ ||

śāpiba tomāre mūṇi, pānāchī mano-duḥkha
paitā chiṇḍiyā śāpe pracaṇḍa durmukha

SYNONYMS

śāpiba—I shall curse; tomāre—You; mūṇi—I; pānāchī—I have; manoh-duḥkha—mentally very much aggrieved; paitā—sacred thread; chiṇḍiyā—breaking; śāpe—cursing; pracaṇḍa—fiercely; durmukha—one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, “I shall now curse You, for Your behavior has greatly aggrieved me.”
TEXT 63

सांसर-सुख तोमारे हुईक विनाशः
शाप शुल्कः प्रभुर चित्ते हईल उल्लासः ॥ ६३ ॥

saṁsāra-sukha tomāra ha-uka vināśa
śāpa šuni' prabhura citte ha-ila ullāsa

SYNONYMS
saṁsāra-sukha—material happiness; tomāra—Your; ha-uka—may it become; vināśa—all vanquished; śāpa šuni'—hearing this curse; prabhura—of the Lord; citte—within His mind; ha-ila—there was; ullāsa—jubilation.

TRANSLATION
The brāhmaṇa cursed the Lord, “You shall be bereft of all material happiness!” When the Lord heard this, He felt great jubilation within Himself.

TEXT 64

प्रभुर शाप-वार्ता येइ शुल्कः प्रभावः
प्रभुर चित्ते तार हय परित्राणः ॥ ६४ ॥

prabhura śāpa-vārtā yei śune śraddhāvān
brahma-sāpa haite tāra haya paritrāṇa

SYNONYMS
prabhura—of the Lord; śāpa-vārtā—the incident of the curse; yei—anyone who; śune—hears; śraddhāvān—with affection; brahma-sāpa—cursing by a brāhmaṇa; haite—from; tāra—his; haya—becomes; paritrāṇa—deliverance.

TRANSLATION
Any faithful person who hears of this brāhmaṇa’s cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT
One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brāhmaṇas or anyone else. This incident is not mentioned in the Caitanya-bhāgavata.
TEXT 65

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śrī Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His mahā-prakāśa, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the Yoga-vāsiṣṭha-rāmāyaṇa, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

TEXT 66

ācārya-gosāñire prabhu kare guru-bhakti
tāhāte ācārya baďa haya du̱kha-mati
SYNONYMS

ācārya-gosāñire—unto Advaita Ācārya; prabhu—the Lord; kare—does; guru-bhakti—offering respects like a spiritual master; tāhāte—in that way; ācārya—Advaita Ācārya; baḍa—very much; haya—becomes; duḥkha-mati—aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

TEXT 67

bhaṅgī kari' jñāna-mārga karila vyākhyaṇa
krodhāveṣe prabhu tāre kaila avajñāna

SYNONYMS

bhaṅgī kari’—doing it in fun; jñāna-mārga—the path of philosophical speculation; kari’—did; vyākhyaṇa—explanation; krodhā-veṣe—in the mood of anger; prabhu—the Lord; tāre—to Him; kaila—did; avajñāna—disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

TEXT 68

tabe ācārya-gosāñira ānanda ha-ilā
lajjita ha-iyā prabhu prasāda karila

SYNONYMS

tabe—at that time; ācārya-gosāñira—of Advaita Ācārya; ānanda—pleasure; ha-ilā—aroused; lajjita—ashamed; ha-iyā—becoming; prabhu—the Lord; prasāda—benediction; karila—offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.
Advaita Ācārya was a disciple of Mādhavendra Purī, Īśvara Purī’s spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya’s Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu’s aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, “Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs.” Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

TEXT 69

murāri-gupta-mukhe śuni’ rāma-guṇa-grāma
lalāṭe likhila tānra ‘rāmadāsa’ nāma

SYNONYMS
murāri-gupta—of Murāri Gupta; mukhe—from the mouth; śuni’—hearing; rāma—of Lord Rāmacandra; guṇa-grāma—glories; lalāṭe—on the forehead; likhila—wrote; tānra—of Murāri Gupta; rāma-dāsa—the eternal servant of Lord Rāmacandra; nāma—the name.

TRANSLATION
Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra’s glories from his mouth, He immediately wrote on his forehead “rāmadāsa” [the eternal servant of Lord Rāmacandra].

TEXT 70

śrīdharera lauha-pātre kaila jala-pāna
samasta bhaktere dila iṣṭa vora-dāna
SYNONYMS

śrīdharera—of Śrīdhara; lauha-pātre—from the iron pot; kaila—did; jala-pāna—drinking of water; samasta—all; bhaktere—to the devotees; dila—gave; iṣṭa—desired; vara-dāna—benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass nāgarasa-ṣaṅkīrtana in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His saṅkīrtana party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as kīrtana-visrāma-sthāna, "the resting place of the kīrtana party."

TEXT 71

हरिदास ठाकुरेदरे करिल प्रसाद ।
आचार्य-स्थाने मात्रार खण्डाइल अपराधं ॥ ७१ ॥

haridāsa ṭhākurere karila prasāda
ācārya-sthāne mātāra khaṇḍāila aparādha

SYNONYMS

haridāsa ṭhākurere—unto Haridāsa Ṭhākura; karila—did; prasāda—benediction; ṣaṅkīrtana—party; mātāra—of Śacīmātā; khaṇḍāila—vanquished; aparādha—the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the mahā-prakāśa day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took sannyāsa, Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita
Ācārya’s lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya’s lotus feet, and thus her vaiṣṇava-aparādha was nullified.

TEXT 72

ভঙ্গরে প্রভু নাম-মহিমা কহিল । 
শুনি পড়তি ভাই কর্মোৎকীন কেল ॥ ৭২ ॥

bhakta-gaṅe prabhu nāma-mahimā kahila 
śuniā paḍuyā tāhān artha-vāda kaila

SYNONYMS

bhakta-gaṅe—unto the devotees; prabhu—the Lord; nāma-mahimā—glories of the holy name; kahila—explained; śuniā—hearing; paḍuyā—the students; tāhān—there; artha-vāda—interpretation; kaila—did.

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

TEXT 73

নামে স্তুতিবদ্ধ শুনি প্রভুর হৈল দুঃখ । 
সবারে নিষেধিল,—ইহার না দেখিন মুখ ॥ ৭৩ ॥

nāme stuti-vāda śuni' prabhura haila duḥkha 
sabāre niṣedhila,—ihāra nā dekhiha mukha

SYNONYMS

nāme—in the holy name of the Lord; stuti-vāda—exaggeration; śuni’—hearing; prabhura—of the Lord; haila—became; duḥkha—aggrieved; sabāre—unto everyone; niṣedhila—warned; ihāra—of him; nā—do not; dekhiha—see; mukha—face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the students’s face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord’s holy name, the Hare Kṛṣṇa mahā-mantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the sāstras to induce
people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vāda, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as nāma-aparādha, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a nāma-aparādha. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pāśāṇḍi, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

TEXT 74

sanskriyā kaila gāṅgā-snāna
bhaktira mahimā tāhāṅ karila vyākhyāna

SYNONYMS

sa-gañe—with His followers; sa-cele—without leaving the clothes; giyā—going; kaila—did; gāṅgā-snāna—bathing in the Ganges; bhaktira—of devotional service; mahimā—glories; tāhāṅ—there; karila—did; vyākhyāna—explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya, with His companions, took bath in the Ganges. There He explained the glories of devotional service.

TEXT 75

jñāna-karma-yoga-dharme nahe kṛṣṇa-bhakti-rasa

SYNONYMS

jñāna—the path of speculative knowledge; karma—fruitive activities; yoga—the process of controlling the senses; dharma—in the activities, in such an occupation;
nahe— is not; kṛṣṇa— Lord Kṛṣṇa; vaśa— pleased; kṛṣṇa— of Lord Kṛṣṇa; vaśa— for the pleasure; hetu— reason; eka— one; prema— love; bhakti— devotional service; rasa— such a mellow.

**TRANSLATION**

By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord’s satisfaction.

**TEXT 76**

न नाध्यति यां योगो न साध्यां धर्म उच्चवः।
न साध्यायुपक्ष्यांप्रेमा यथा भक्तिर्मौर्जितः। ७६।

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjīta

**SYNONYMS**

na— never; sādhayati— causes to remain satisfied; māṁ— Me; yogāḥ— 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; svādhyāyah— study of the Vedas; tapaḥ— austerities; tyāgaḥ— renunciation, acceptance of sannyāsa, or charity; yathā— as much as; bhaktiḥ— devotional service; mama— unto Me; ūrjitā— developed.

**TRANSLATION**

[The Supreme Personality of Godhead, Kṛṣṇa, said:] “My dear Uddhava, neither through aṣṭāṅga-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 practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.”

**PURPORT**

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Śrīmad-Bhāgavatam (11.14.20). Bhagavad-gitā also declares, bhaktiā māṁ abhirjānāti yāvān yaś cāsma tattvataḥ: “One can understand the Supreme Personality as He is only by devotional service.” (Bg. 18.55) If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice
or severe austerity and penance. Elsewhere in Bhagavad-gītā (12.5) the Lord confirms kleśo ‘dhikataras teṣām avyaktāsakta-cetasām: “For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome.” People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in Śrīmad-Bhāgavatam(1.2.11), brahma-paramātmeti bhagavān iti sabdyate. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

TEXT 77

भूरारिके कहे तुमि कृष्ण बश बैला ।
शुनिया भूरारि स्पोक कहिकै लागिल ॥ ७७ ॥

murārike kahe tumi kṛṣṇa vaṣa kailā
suniyā murāri śloka kahite lā-nilā

SYNONYMS

murārike—unto Murāri; kahe—says; tumi—you; kṛṣṇa—Lord Kṛṣṇa; vaṣa—satisfied; kailā—made; suniyā—hearing; murāri—of the name Murāri; śloka—verses; kahite—to speak; lā-nilā—began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, “You have satisfied Lord Kṛṣṇa.” Hearing this, Murāri Gupta quoted a verse from Śrīmad-Bhāgavatam:

TEXT 78

ब्रह्म-दरिद्र: पापीयान: क कृष्ण: प्रीतिकेतन: ।
गुरुस्तुतिरिष्ट्वा भास्वः बाध्यां परिरक्षित: ॥ ७८ ॥

kvāhān brahma-bandhur iti smāhān bāhubhyāṁ parirambhitaḥ

SYNONYMS

kvā—whereas; aham—l (am); daridrāḥ—very poor; pāpiyān—sinful; kva—whereas; kṛṣṇaḥ—the Supreme Personality of Godhead; śrī-niketanaḥ—the reservoir of the goddess of fortune; brahma-bandhur—a caste brāhmaṇa without brahminical qualifications; iti—thus; smā—certainly; aham—l (am); bāhubhyāṁ—by the arms; parirambnītaḥ—embraced.

TRANSLATION

“Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the
goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have
embraced me with Your arms."

PURPORT
This is a verse from Śrīmad-Bhāgavatam (10.81.16) spoken by Sudāmā Vipra in
the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from Śrīmad-
Bhāgavatam clearly indicate that although Kṛṣṇa is so great that it is not possible
for anyone to satisfy Him, He exhibits His greatness by being personally satisfied
even with one who is disqualified from so many angles of vision. Sudāmā Vipra was
born in a family of brahmanas, and he was a learned scholar and a class friend of
Kṛṣṇa's, yet he considered himself unfit to be strictly called a brahma. He called
himself a brahma-bandhu, meaning "one born in a brahma family but not
brahminically qualified." Because of His great respect for brahmanas, however,
Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular brahma but a
brahma-bandhu, or friend of a brahma family. Murāri Gupta could not be called
even a brahma-bandhu because he was born of a vaidya family and according to the
social structure was therefore considered a śūdra. But Kṛṣṇa bestowed special mercy
upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī
Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's
elaborate discussion of this subject is that no qualification in this material world
can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes
successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot
even call themselves brahma-bandhus. Therefore our only means for satisfying Kṛṣṇa
is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' el deśa

"Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My
order, become a spiritual master and deliver the people of this country." (Cc. Madhya
7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to
the people of the world about Bhagavad-gītā As It Is. This will make us qualified to
satisfy the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 79

एको-दिन प्रभु सब भक्तगण लण्डः
संकीर्तन करि' बैले भ्रमयुक्त हणः॥ ७९॥

eka-dina prabhu saba bhakta-gaṇa lañā
saṅkīrtana kari' vaise śrama-yuktahañā
SYNONYMS

eka-dina—one day; prabhu—the Lord; saba—all; bhakta-gaṇa—devotees; laṅā—taking into company; saṅkīrtana—chanting the Hare Kṛṣṇa mantra; kari’—doing so; vaise—sat; śrama-yukta—feeling fatigued; haṅā—thus being.

TRANSLATION

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

TEXT 80

एक अक्षरीय ग्रंथ अन्देश प्रेषित | तंकुचन जग्लि रूक्ष बाढ़िठो लागिल || ८० ||

eka āmra-bīja prabhu aṅgane ropila
tat-kṣaṇe janmila vṛkṣa bāḍite lāgila

SYNONYMS

eka—one; āmra-bīja—seed of a mango; prabhu—the Lord; aṅgane—in the yard; ropila—sowed; tat-kṣaṇe—immediately; janmila—fructified; vṛkṣa—a tree; bāḍite—to grow; lāgila—began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

TEXT 81

देखिते देखिते बुरुक हैल फलित | पाकिल अनेक फल, सबेक सिमित || ८१ ||

dekhite dekhite vṛkṣa ha-ila phalita
pākila aneka phala, sabei vismita

SYNONYMS

dekhite dekhite—as people were seeing; vṛkṣa—the tree; ha-ila—became; phalita—fully grown with fruits; pākila—ripened; aneka—many; phala—fruits; sabei—every one of them; vismita—struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.
TEXT 82
śata dui phala prabhu śīghra pāḍāila
prakṣālana kari’ kṛṣṇe bhoga lāgāila

SYNONYMS
śata—hundred; dui—two; phala—fruits; prabhu—the Lord; śīghra—very soon; pāḍāila—caused to be picked up; prakṣālana—washing; kari’—doing; kṛṣṇe—to Lord Kṛṣṇa; bhoga—offering; lāgāila—made it so.

TRANSLATION
The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

TEXT 83
rakta-pīta-varṇa,—nāhi aśṭhi-valka
eka janera peṭa bhare khāile eka phala

SYNONYMS
rakta-pīta-varṇa—the mangos were red and yellow in color; nāhi—there was none; aśṭhi—seed; Valka—or skin; eka—one; janera—man’s; peṭa—belly; bhare—filled up; khāile—if he would eat; eka—one; phala—fruit.

TRANSLATION
The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man’s belly.

PURPORT
In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

TEXT 84
śreṣṭhī | sambhūt hāla | sātīr māndan |
svākhe khāowāl āgge kariyā | bhūjan |

SYNONYMS
śreṣṭhī—best; sambhūt—generated; hāla—mango; sātīr—nut; māndan—nutshell; svākhe—immediately; khāowāl—ate; āgge—to; kariyā—to; bhūjan—made so.

TRANSLATION

PURPORT

TEXT 84
śreṣṭhī | sambhūt hāla | sātīr māndan |
svākhe khāowāl āgge kariyā | bhūjan |

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SYNONYMS
śreṣṭhī—best; sambhūt—generated; hāla—mango; sātīr—nut; māndan—nutshell; svākhe—immediately; khāowāl—ate; āgge—to; kariyā—to; bhūjan—made so.
Pastimes of the Lord in His Youth

**SYNONYMS**

dekhiyā—seeing this; santuṣṭa—satisfied; hailā—became; śacīra—of mother Śacī; nandana—son; sabāke—everyone; khāoyāla—made to eat; āge—in the beginning; kariyā—doing; bhakṣaṇa—eating Himself.

**TRANSLATION**

Seeing the quality of the mangos, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

**TEXT 85**

अष्ठि-बन्ध नाहि, —अन्न—रसंय |
एक फल खाइले रसे उदर पूरय | ८५ |

aṣṭhi—seed; valkala—skin; nāhi—there is none; amṛta—nectar; rasamaya—full of juice; eka—one; phala—fruit; khāile—if one eats; rase—with the juice; udara—belly; pūraya—fulfilled.

**TRANSLATION**

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

**TEXT 86**

एि-मता प्रतिदिन फले बार मास |
बैश्नाभ खाइये फल, —प्रभूर उल्लास | ८६ |

ei-mata pratidina phale bāra māsa vaisnava khāyena phala,—prabhura ullāsa

**SYNONYMS**

ei-mata—in this way; pratidina—every day; phale—fruit grew; bāra—twelve; māsa—months; vaisnava—the Vaiṣṇavas; khāyena—eat; phala—the fruits; prabhura—the Lord's; ullāsa—satisfaction.
TRANSLATION
In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiśānavas used to eat them, to the Lord’s great satisfaction.

TEXT 87
एि सब लीला करे चौह निम्न ।
अन्य लोक नाही जाने विना। भक्तगण॥ ८७ ॥
ei saba līlā kare śacīra nandana
anya loka nāhi jāne vinā bhakta-gaṇa

SYNONYMS
ei saba—all these; līlā—pastimes; kare—performed; śacīra—of mother Śacī; nandana—son; anya loka—other people; nāhi—do not; jāne—know; vinā—except; bhakta-gaṇa—the devotees.

TRANSLATION
These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

PURPORT
Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-gaṭṭa or Āmra-gaṭṭā.

TEXT 88
एि मंत्र बार-मास कीर्तन-अवसाने ।
आंकार महोत्सव प्रभु करे दिने दिने ॥ ८८ ॥
ei mata bāra-māsa kīrtana-avasāne
āmra-mahotsava prabhu kare dine dine

SYNONYMS
ei mata—in this way; bāra-māsa—for twelve months; kīrtana—chanting of the Hare Kṛṣṇa mantra; avasāne—at the end; āmra-mahotsava—festival of eating mangos; prabhu—the Lord; kare—performs; dine dine—every day.

TRANSLATION
In this way the Lord performed sankīrtana every day, and at the end of sankīrtana there was a mango-eating festival every day for twelve months.
PURPORT

On principle, Lord Caitanya Mahaprabhu would distribute *prasāda* at the end of *kīrtana* performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some *prasāda* to the audience after performing *kīrtana*.

TEXT 89

**SYNONYMS**

- *kīrtana*-sahkīrtana;
- *karite*-performing;
- *prabhu*-the Lord;
- *āila*-there was;
- *megha-gaṇa*-bunches of clouds;
- *āpana-icchāya*-by self-will;
- *kaila*-made;
- *megha*-of the clouds;
- *nivāraṇa*-stopping.

**TRANSLATION**

Once while Caitanya Mahaprabhu was performing *kīrtana*, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

**PURPORT**

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing *sahkīrtana* a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as *meghera cara*. Since the course of the Ganges has now changed, the village of the name Belapukhuriya, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the *meghera cara*. The *Madhya-khaṇḍa* of the *Caitanya-maṅgala* also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His *karatālas* in His hands and personally began chanting the Hare Kṛṣṇa mantra, looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

TEXT 90

**SYNONYMS**

- *ektina*-pañcu śrīvāsaśāre ājñya dīl;
- *bṛhad-saṁśrānaṁ*-pañcu, śrūnitaṁ maṇi śail || 90 ||
eka-dina prabhu śrīvāsere ājñā dila
'bṛhat sahasra-nāma' paḍa, sunite mana haila

SYNONYMS
eka-dina—one day; prabhu—the Lord; śrīvāsa ununto Śrīvāsa Ṭhākura; ājñā—order; dila—gave; bṛhat—great; sahasra-nāma—one thousand names; paḍa—read; sunite—to hear; mana—mind; haila—wanted.

TRANSLATION
One day the Lord ordered Śrīvāsa Ṭhākura to read the Brhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

TEXT 91

paḍite āilā stave nṛsiṁhēra nāma
śuniyā āviṣṭa hailā prabhu gauradhāma

SYNONYMS
paḍite—while reading; āilā—came; stave—in the prayer; nṛsiṁhēra—of Lord Nṛsiṁha; nāma—the holy name; śuniyā—hearing; āviṣṭa—absorbed; hailā—became; prabhu—Lord; gaura-dhāma—Śrī Caitanya Mahāprabhu.

TRANSLATION
As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

PURPORT
The Caitanya-maṅgala, Madhya-khaṇḍa, describes this incident as follows. Śrīvāsa Paṇḍita was performing the śrāddha ceremony of his father, and, as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, “We do not know what kind of offense we have now committed!” But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.
TEXT 92

नरसिंह-आवेशे प्रज्ञ हाते गडा लङ।
पांडवी मारिते भयं नगरे धाइ।

Nrsimha-oveše prabhu hāte gadā laṅa
pāśaṇḍi mārite yāya nagare dhāiyā

SYNONYMS

नरसिंह-आवेशे—in the ecstatic mood of Lord Nṛsīṁha; prabhu—the Lord; ḫāte—in His hand; gadā—club; laṅa—taking; pāśaṇḍi—the atheists; mārite—to kill; yāya—goes; nagare—in the city; dhāiyā—running.

TRANSLATION

In the mood of Lord Nṛsīṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

TEXT 93

नरसिंह-आवेशे देखि महातेजोमय।
पघ हांडी भागै लोक पाहेड बढ़ जै।

Nṛsinha-oveša dekhi mahā-tejomaya
patha chādi bhāge loka pānā baḍa bhaya

SYNONYMS

नरसिंह-आवेशे—the ecstasy of Lord Nṛsīṁhadeva; dekhi—seeing; mahā-tejomaya—very fierce; patha chādi—giving up the road; bhāge—run away; loka—all people; pānā—getting; baḍa—very much; bhaya—afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsīṁha, people ran from the street and fled here and there, afraid of His anger.

TEXT 94

लोक-भये देखि अक्षुर बाष्य चाइ।
श्रीवास-गृहेते गिया गदा केलाई।

loka-bhaya dekhi prabhura bāhya ha-ila
śrīvāsa-gṛhete giyā gadā phelāila
SYNONYMS

loka-bhayo—the fearful people; dekhi’—seeing this; prabhura—of the Lord; bāhya—external sense; ha-ila—appeared; śrīvāsa-grhete—in the house of Śrīvāsa Paṇḍita; giyā—going there; gadā—the club; phelāila—threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Thākura and threw away the club.

TEXT 95

śrīvāsa kahena prabhu kariyā viśāda
loka bhaya pāya,—mora haya aparādha

SYNONYMS

śrīvāse—unto Śrīvāsa Thākura; kahena—says; prabhu—the Lord; kariyā—becoming; viśāda—morose; loka—people; bhaya pāya—become afraid; mora—My; haya—there is; aparādha—offense.

TRANSLATION

The Lord became morose and said to Śrīvāsa Thākura, “When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense.”

TEXT 96

śrīvāsa balena,—ye tomāra nāma laya
tāra koṭi aparādha saba haya kṣaya

SYNONYMS

śrīvāsa balena—Śrīvāsa Paṇḍita said; ye—anyone who; tomāra—Your; nāma—holy name; laya—takes; tāra—his; koṭi—ten million; aparādha—offenses; saba—all; haya—become; kṣaya—vanquished.

TRANSLATION

Śrīvāsa Thākura replied, “Anyone who takes Your holy name vanquishes ten million of his offenses immediately.”
TEXT 97

अपराध नाही, कैले लोके निष्ठार ।
बे तोमां' सेखिल, तार छूटल संसार ॥ ९७ ॥

aparâdha nāhi, kaile lokera nistāra
ye tomā' dekhila, tāra chuṭila saṁsāra

SYNONYMS

aparâdha—offense; nāhi—did not; kaile—committed; lokera—of the people; nistāra—liberation; ye—anyone who; tomā'—You; dekhila—saw; tāra—his; chuṭila—became free; saṁsāra—material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsinhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

TEXT 98

एत बलि' श्रीवास करिल सेवन ।
त्तूह छङा श्रुत आइला आपन-भवन ॥ ९८ ॥

eta bali' śrīvāsa karila sevana
tuṣṭa haṇā prabhu āilā āpana-bhavana

SYNONYMS

eta bali'—saying this; śrīvāsa—Srīvāsa Thākura; karila—did; sevana—worship; tuṣṭa—satisfied; haṇā—becoming; prabhu—the Lord; āilā—came back; āpana-bhavana—in His own home.

TRANSLATION

After saying this, Śrīvāsa Thākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

TEXT 99

आर दिन शिवभक्त शिरमण गया ।
प्रभुर अग्ने नाचे, भयरु बाजाय ॥ ९९ ॥

āra dina śiva-bhakta śiva-guṇa gāya
prabhura aṅγane nāce, ḍamaru bājāya
SYNONYMS
āra dīna—another day; śiva-bhakta—a devotee of Lord Śiva; śiva-guṇa—the qualities of Lord Śiva; gāya—chants; prabhura—of Lord Caitanya; angane—in the courtyard; nāce—dances; dāmaru—a kind of musical instrument; bājāya—plays on it.

TRANSLATION
On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his dāmaru [a musical instrument].

TEXT 100

महेश-आवेश हैल। महेश-आवेश हैल।
तार बहुकाल नृत्य कैल कहुँतें॥ १००॥

maheśa-āvesa hailā sacīra nandana
tāra skandhe caḍī nṛtya kaila bahu-kṣaṇa

SYNONYMS
maheśa-āvesa—in the mood of Lord Śiva; hailā—became; sacīra—of mother Śacī; nandana—son; tāra skandhe—on his shoulder; caḍī—getting on; nṛtya—dance; kaila—did; bahu-kṣaṇa—for a long time.

TRANSLATION
Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT
Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of acintya-bhedābheda-tattva, Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in Bhagavad-gītā (9.4). Amitsthāni sarva-bhūtāni na cāhāṁ teṣv avasthitaḥ: everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva he is worshiping Lord Caitanya. That would be a mistake.

TEXT 101

अर दिन एक ग्वलक्क आईला मापिते।
ग्रंथर मृत्य देखि मृत्या मापिल करिते॥ १०१॥
āra dina eka bhikṣuka āilā māgite
prabhura nṛtya dekhi nṛtya lāgila karite

SYNONYMS
āra—another; dina—day; eka—one; bhikṣuka—beggar; āilā—came; māgite—to beg; prabhura—of the Lord; nṛtya—dancing; dekhi—seeing; nṛtya—dancing; lāgila—began; karite—to perform.

TRANSLATION
On another day a mendicant came to beg alms from the Lord’s house, but when he saw the Lord dancing, he also began to dance.

TEXT 102
prabhur saṅge nṛtya kare parama ullāse
prabhu tāre prema dīlā, prema-raše bhāse

SYNONYMS
prabhur saṅge—along with the Lord; nṛtya kare—was dancing; parama—very much; ullāse—in satisfaction; prabhu—the Lord; tāre—him; prema—love of Godhead; dīlā—delivered; prema-raše—in the mellow of love of God; bhāse—began to float.

TRANSLATION
He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellowness of love of Godhead.

TEXT 103
āra dine jyotiṣa sarva-jīna eka āila
tāhāre sammāna kari’ prabhu praśna kaila

SYNONYMS
āra dine—some other day; jyotiṣa—an astrologer; sarva-jīna—who knows everything; eka—one; āila—came there; tāhāre—unto him; sammāna kari’—giving all honor; prabhu—the Lord; praśna—question; kaila—put.
TRANSLATION

On another day an astrologer came who was supposed to know everything—past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such brāhmaṇas went from door to door to distribute their knowledge. A brāhmaṇa would first go to a householder’s home to give information about the functions to be performed on a particular tithi, or date, but if there were sickness in the family, the family members would consult the brāhmaṇa as a physician, and the brāhmaṇa would give instruction and some medicine. Often, since the brāhmaṇas were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the brāhmaṇa appeared at Lord Caitanya’s house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified brāhmaṇa who knew the astrological science perfectly. Although brāhmaṇas would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such brāhmaṇas would visit householders like humble beggars, and people would derive great benefit from the mercy of such brāhmaṇas. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the brāhmaṇas, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect brāhmaṇas. If they are actually trained as perfect brāhmaṇas, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified brāhmaṇas. Therefore Bhagavad-gītā (4.13) gives special stress to the division of society (cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaṁ). Unfortunately some people are now claiming to be brāhmaṇas simply by birthright, with no qualifications. Therefore the entire society is in chaos.

TEXT 104

ke āchilun āmi pūrva-janme kaha gaṇi’

gaṇite lāgilā sarva-jña prabhu-vākya sunī’

SYNONYMS

ke āchilun āmi—who I was; pūrva-janme—in My previous birth; kaha—please say; gaṇi’—by your astrological calculation; gaṇite—to calculate; lāgilā—began; sarva-jña—
a man who knows past, present and future; _prabhu-vākya_-_the words of Lord Caitanya; _suni' _—hearing.

**TRANSLATION**

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

**PURPORT**

Through astrology one can know past, present and future. Modern western astronomers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu’s order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one’s past life through astrology. A still existing treatise called the _Bṛgϕu-saṁhitā_ describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The _bṛhmaṇaṇa_ who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The _bṛhmaṇaṇa_ would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the _bṛhmaṇaṇa_. In a perfect human society, perfect knowledge in any science—medical, astrological, ecclesiastical and so on—is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

**TEXT 105**

_गोपि ध्याने देखे सर्वज्ञ, महाज्योतिर्मयाः।_
_अनंत बैकुण्ठ-ब्रक्ष्याः सबार अश्रयः॥ १०५॥_

_গোপি' ধ্যানে দেখে সর্বজ্ঞ,—মহাজ্যোতির্ময়।_
_অনন্ত বৈকুণ্ঠ-ব্রক্ষ্য—সবার আশ্রয়॥ ১০৫॥_

gsopi' dhyāne dekhe sarva-jña,—mahā-jyotirmaya_
ananta vaikuṇṭha-brahmāṇḍa—sabāra āśraya

**SYNONYMS**

_गोपि'—by calculation; dhyāne—by meditation; dekhe—sees; sarva-jña—knower of everything; mahā-jyotirmaya—highly effulgent body; ananta—unlimited; vaikuṇṭha—spiritual world; brahmāṇḍa—planets; sabāra—of all of them; āśraya—shelter._

**TRANSLATION**

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.
PURPORT

Here we get some information of the Vaikuntha world or spiritual world. Vaikuntha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in Bhagavad-gītā:

\[
\text{paras tasmāt tu bhāvo 'nyo 'vyaktā 'vyaktāt sanātanaḥ yah sa sarvesu bhūteṣu naśyatsu na vinaśyati}
\]

"Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." (Bg. 8.20)

As there are many planets within the material world, there are many millions of planets, called Vaikunthalokas, in the spiritual world. All these Vaikunthalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the Brahma-saṁhitā (yasya prabhā prabhavato jagadānḍa-kojī), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

TEXT 106

परमेत्व, परात्रे, परम-इत्वर।
देखि प्रशूर मूर्ति सर्वजा हैल कृतर। १०६॥

\[
\text{parama-tattva, para-brahma, parama-īśvara}
\text{dekhī' prabhura mūrti sarva-jīna ha-ila phānhphara}
\]

SYNONYMS

parama-tattva—the Supreme Truth; para-brahma—the Supreme Brahman; parama-īśvara—the Supreme Lord; dekhī’—seeing; prabhura—of the Lord; mūrti—form; sarva-jīna—the all-knowing astrologer; ha-ila—became; phānhphara—confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the
beginning of all things. As confirmed in Bhagavad-gītā (10.8), mattaḥ sarvam pravartate: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

TEXT 107

बलिते ना पारे किछु, बोल नही।
प्रभु पुनः प्रश्न किल, कहिते लागिल। ॥ १०७ ॥

balite nā pāre kichu, mauna ha-ila
probhu punah praśna kaila, kahite lāgila

SYNONYMS

balite—to say; nā pāre—is not able; kichu—anything; mauna—silent; ha-ila—became; probhu—the Lord; punah—again; praśna—question; kaila—put; kahite—to speak; lāgila—began.

TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

TEXT 108

पुर्वज्ञेय छिल। तुमि जगत-अश्रय।
परिपूर्ण भगवान्—सर्वोपलोके ॥ १०८ ॥

pūrva-janme chilā tumī jagat-āśraya
paripūrṇa bhagavān—sarva-aśvaramaya

SYNONYMS

pūrva-janme—in the previous birth; chilā—were; tumī—You; jagat—universe; āśraya—shelter; paripūrṇa—with full potencies; bhagavān—the Supreme Personality of Godhead; sarva-aśvaramaya—full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences."
TEXT 109

pūrve yaiche chilā tumī ebeha se-rūpa
durvijñeya nityānanda—tōmāra svarūpa

SYNONYMS

pūrve—in the past; yaiche—as much as; chilā—You were; tumī—You; ebe ha—now also; se-rūpa—the same thing; durvijñeya—inconceivable; nityānanda—eternal happiness; tōmāra—Your; svarūpa—identity.

TRANSLATION

“You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness.”

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the sāstras. It is not that anyone and everyone can become God without proof from sāstras.

TEXT 110

prabhu hāsi’ kailā,—tumī kichu nā jānilā
pūrve āmi āchilāh jātite goyālā

SYNONYMS

prabhu—the Lord; hāsi’—smiling; kailā—said; tumī—you; kichu—anything; nā—not; jānilā—know; pūrve—in the past; āmi—I; āchilāh—was; jātite—by caste; goyālā—cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. “My dear sir,” He said, “I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

TEXT 111

gopa-gūḍe aśa chilā, gātīr rākṣāl

sai pūrchā helaṅe ēve hṛṣīkeśa-gāmāl
gopa-qrhe janma chila, gabhira rakhalal
sei puÂ¥ye hailan ebe brÂhmaÂµa-chÂ©yÂµa

SYNONYMS

gopa-qrhe—in the house of a cowherd; janma—birth; chila—there was; gabhira—of the cows; rakhalal—protector; sei puÂ¥ye—by those pious activities; hailan—became; ebe—now; brÂhmaÂµa—of a brÂhmaÂµa; chÂ©yÂµa—son.

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brÂhmaÂµa."

PURPORT

The words of Lord Caitanya Mahaprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahaprabhu confirms that they are so pious that in their next lives they are going to be brÂhmaÂµas. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

TEXT 112

sarva-qrha kahe ame tahâ dhyâne dekhilân
tahâte aÂ©svarya dekhi' phaÂ©phara ha-ilâh

SYNONYMS

sarva-qrha—the all-knowing astrologer; kahe—says; ame—I; tahâ—that; dhyâne—in meditation; dekhilân—saw; tahâte—there; aÂ©svarya—opulence; dekhi’—by seeing; phaÂ©phara—confused; ha-ilâh—became.

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused."
PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

TEXT 113

sei-rūpe ei-rūpe dekhi ekākāra
kabhu bheda dekhi, ei māyāya tomāra

SYNONYMS

sei-rūpe—in that form; ei-rūpe—in this form; dekhi—I see; eka-ākāra—one form; kabhu—sometimes; bheda—difference; dekhi—I see; ei—this; māyāya tomāra—Your māyā.

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT

Śrī-Kṛṣṇa-caitanya rādhā-Kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

TEXT 114

ye hao, se hao tumī, tomāke namaskāra
prabhu tāre prema diyā kaila puraskāra

SYNONYMS

ye hao—whatever You are; se hao tumī—whatever You may be; tomāke—unto You; namaskāra—my obeisances; prabhu—the Lord; tāre—unto him; prema—love of Godhead; diya—delivered; kaila—did; puraskāra—honor.
TRANSLATION

The all-knowing astrologer concluded: “Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!” By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya’s meeting the all-knowing astrologer is not mentioned in the Caitanya-bhāgavata, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the Caitanya-bhāgavata did not mention he has especially mentioned in Caitanya-caritāmṛta.

TEXT 115

एक दिन प्रभु विश्वामतपे वसिया।
‘मधु आना’, ‘मधु आना’ बलेन डाकिया।

SYNONYMS

eka dina—one day; prabhu—the Lord; viṣṇu-mańḍape—in the corridor of a Viṣṇu temple; vasiyā—sitting; madhu āṇa—bring honey; madhu āṇa—bring honey; balena—says; ṛākiyā—calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, “Bring some honey! Bring some honey!”

TEXT 116

नित्यानन्द-गोसाइनी प्रभुर आनेश जानिल।
गांगाजल-पात्र आनि’ सम्बुधे धरिल।

SYNONYMS

nityānanda-gosānī—Lord Nityānanda Prabhu; prabhura—of the Lord; āveśa—ecstasy; jānī—could understand; gāṅga-jala—Ganges water; pātra—pot; āni’—bringing; sammukhe—in front; dharila—placed it.

TRANSLATION

Nityānanda Prabhu Gosānī, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.
TEXT 117

jala pāna kariyā nāce haṁā vihvala
yamunākarṣaṇa-īllā dekhaye sakala

SYNONYMS

jala—water; pāna kariyā—after drinking; nāce—dances; haṁā—becoming; vihvala—ecstatic; yamunā-ākarṣaṇa—attracting the River Yamuna; īllā—pastimes; dekhaye—sees; sakala—everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the River Yamuna.

PURPORT

Yamunākarṣaṇa-īllā is the pastime of attracting Yamuna. One day, Śrī Baladeva wanted the Yamuna River to come before Him, and when the River Yamuna refused, He took His plow, wanting to dig a canal so that Yamuna would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the yamunākarṣaṇa-īllā. In this īllā, Baladeva was accompanied by His girl friends. After drinking a honey beverage called Vārūṇī, He wanted to jump in the Yamuna and swim with the girls. It is stated in Śrīmad-Bhāgavatam (10.65.25-30,33) that Lord Baladeva asked Yamuna to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamuna, however, very much afraid of Lord Balarama’s anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the yamunākarṣaṇa-īllā. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

vahasi vapuṣṭi viśade vasanaṁ jaladābham
halahati-bhṛti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare

TEXT 118

vahasi vapuṣṭi viśade vasanaṁ jaladābham
halahati-bhṛti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare
mada-matta-gati baladeva-anukāra
ācārya sekhara tāhre dekhe rāmākāra

SYNONYMS

mada-matta—being intoxicated by drinking Vāruṇi; gati—movement; baladeva—Lord Baladeva; anukāra—imitating; ācārya—Advaita Ācārya; sekhara—at the head; tāhre—Him; dekhe—sees; rāma-ākāra—in the form of Balarāma.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya sekhara], saw Him in the form of Balarāma.

TEXT 119

vanamāli ācārya dekhe sonāra lāṅgala
sabe mili' nṛtya kare āveśe vihvala

SYNONYMS

vanamāli ācārya—of the name Vanamāli Ācārya; dekhe—sees; sonāra—made of gold; lāṅgala—plow; sabe—all; mili'—meeting together; nṛtya—dance; kare—perform; āveśe—in ecstasy; vihvala—overwhelmed.

TRANSLATION

Vanamāli Ācārya saw a golden plow in the hand of Balarama, and the devotees all assembled together and danced, overwhelmed by ecstasy.

TEXT 120

ei-mata nṛtya ha-ila cări prahara
sandhyāya gāṅgā-snāna kari' sabe gelā ghara

SYNONYMS

ei-mata—in this way; nṛtya—dancing; ha-ila—was performed; cări—four; prahara—a period of time lasting three hours; sandhyāya—in the evening; gāṅgā-snāna—taking bath in the Ganges; kari'—finishing; sabe—all; gelā—returned; ghara—home.
TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

**TEXT 121**

नगरियां लोकने प्रभु कहे मेघा आज्ञा दिला।
घरे घरे सांकीर्तन करिला लागिला॥ १२१॥

_nagariyā loke prabhu yabe ājñā dilā_
_ghare ghare saṅkīrtana karite lāgilā_

SYNONYMS

_nagariyā—citizens; loke—all the people; prabhu—the Lord; yabe—when; ājñā—order; dilā—gave; ghare ghare—in each and every home; saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; karite—to perform; lāgilā—began._

**TRANSLATION**

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

**TEXT 122**

‘हरये नमः क्रṣṇा यादवाया नमः।
गोपाल गोविन्द राम श्रीमद्भुजन।’ ॥ १२२॥

‘haraye namaḥ, kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana’

SYNONYMS

_haraye namaḥ—I offer my respectful obeisances to Lord Hari; kṛṣṇa—O Kṛṣṇa; yādavāya—unto the descendant of the Yadu dynasty; namaḥ—all obeisances; gopāla—of the name Gopāla; govinda—of the name Govinda; rāma—of the name Rāma; śrī-madhusūdana—of the name Śrī Madhusūdana._

**TRANSLATION**

[All the devotees sang this popular song along with the Hare Kṛṣṇa maha-mantra.]

“Haraye namaḥ, kṛṣṇa yādavāya namaḥ/ gopāla govinda rāma śrī-madhusūdana.”
TEXT 123

মৃদঞ্জ-রসকর্তার সংকীর্ণ-মহাধ্঵নি।
‘হরি’ ‘হরি’-ধ্বনি বিনা অন্য মাহি শুনি || ১২৩ ||


mṛdaṅga-karatāla saṅkīrtana-mahādhvani
‘hari’ ‘hari’—dhvani vinā anya nāhi śuni

SYNONYMS

mṛdaṅga—drum; karatāla—hand bells; saṅkīrtana—chanting of the holy name of the Lord; mahā-dhvani—great vibration; hari—the Lord; hari—the Lord; dhvani—sound; vinā—except; anya—another; nāhi—not; śuni—one can hear.

TRANSLATION

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any other sound than the words “Hari! Hari!” and the beating of the mṛdaṅga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa mahā-mantra, with the addition of haraye namaḥ, kṛṣṇa yādavāya namaḥ, for this song was a favorite of Śrī Caitanya Mahāprabhu. But all such saṅkīrtana must be preceded by the chanting of the holy names of the five tattvos—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gādādhara śrīvāsādi-gaurā-bhaktā-vrnda. We are already accustomed to chant these two mantras—śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gādādhara śrīvāsādi-gaurā-bhaktā-vrnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines—namely, haraye namaḥ, kṛṣṇa yādavāya namaḥ/gopāla govinda rāma śrī- madhusūdana—should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any other vibration than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

TEXT 124

সুনিয়া যে ক্রুঢ় তৈল সকল যবন ।
কাজী-পাশে আমি' সবে তৈল নিবেম || ১২৪ ||

śuniyā ye kruddha haila sakala yavana
kājī-pāše āsi' sabe kaila nivedana
SYNONYMS

śuniyā—by hearing; ye—that; kruddha—angry; haila—became; sakala—all; yavana—Mohammedans; kājī-pāše—in the court of the Kazi, or magistrate; āsi’—coming; sabe—all; kaila—made; nivedana—petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Mohammedans, greatly angry, submitted a complaint to the Kazi.

PURPORT

The phaujadāra, or city magistrate, was called the kājī (Kazi). The jamidāras (Zamindars), or landholders (maṇḍālerās), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirajuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a campaka tree and is known as Chand Kazi’s samādhi.

TEXT 125

क्रोधे संध्याकाले काजी एक घरे आईल ।
युद्ध भगिन्या लोके कहिते लागिल ॥ १२५ ॥

krodhe sandhyā-kāle kājī eka ghare āila
mṛdaṅga bhāṅgiyā loke kahite lāgila

SYNONYMS

krodhe—in anger; sandhyā-kāle—in the evening; kājī—the Chand Kazi; eka ghare—in one home; āila—came; mṛdaṅga—drum; bhāṅgiyā—breaking; loke—unto the people; kahite—to speak; lāgila—began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke as follows.
"Pastimes of the Lord in His Youth"

**SYNONYMS**

*eta-kāla*—so long; *keha*—anyone; *nāhi*—not; *kaila*—performed; *hinduyāni*—regulative principles of the Hindus; *ebe*—now; *ye*—that; *udyama*—endeavor; *cālāo*—you propagate; *kāra*—whose; *bala*—strength; *jāni*’—I want to know.

**TRANSLATION**

“For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?

**PURPORT**

It appears that from the aggression of Vaktiyāra Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa mahā-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

**TEXT 127**

*keha kīrtana nā kariha sakala nagare\no ji āmi kṣamā kari’ yāitechoṅ ghare*

**SYNONYMS**

*keha*—anyone; *kīrtana*—chanting of the Hare Kṛṣṇa mahā-mantra; *nā*—do not; *kariha*—perform; *sakala nagare*—in the whole town; *āji*—today; *āmi*—I; *kṣamā kari’*—excusing; *yāitechoṅ*—am returning; *ghare*—home.
TRANSLATION

“No one should perform śaṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping śaṅkīrtana in the streets of the world’s great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our śaṅkīrtana movement is really authorized, for if śaṅkīrtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the śaṅkīrtana movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the śaṅkīrtana movement we are executing all over the world, and this proves that our śaṅkīrtana movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 128

āra yadi kīrtana karite lāga pāimu
sarvasva daṇḍiyā tāra jāti ye la-imu

SYNONYMS

āra—again; yadi—if; kīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; karite—to do; lāga—contact; pāimu—I shall take; sarva-sva—all possessions; daṇḍiyā—chastising; tāra—his; jāti—caste; ye—that; la-imu—I shall take.

TRANSLATION

“The next time I see someone performing such saṅkīrtana, certainly I shall chastise him by not only confiscating all his property but also converting him into a Mohammedan.”

PURPORT

To convert a Hindu into a Mohammedan was an easy affair in those days. If a Mohammedan simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Mohammedan. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into
Mohammedans by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Mohammedan, there was no chance of his being reformed. In this way the Mohammedan population in India increased. None of the Mohammedans came from outside; social customs somehow or other forced Hindus to become Mohammedans, with no chance of returning to Hindu society. Emperor Auranzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Mohammedans to avoid the tax. In this way the Mohammedan population in India increased. Chand Kazi threatened to convert the people into Mohammedans by the simple process of sprinkling water on their bodies.

TEXT 129

এত বলিতে কাজি গেল,—নগরিয়া লোক ।
প্রজা জানে নিবেদিল পাঞ্জ বড় লোক ॥ ১২৯ ॥

eta bali' kājī gela,—nagariyā loka
prabhu-sthāne nivedila pāṇā baḍa soka

SYNONYMS

eta bali'—thus saying; kājī—the magistrate; gela—returned; nagariyā loka—the citizens in general; prabhu-sthāne—before the Lord; nivedila—submitted; pāṇā—getting; baḍa—very much; soka—shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

TEXT 130

প্রভু আজ্ঞা দিল—যাহা করহ কীর্তন ।
সুষ্ণিঃ সংহারিয় অজ্জি সকল যবন ॥ ১৩০ ॥

prabhu ajñā dila—yāha karaha kirtana
muñi saṁhārimu āji sakala yavana

SYNONYMS

prabhu—the Lord; ajñā dila—ordered; yāha—go; karaha—and perform; kīrtana—saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra; muñi—I; saṁhārimu—shall kill; āji—today; sakala—all; yavana—the Mohammedans.

TRANSLATION

Lord Caitanya ordered, “Go perform saṅkīrtana! Today I shall kill all the Mohammedans!’’
**PURPORT**

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

**TEXT 131**

घरे गिया सब लोक करये कीर्तनः ।
काजीर स्वयं बच्चन्द्र नहे, चमकित मन ॥ १३१ ॥

*ghare giyā saba loka karaye kīrtana kājīra bhaye svacchanda nahe, camakita mana*

**SYNONYMS**

*ghare giyā—returning home; saba—all; loka—citizens; karaye—performed; kīrtana—saṅkīrtana; kājīra—of the Kazi; bhaye—from fear; svacchanda—carefree; nahe—not; camakita—always full of anxieties; mana—the mind.*

**TRANSLATION**

Returning home, all the citizens began performing saṅkīrtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

**TEXT 132**

ता-सहचर अंतरे भय प्रभु मने जानि ॥
कहिते लागिल। लोके श्रीद ताकी' आनि' ॥ १३२ ॥

*tā-sabhāra antare bhaya prabhu mane jāni kahite lāgilā loke sīghra gāki' āni'*

**SYNONYMS**

*tā-sabhāra—of all of them; antare—in the mind; bhaya—fear; prabhu—the Lord; mane—in the mind; jāni—understanding; kahite—to speak; lāgilā—began; loke—to the people; sīghra—very soon; gāki’—calling; āni’—bringing them.*
TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

TEXT 133

नगरे नगरे आज़ि करिमु कीर्तन

संक्याकाले कर संके नगर-मण्डन || १३३ ||

nagare nagare āji karimu kīrtana
sandhyā-kāle kara sabhe nagara-maṇḍana

SYNONYMS

nagare—from town; nagare—to town; āji—today; karimu—I shall perform; kīrtana—chanting of the Hare Kṛṣṇa mahā-mantra; sandhyā-kāle—in the evening; kara—do; sabhe—all; nagara—of the city; maṇḍana—decoration.

TRANSLATION

"In the evening I shall perform sankirtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words nagare nagare are significant. Śrī Caitanya Mahāprabhu wanted to perform kīrtana in each of these neighboring towns. He ordered the city decorated for the function.

TEXT 134

संक्याते देउटि सबे जल घरे घरे।

देख, कोन काजी आली योरे माना करे ||१३४||

sandhyāte deuti sabe jvāla ghare ghare
dekha, kona kājī āsi' more mānā kare

SYNONYMS

sandhyāte—in the evening; deuti—lamps; sabe—everyone; jvāla—light up; ghare ghare—in each and every home; dekha—just wait and see; kona—which kind; kājī—magistrate; āsi'—coming; more—unto Me; mānā kare—orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kirtana."
In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.

**TRANSLATION**

This is a scheme for performing kīrtana in a procession. During Śrī Caitanya Mahāprabhu’s time, one party was composed of twenty-one men: four people playing mṛdaṅgas, one leading the chanting, and sixteen others striking karatālas, responding to the leading chanter. If many men join the saṅkīrtana movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.
TEXT 137

পাচে সম্প্রদায়ে নৃত্য করে গৌরচন্দ্র ।
তার সঙ্গে নাচি' বুলে প্রভু নিয়ানন্দা॥ ১৩৭ ॥

pastimes of the Lord in His Youth

pāche sampradāye nṛtya kare gauracandra
tāhra saṅge nāci' bule prabhu nityānanda

SYNONYMS

pāche—at the rear; sampradāye—in the party; nṛtya—dancing; kare—does; gauracandra—Lord Gaurāṅga; tāhra—His; saṅge—along with; nāci’—dancing; bule—moves; prabhu—Lord; nityānanda—of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya’s dancing.

TEXT 138

বৃন্দাবনদাস ইহা ‘চৈতন্যমঙ্গলে’ ।
বিস্তারি' বর্ণিয়াছেন, প্রভুক্রপাবলে॥ ১৩৮ ॥

vṛndāvana-dāsa ihā ‘caitanya-maṅgale’
vistāri' varṇiyāchena, prabhu-kṛpā-bale

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Thākura; ihā—this; caitanya-maṅgale—in his book named Caitanya-maṅgala; vistāri’—elaborately; varṇiyāchena—has described; prabhu—of the Lord; kṛpā-bale—by the strength of mercy.

TRANSLATION

By the grace of the Lord, Śrīla Vṛndāvana dāsa Thākura has elaborately described this incident in his Caitanya-maṅgala.

TEXT 139

এই মত কীর্তন করি' নগরে ভ্রমিলা ।
ভ্রমিতে ভ্রমিতে সত্তে কাজীঢারে গেলা॥ ১৩৯ ॥

ei mata kīrtana kari' nagare bhramilā
bhramite bhramite sabhe kājī-dvāre gelā
SYNONYMS

ei mata—in this way; kīr̥tana—congregational chanting; kari’—executing; nagare—in the city; bhramilā—circumambulated; bhramite bhramite—while thus moving; sabhe—all of them; kāji-dvāre—at the door of the Kazi; gelā—reached.

TRANSLATION

Performing kīr̥tana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

TEXT 140

तर्जगर्ज करेलोक करेकोलाहल ।
गोरचक्कबलेलोकोप्रश्रयपागल ॥ १४० ॥

tarja-garja kare loka, kare kolāhala
gauracandra-bale loka praśraya-pāgala

SYNONYMS

tarja-garja—murmuring in anger; kare—do; loka—the people; kare—do; kolāhala—roaring; gauracandra—of Lord Śrī Caitanya Mahāprabhu; bale—by the power; loka—people; praśraya-pāgala—became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform kīr̥tana, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi’s order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

TEXT 141

कीर्तनेरवर्षनेभनिन्नेबाजी भुकृतल घरे ।
ठर्जनगर्जनशुनि'नाहयबाहिरे ॥ १४१ ॥

kīr̥tanera dhvanite kāji lukāila ghare
tarjana garjana śuni’ nā haya bāhire

SYNONYMS

kīr̥tanera—of the saṅkīr̥tana movement; dhvanite—by the sound; kāji—the Chand Kazi; lukāila—hid himself; ghare—in the room; tarjana—murmuring; garjana—protesting; śuni’—hearing; nā—does not; haya—come out; bāhire—outside.
TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform saṅkīrtana could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa mahā-mantra and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. The Śrīmad-Bhāgavatam states that in the age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and its ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the saṅkīrtana movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government—a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa mahā-mantra still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The saṅkīrtana movement started by Śrī Caitanya Mahāprabhu is described in the Caitanya-bhāgavata, Madhya-khaṇḍa, Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own ghāṭa, or bathing place, He danced more and more. Then He proceeded to Mādhāi's ghāṭa. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakoṇa-ghāṭa, the Nāgariyā-ghāṭa,
and, traveling through Gaṅgānagarā, reached Simuliya, a quarter at one end of the town. All these places surround Śrī Māyāpura. After reaching Simuliya, the Lord proceeded towards the Kazi’s house, and in this way He reached the door of Chand Kazi.

TEXT 142
उद्धते लोक साले काजीर रह-पुष्पवन ||
विस्तारी बर्षिला इह। दास-वर्णदाना || १४२ ||

*uddhata loka bhāinge kājīra ghara-puṣpavana
vistāṛi' varṇilā ihā dāsa-vṛndāvana*

SYNONYMS
uduḥta—agitated; loka—persons; bhāinge—break; kājīra—of the Kazi; ghara—house; puṣpa-vana—flower garden; vistāṛi’—elaborately; varṇilā—described; ihā—this; dāsa-vṛndāvana—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION
Naturally some of the people who were very much agitated began to retaliate the Kazi’s actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

TEXT 143
तबे महाप्रभु तार घारेते बसिला ||
बयलोक पाठिया काजीरे बोलाइला || १४३ ||

*tabe mahāprabhu tāra dvāre te vasi/ilo bhavya-loka pāṭhāiyā kājīre bolāilā*

SYNONYMS
tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tāra dvārete—at the Kazi’s door; vasi/ilo—sat down; bhavya-loka—respectable persons; pāṭhāiyā—sending; kājīre—unto the Kazi; bolāilā—had them call.

TRANSLATION
Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi’s house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

TEXT 144
दूर हि/ते आइला काजी माधा लोया/िया ||
काजीरे बसाइला प्रभू सन्नान करिया || १४४ ||
SYNONYMS

dūra ha-ite—from a distant place; āilā—came; kājī—the Kazi; māthā—head; noyāiyā—bowed down; kāfīre—unto the Kazi; vasāilā—gave a seat; prabhu—the Lord; sammāna—respect; kariyā—offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Śrī Caitanya Mahāprabhu’s civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our sankīrtana movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

TEXT 145

prabhu balena,—āmi toṁāra āilāma abhyāgota
āmi dekhi’ lukāilā,—e-dharma kemata

SYNONYMS

prabhu balena—the Lord said; āmi—1; toṁāra—your; āilāma—have come; abhyāgota—guest; āmi—Me; dekhi’—seeing; lukāilā—you disappeared; e-dharma kemata—what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, “Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?”

TEXT 146

kājī khe—tuṁśi aṁśe kruḍha haiira|
ḥoṁa šānti kraṁde rāhimsu luκāilira|| 146||
kājī kahe–tumi āisa kruddha ha-iyā
tomā sānta karāite rahinu lukāiyā

SYNONYMS

kājī kahe–the Kazi replied; tumī–You; āisa–have come; kruddha–angry; ha-iyā–being; tomā–You; sānta–pacified; karāite–to make; rahinu–I remained; lukāiyā–hiding out of sight.

TRANSLATION

The Kazi replied: “You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

TEXT 147

এবে ভূমি শাস্ত হৈলে, আসি’ মিলিঙ্গ;।
ভাগ্য যের,–ভোমা হেন অতিথি পাইলাঙ ॥ ১৪৭॥
ebe tumī sānta haile, āsi’ miliēṅ
bhāgya mora,—tomā hena atithi pāilāṅ

SYNONYMS

ebe–now; tumī–You; sānta–pacified; haile–have become; āsi’–coming; miliēṅ–I have met (You); bhāgya mora–it is my great fortune; tomā–You; hena–like; atithi–guest; pāilāṅ–I have received.

TRANSLATION

“Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

TEXT 148

গ্রামসত্ত্বে ‘চক্রবর্তী’ হয় মেরি চাচা।
সহ-সত্ত্বে হৈতে হয় গ্রাম-সত্ত্ব সংচা ॥ ১৪৮॥
grāma-sambandhe ‘cakravarti’ haya mora cācā
deha-sambandhe haite haya grāma-sambandha sāncā

SYNONYMS

grāma-sambandhe—in our neighborhood relationship; cakravarti–Your grandfather Nīlambara Cakravarti; haya–becomes; mora–my; cācā–uncle; deha-sambandhe—in a bodily relationship; haite–than; haya–becomes; grāma-sambandha—neighborhood relationship; sāncā—more powerful.
TRANSLATION

"In our village relationship, Nilāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name cācā or kākā, "uncle," and men of the same age called each other dādā, "brother." The relationship was very friendly. There were even invitations from Mohammedan houses to Hindu houses and from Hindu houses to Mohammedan houses. Both the Hindus and the Mohammedans accepted the invitations to go to each other's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Mohammedans' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

TEXT 149

নীলাম্বর চক্রবর্তী হয় তোমার নানা।
সে সম্বন্ধে হও তুমি আমার ভাগিনী। ॥ ১৪৯ ॥

nilāmbara cakravarti hayo tomāra nānā
se-sambandhe hao tumī āmāra bhāginī

SYNONYMS

nilāmbara cakravarti—of the name Nilāmbara Cakravartī; hayo—becomes; tomāra—Your; nānā—maternal grandfather; se-sambandhe—by such a relationship; hao—become; tumī—You; āmāra—my; bhāginī—nephew (the son of my sister).

TRANSLATION

"Nilāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

TEXT 150

ভাগিনার ক্রোধ নাম অবশ্য সহয়।
মাতুলের অপরাধ ভাগিনা না লয়। ॥ ১৫০ ॥
bhāgināra krodha māmā avaṣya sahaya
mātulera aparādha bhāginā nā laya

SYNONYMS
bhāgināra—of the nephew; krodha—anger; māmā—maternal uncle; avaṣya—certainly; sahaya—tolerates; mātulera—of the maternal uncle; aparādha—offense; bhāginā—the nephew; nā—does not; laya—accept.

TRANSLATION
“When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously.”

TEXT 151

ए इ मत दुःखार कृष्ण छन्न ठारे-ठोरे |
नितरेशा अर्थ केंद्र नूजिते न पारे ॥ १५१ ॥

ei mata duñhāra kathā haya thāre-thore
bhitarera artha keha bujhite nā pāre

SYNONYMS
ei mata—in this way; duñhāra—of both of them; kathā—conversation; haya—took place; thāre-thore—with different indications; bhitarera—inner; artha—meaning; keha—anyone; bujhite—to understand; nā pāre—is not able.

TRANSLATION
In this way the Kazi and the Lord talked with one another with different indications, but no outsider could understand the inner meaning of their conversation.

TEXT 152

प्रभु कहे,—प्रसन्न लागि’ आइलाम भोमार दाने ।
काजी कहे,—आज्ञा कर, बे भोमार मले ॥ १५२ ॥

prabhu kahe,—praśna lāgi’ āilāma tomāra sthāne
kājī kahe,—ājnā kara, ye tomāra mane

SYNONYMS
prabhu kahe—the Lord said; praśna lāgi’—just to inquire from you; āilāma—I have come; tomāra sthāne—at your place; kājī kahe—the Kazi replied; ājnā kara—just order me; ye—whatever; tomāra mane—(is) in Your mind.
TRANSLATION

The Lord said, “My dear uncle, I have come to your home just to ask you some questions.”

“Yes,” the Kazi replied, “You are welcome. Just tell me what is in Your mind.”

TEXT 153

prabhu kahe,—go-dugdha khāo, gābhī tomāra mātā

SYNONYMS

prabhu kahe—the Lord said; go-dugdha khāo—you drink cows' milk; gābhī—the cow (is); tomāra—your; mātā—mother; vṛṣa—the bull; anna—grains; upajāya—produces; tāte—therefore; teṅho—he; pitā—(is) your father.

TRANSLATION

The Lord said: “You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

TEXT 154

pitā-mātā māri' khāo—ebā kon dharma

SYNONYMS

pitā-mātā—father and mother; māri’—killing; khāo—you eat; ebā—this; kon—what kind of; dharma—religion; kon bale—on what strength; kara—do; tumī—you; e-mata—such; vikarma—sinful activities.

TRANSLATION

“Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?”

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us
food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Mohammedan Kazi, “What kind of religious principle do you follow by killing your father and mother to eat them?” In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Mohammedan religion as patricide and matricide. In the Christian religion also, a principal commandment is “Thou shalt not kill.” Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows’ flesh or goats’ flesh, but we especially stress the prohibition against cows’ flesh because according to sāstra the cow is our mother. Thus the Mohammedans’ cow killing was challenged by Śrī Caitanya Mahāprabhu.

TEXT 155

काजी कहे,—तोमार येष्टे बेह पुराण।
‘कोरीण्ड’ तोमार शास्त्र—केतवा ‘कोरा’। ॥ १५५॥

kājī kahe,—tomāra yaiche veda-purāṇa
taiche āmāra sāstra—ketāva ‘korāna’

SYNONYMS

kājī kahe—the Kazi replies; tomāra—Your; yaiche—as much as; veda-purāṇa—the Vedas and Purāṇas; taiche—similarly; āmāra—our; sāstra—scripture; ketāva—the holy book; korāna—the Koran.

TRANSLATION

The Kazi replied: “As You have Your scriptures called the Vedas and Purāṇas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the Vedas, his argument is perfect. Similarly, when the Mohammedans support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Mohammedans’ cow killing and bull killing, Chand Kazi came to the standard of understanding from his scriptures.

TEXT 156

সেই শাস্ত্রে কহে,—প্রবৃত্তি-সিদ্ধি-মার্গ-ভেদ।
সিদ্ধি-মার্গে জীবম্যাত্র-বজ্রে নিষেধ ॥ ১৫৬॥
"According to the Koran, there are two ways of advancement—through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

TRANSLATION

On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin.

PURPORT

The word śāstra is derived from the dhātu, or verbal root, šas. Śas-dhātu pertains to controlling or ruling. A government’s ruling through force or weapons is called śastra. Thus whenever there is ruling, either by weapons or by injunctions, the śas-dhātu is the basic principle. Between sāstra (ruling through weapons) and śāstra (ruling through the injunctions of the scriptures), the better is śāstra. Our Vedic scriptures are not ordinary law books of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother
for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If śāstra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of śāstra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called pravṛttimarga. The śāstra says, pravṛttir esāṁ bhūtānāṁ nivṛttis tu mahāphalāṁ: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the śāstras. A child’s propensity is to play all day long, but it is the injunction of the śāstras that the parents should take care to educate him. The śāstras are there just to guide the activities of human society. But because people do not refer to the instructions of śāstras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

TEXT 158

ভোমার বেদেতে আচু গোবধের বালী।
অজএব গোবধ করে বড় বড় মুলি। ॥ ১৫৮ ॥

tomāra vedete āche go-vadhero vāṇī
ataeva go-vadhā kare baḍa baḍa muni

SYNONYMS

tomāra vedete—in Your Vedic literatures; āche—there is; go-vadhēra—for cow killing; vāṇī—injunction; atāeva—therefore; go-vadhā—cow killing; kare—does; baḍa baḍa—very, very great; muni—sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, “In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow killing.”

TEXT 159

প্রভু কহে,—বেদে কহে গোবধ নিষেধ।
অজএব হিন্দুমাত্র না করে গোবধ। ॥ ১৫৯ ॥

prabhu kahe,—vede kahe go-vadhā niṣedha
ataeva hindu-mātra nā kare go-vadhā

SYNONYMS

prabhu kahe—the Lord replied; vede—in the Vedas; kahe—is enjoined; go-vadhā—cow killing; niṣedha—prohibition; atāeva—therefore; hindu—Hindu; mātra—any; nā—does not; kare—execute; go-vadhā—cow killing.
TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore any Hindu, whoever he may be, does not indulge in cow killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the Vedas allow cow killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In Bhagavad-gītā there is a clear injunction that cows should be protected. Kṛṣi-gorakṣya-vāṇīyaṁ vaiśya-karma svabhāva-jam: "The duty of vaiśyas is to produce agricultural products, trade and give protection to cows." (Bg. 18.44) Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow killing.

SYNONYMS

jiyāite—to rejuvenate; pāre—one is able; yadi—if; tabe—then; māre—can kill; prāṇī—living being; veda-purāṇe—in the Vedas and Purāṇas; āche—there are; hena—such; ājīnā-vāṇī—orders and injunctions.

TRANSLATION

"In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

TEXT 161

अद्वैत ज्ञानगाव मारे युनिगणः
बैद्धमन्त्रे सिद्ध करे भालार जीवनः

atāeva jarad-gava māre muni-gaṇa
veda-mante siddha kare tāhāra jīvana
SYNONYMS

ataeva—therefore; jara-d-gava—old animals; māre—killed; muni-γaṇa—sages; vedā-mantre—by the power of Vedic hymns; siddha—rejuvenated; kare—makes; tāhāra—his; jīvana—life.

TRANSLATION

“Therefore the great sages sometimes killed old animals, and by chantin Vedic hymns they again brought them to life for perfection.

TEXT 162

অরস্যাব হঞ যুবা হয় আরবার।
তাতে তার বশ নহে, হয় উপকার || ১৬২ ||

jara-d-gava haṁa yuvā haya āra-vāra
tāte tāra vadha nahe, haya upakāra

SYNONYMS

jara-d-gava—old, invalid animals; haṁa—becoming; yuvā—young; haya—become; āra-vāra—again; tāte—in that action; tāra—his; vadha—killing; nahe—is not; haya—there is; upakāra—benefit.

TRANSLATION

“The killing and rejuvenation of such old and invalid animals was not truly killing but an act of great benefit.

TEXT 163

কলিকালে তৈছে শক্তি নাহিক ত্রাঞ্জে।
অতএব গোবধ কেহ না করে এখনে || ১৬৩ ||

kali-kāle taiche śakti nāhika brāhmaṇe
ataeva go-vadha keha nā kare ekhane

SYNONYMS

kali-kāle—in the age of Kali; taiche—such; śakti—power; nāhika—there is none; brāhmaṇe—in the brāhmaṇas; ataeva—therefore; go-vadha—killing of cows; keha—anyone; nā—does not; kare—execute; ekhane—at the present.

TRANSLATION

“Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.
TEXT 164

अष्टमेष म गवालियं सन्यासं पल्लैवकम्।
देवरेण्य हुतोऽपकत्तं कलो जन्तु विवर्जयेन॥ १६४॥

aśvamedhah gava-ālambhaṁ sannyāsaṁ pala-paitṛkam
devareṇa sutotpattirḥ kalau pāṇca vivarjayet

SYNONYMS

aśva-medham—a sacrifice offering a horse; gava-ālambham—a sacrifice of cows;
sannyāsam—the renounced order of life; pala-paitṛkam—an offering of oblations of
flesh to the forefathers; devareṇa—by a husband's brother; sutu-utpattim—begetting
children; kalau—in the age of Kali; pāṇca—five; vivarjayet—one must give up.

TRANSLATION

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice,
the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the
offering of oblations of flesh to the forefathers, and a man's begetting children in
his brother's wife."

PURPORT

This is a quotation from the Brahma-vaiwarta Purāṇa.

TEXT 165

ভোমরা জীবিতে নার,— যথমাত্র সার।
নরক হইতে ভোমার নাহিক নিষ্ঠুর॥ ১৬৫॥

tomarā jīyāite nāra,—vadha-mātra sāra
naraka ha-ite tomāra nāhika nistāra

SYNONYMS

tomarā—you Mohammedans; jīyāite—bring to life; nāra—cannot; vadha-mātra—
killing only; sāra—the essence; naraka ha-ite—from hell; tomāra—your; nāhika—there
is not; nistāra—deliverance.

TRANSLATION

"Since you Mohammedans cannot bring killed animals back to life, you are re-
sponsible for killing them. Therefore you are going to hell; there is no way for
your deliverance.

TEXT 166

গো-অতে যত লোক, তত সহস্রা কংসর।
গোবধী রৌরব-মহ্যে পচে নিরস্তর॥ ১৬৬॥
go-aṅge yata loma, tata sahasra vatsara  
go-vadhī raurava-madhye pace nirantara

SYNONYMS

go-aṅge—on the body of the cow; yata—as many; loma—hairs; tata—so many;  
sahasra—a thousand; vatsara—years; go-vadhī—the killer of a cow; raurava-madhye—  
in a hellish condition of life; pace—decomposes; nirantara—always.

TRANSLATION

"Cow killers are condemned to rot in hellish life for as many thousands of years  
as there are hairs on the body of the cow.

TEXT 167

ভোম-সবার শরুষকর্তা—সেহ ভ্রাণ্ড হেল।  
না জানি' শরের মধ্য এথে আজ্জা মিল।॥ ১৬৭ ॥

tomā-sabāra śāstra-kartā—seha bhrānta haila  
nā jāni' śāstrera marma aiche ājñā dīla

SYNONYMS

tomā-sabāra—of all of you; śāstra-kartā—compilers of scripture; seha—they also;  
bhrānta—mistaken; haila—became; nā jāni'—without knowing; śāstrera marma—the  
essence of scriptures; aiche—such; ājñā—order; dīla—gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not  
knowing the essence of knowledge, gave orders that were against reason and argu­  
ment."

TEXT 168

শুনি' স্তুত হেল কাজী, নাহি ফুরে বাজী।  
বিচারিয়া কহে কাজী পরাভবে মানি'॥ ১৬৮ ॥

śuni' stabdha haila kājī, nāhi sphure vāṇī  
vicāriyā kahe kājī parābhava mānī'

SYNONYMS

śuni'—by hearing; stabdha—stunned; haila—became; kājī—the Kazi; nāhi—does  
not; sphure—utter; vāṇī—words; vicāriyā—after due consideration; kahe—said; kājī—  
the Kazi; parābhava—defeat; mānī'—accepting.
TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a sāstra cannot change at a person's whim. All sāstras must be free from the four defects of human nature. The statements of sāstras must be correct for all time.

TEXT 169

তুমি যে কহিলে, পণ্ডিত, সেই সত্য হয়।
আধুনিক আমার শাস্ত্র, বিচার-সহ নয়। ১৬৯

tumi ye kahile, paṇḍita, sei satya haya
adhunika ōmāra śāstra, vicāra-saha naya

SYNONYMS

tumi—You; ye—whatever; kahile—have said; paṇḍita—O Nimāi Paṇḍita; sei—that; satya—truth; haya—is certainly; adhunika—of modern days; ōmāra—our; śāstra—scripture; vicāra—logic; saha—with; naya—they are not.

TRANSLATION

"My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The sāstras of the yavonas, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the yavonas are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says,
‘Do not kill.’ Why then are you killing so many animals daily?” they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, ‘‘How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?” According to the Vedic scriptures, within the body is the owner of the body, the soul. In Bhagavad-gītā it is said:

\[
dehino \ 'smin \ yathā \ dehe \\
kaumārah \ yauvanaṁ \ jarā \\
tathā \ dehāntara-prāptir \\
dhīras \ tatra \ na \ muhyati
\]

“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)

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the yavana—namely, the Old Testament, New Testament and Koran—cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

TEXT 170

कल्पित अमार शास्त्र,—ामि सब जानि ।
जाति-अनुरोधेत तबू सेह शास्त्र मानि ॥ १७० ॥

\[
kalpita \ āmāra \ śāstra,—āmi \ saba \ jāni \\
jāti-anurodhe \ tabu \ sei \ śāstra \ māni
\]

SYNONYMS

\[
kalpita—imagined; \ āmāra—our; \ śāstra—scripture; \ āmi—I; \ saba—everything; \ jāni—know; \ jāti—by community; \ anurodhe—being obliged; \ tabu—still; \ sei—that; \ śāstra—scripture; \ māni—I accept.
\]

TRANSLATION

“I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Mohammedan I accept them for the sake of my community, despite their insufficient support.
TEXT 171

सहजेष्यवन-शास्त्राः अद्गु विचारः
हासिः भाव महाप्रभु पुष्चेन आरवारः ॥ १७१ ॥

sahaje yavana-sāstre adṛṣṭha vicāra
hāsi' tāhe mahāprabhu puchena āra-vāra

SYNONYMS

sahaje—naturally; yavana-sāstre—in the scriptures of the meat-eaters; adṛṣṭha—unsound; vicāra—judgment; hāsi’—smiling; tāhe—from him; mahāprabhu—Caitanya Mahāprabhu; puchena—inquired; āra-vāra—again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

TEXT 172

आर एक प्रश्न करि, शुन, तुमि मामा।
बतार्थ कहिबें, छले ना बिखिबें आमाः ॥ १७२ ॥

āra eka praśna kari, śuna, tumi māmā
yathārtha kahibe, chale nā vañchibe āmā'

SYNONYMS

āra eka—one more; praśna—inquiry; kari—am putting; śuna—hear; tumi—you; māmā—maternal uncle; yathā-artha—as it is true; kahibe—you should speak; chale—by tricks; nā vañchibe—you should not cheat; āmā’—Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

TEXT 173

তেমার নগরে হয় যদি সংকীর্তনম।
বাণ্গীত-কোলাহলে, সঙ্গীত, নর্তনম। ॥ ১৭৩ ॥

tomāra nagare haya sadā saṅkīrtana
vādya-gīta-kolāhala, saṅgīta, nartana
SYNONYMS

tomāra nagare—in your city; haya—there is; sadā—always; sahkīrtana—chanting of
the holy name of the Lord; vādyā—musical sounds; gīta—song; kolāhala—tumultuous
roaring; saṅgīta—singing; nartana—dancing.

TRANSLATION

“In your city there is always congregational chanting of the holy name. A tumultuous
uproar of music, singing and dancing is always going on.

TEXT 174

SYNONYMS

tumi—you; kājī—the magistrate; hindu-dharma—the religious principles of the
Hindus; virodhe—in opposing; adhikārī—have the right; ebe—now; ye—that; nā kara
mānā—you do not forbid; bujhite—to understand; nā pāri—I am not able.

TRANSLATION

“As a Mohammedan magistrate, you have the right to oppose the performance of
Hindu ceremonies, but now you do not forbid them. I cannot understand the reason
why.”

TEXT 175

SYNONYMS

kājī bale—the Kazi said; sabhe—all; tomāya—You; bale—address; gaurahari—by
the name Gaurahari; sei nāme—by that name; āmi—I; tomāya—You; sambodhana—
address; kari—do.

TRANSLATION

The Kazi said: “Everyone calls You Gaurahari. Please let me address You by that
name.
TEXT 166

शुना, गौरहरी, एই प्रश्न करान।
निपुत्त हुता यदि, तबेकरी निबेदन ॥ १७६ ॥

śuna, gaurahari, ei praśnera kāraṇa
nibhṛta hao yadi, tabe kari nivedana

SYNONYMS

śuna—kindly hear; gaurahari—O Gaurahari; ei praśnera—of this question; kāraṇa—reason; nibhṛta—solitary; hao—You become; yadī—if; tabe—then; kari—I shall make; nivedana—submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

TEXT 177

प्रभु बले,—ए लोक आम्र अन्तरण हय।
कुट करि’ कहु तुमি, ना करिह सय ॥ १७७ ॥

prabhu bale,—e loka āmāra antaraṅga haya
sphuṣa kari’ kaha tumi, nā kariha bhaya

SYNONYMS

prabhu bale—the Lord said; e loka—all these men; āmāra—My; antaraṅga—confidential associates; haya—are; sphuṣa kari’—making it clear; kaha—speak; tumi—you; nā—do not; kariha bhaya—be afraid.

TRANSLATION

The Lord replied: "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

TEXTS 178-179

काजी कहे,—यहे आमि हिंदुর घरे गिय।
कीर्तन कृतिलु मान। मृदंग भाजिय। ॥ १७८ ॥

kājī kahe,—yabe āmi hindura ghare giyā
kirtana kariulu māna mṛdaṅga bhājiya

सेह रात्रे एक सिंह महाजयतः
नरसेह, सिंहयुख, पर्यये बिद्यः ॥ १७९ ॥

kājī kahe,—yabe āmi hindura ghare giyā
kirtana kariulu māna mṛdaṅga bhājiya
sei rātre eka sīṁha mahā-bhayaṅkara
nara-deha, sīṁha-mukha, garjaye vistara

SYNONYMS

gājī kahe—the Kazi replied; yabe—when; āmi—I; hindura—of a Hindu; ghare—in the house; giyā—going there; kīrtana—chanting of the holy name; karilūh—made; māna—prohibition; mṛdanga—the drum; bhāṅgiyā—breaking; sei rātre—on that night; eka—one; sīṁha—lion; mahā-bhayaṅkara—very fearful; nara-deha—having a body like a human being's; sīṁha-mukha—having a face like a lion's; garjaye—was roaring; vistara—very loudly.

TRANSLATION

The Kazi said: “When I went to the Hindu's house, broke the drum, and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

TEXT 180

शयने आमारे उपर लाफ दिया चढ़ि’।
अटा अटा हासे, करे दंत कड़मड़ि॥ १८०॥

śayane āmāra upara lāpha diyā caḍi’
atṭa atṭa hāse, kare danta-kaḍamaḍi

SYNONYMS

śayane—in a sleeping condition; āmāra—me; upara—upon; lāpha diyā—jumping; caḍi’—mounting; atṭa atṭa—rough and hard; hāse—smiles; kare—does; danta—teeth; kaḍamaḍi—smashing.

TRANSLATION

“While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

TEXT 181

मोर बुके नख दिया घोर-घरे बले।
कাড़िमु तोमार बुक मुड़ा बढ़ले॥ १८१॥

mora buke nakha diyā ghora-svare bale
phāḍimū tomāra buka mṛdanga badale

SYNONYMS

mora—my; buke—on the chest; nakha—nails; diyā—placing; ghora—roaring; svare—in a voice; bale—says; phāḍimū—I shall bifurcate; tomāra—your; buka—chest; mṛdanga—for the drum; badale—in exchange.
TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice: ‘I shall immediately bifurcate your chest as you broke the mrdanga drum!"

TEXT 182

মোর কীর্তন মানা করিষ, করিমূ তেজ ক্ষয।
অঞ্চি মুদি’ কাপি আমি পাঙ্জা বড় হয়। ১৮২

mora kirtana mana karis, karimu toro kṣaya
āṅkhi mudi’ kāḥpi āmi pāṅga baḍa bhaya

SYNONYMS

mora—My; kirtana—congregational chanting; mana karis—you are forbidding; karimu—I shall do; toro—your; kṣaya—destruction; āṅkhi—eyes; mudi’—closing; kāḥpi—I was trembling; āmi—I; pāṅga—getting; baḍa—very great; bhaya—fear.

TRANSLATION

‘‘You have forbidden the performance of My congregational chanting. Therefore I must destroy you!’ Being very much afraid of Him, I closed my eyes and trembled.

TEXT 183

ভীত দেখি’ সিংহ বলে হায়া সদয়।
তোরে শিক্ষা দিতে কেলু তোর পরাজয়। ১৮৩

bhīta dekhi’ simha bale ha-iyā sadaya
tore šikṣā dite kailu tora parājaya

SYNONYMS

bhīta dekhi’—seeing me so afraid; simha—the lion; bale—says; ha-iyā—becoming; sa-dayā—merciful; tore—unto you; šikṣā—lesson; dite—to give; kailu—I have done; tora—your; parājaya—defeat.

TRANSLATION

‘‘Seeing me so afraid, the lion said, ‘I have defeated you just to teach you a lesson, but I must be merciful to you.

TEXT 184

সে দিন বহুত নাহি কৈলি উৎপাত।
তেজ্জ্বসা করি’ না করিষ্ণ প্রাণাঘাত। ১৮৪

This seems to be a continuation of the previous texts, discussing the consequences of breaking the mrdanga drum and the resulting fear and consequences faced by the speaker. The translations and synonyms provided are meant to help understand the meaning and context of the original Sanskrit text.
se dina bahuta nāhi kaili utpāta
teṇi kṣamā kari' nā karinu prāṇāghāta

SYNONYMS

se dina—on that day; bahuta—very much; nāhi—not; kaili—you did; utpāta—disturbance; teṇi—therefore; kṣamā kari’—forgiving; nā karinu—I did not execute; prāṇa-āghāta—the taking of your life.

TRANSLATION

"On that day, you did not create a very great disturbance. Therefore I have excused you and not taken your life.

TEXT 185

aiche yadi punah kara, tabe nā sahimu
savarṁse tomāre māri yavana nāśimu

SYNONYMS

aiche—similarly; yadi—if; punah—again; kara—you do; tabe—then; nā sahimu—I shall not tolerate; sa-vanṁse—along with your family; tomāre—you; māri—killing; yavana—the meat-eaters; nāśimu—I shall vanquish.

TRANSLATION

"But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters."

TEXT 186

eta kahi' sirha gela, āmāra haila bhaya
ei dekha, nakha-cihna amora ṭrādaya

SYNONYMS

eta—thus; kahi’—saying; sirha—the lion; gela—returned; ōmāra—my; haila—there was; bhaya—fear; ēi dekha—just see this; nakha-cihna—the nail marks; amora ṭrādaya—on my heart.
TRANSLATION

"After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!"

TEXT 187

एते बलि' काजी निज-बुक देखाइल |
सुनी' देखि' सर्वलोक आश्चर्य मानिल || १८७ ||

eta bali' kājī nija-buka dekhaīla
suni' dekhi' sarva-loka aścarya mānila

SYNONYMS

eta bali'—saying this; kājī—the Kazi; nija-buka—his own chest; dekhaīla—showed; sunī'—hearing; dekhi'—seeing; sarva-loka—everyone; aścarya—wonderful incident; mānila—accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

TEXT 188

काजी कहे—इहा आमि कारे ना कहिल |
छेल दिन आमार एक पियादा आइल || १८८ ||

kājī kahe,—ihā āmi kāre nā kahīla
sei dina āmāra eka piyāda āila

SYNONYMS

kājī kahe—the Kazi said; ihā—this; āmi—I; kāre—to others; nā kahīla—did not tell; sei dina—on that day; āmāra—my; eka—one; piyāda—orderly; āila—came to see me.

TRANSLATION

The Kazi continued: "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

TEXT 189

आसी' कहे;—गेलुँ मुंगक सीर्जन निषेधिते |
असि उँचा मोर मुखे लागे आचिते || १८९ ||

SYNONYMS

āsi' kahe;—geelu' mungak sīrjan nīṣedhitē
āsi uča maore mukhe lāge aĉhitē
āsi' kahe,—geluṅ muṇi kīrtana niṣedhite
agni ulkā mora mukhe lāge ącambite

SYNONYMS

āsi’—coming to me; kahe—he said; geluṅ—went; muṇi—I; kīrtana—congregational chanting; niṣedhite—to stop; agni ulkā—flames of fire; mora—my; mukhe—in the face; lāge—come in contact; ącambite—all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

TEXT 190
puḍila sakala dāḍi, mukhe haila vṛaṇa
yei peyādā yāya, tāra ei vivaraṇa

SYNONYMS

puḍila—burned; sakala—all; dāḍi—beard; mukhe—on the face; haila—there was; vṛaṇa—blisters; yei—any; peyādā—orderly; yāya—goes; tāra—his; ei—this; vivaraṇa—description.

TRANSLATION

" 'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

TEXT 191
tāhā dekhi' rahinu muṇi mahā-bhaya pāṅā
kīrtana nā varjiha, ghare rahon ta' vasiyā

SYNONYMS

tāhā dekhi'—seeing that; rahinu—remained; muṇi—I; mahā-bhaya—great fear; pāṅā—getting; kīrtana—the congregational chanting; nā—not; varjiha—stop; ghare—at home; rahon—remain; ta'—certainly; vasiyā—sitting.
TRANSLATION

"After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

TEXT 192

তবে ত’ নগরে হইবে স্বচ্ছন্দে কীর্তন।
শুনি’ সব মেল্চ আসি’ তৈল নিবেদন॥ ১৯২॥

tabe ta’ nagare ha-ibe svacchande kirtana
suni’ saba mleccha asi’ kaila nivedana

SYNONYMS

tabe ta’—thereafter; nagare—in the city; ha-ibe—there will be; svacchande—without disturbance or anxiety; kirtana—congregational chanting; suni’—hearing this; saba—all; mleccha—meat-eaters; asi’—coming; kaila—submitted; nivedana—petition.

TRANSLATION

"Then all the meat-eaters came to submit a petition, complaining, ‘After this order, there will always be unrestricted congregational chanting in the city.

TEXT 193

নগরে হিন্দুর ধর্ম বাড়িল অপার।
‘হরি’ ‘হরি’ ধনি বই নাহি শুনি আর॥ ১৯৩॥

nagare hindura dharma bādila apāra
‘hari’ ‘hari’ dhvani ba-i nāhi suni āra

SYNONYMS

nagare—in the city; hindura—of the Hindus; dharma—religion; bādila—has increased; apāra—unlimitedly; hari hari—of the Lord’s name, Hari, Hari; dhvani—the vibration; ba-i—except; nāhi—do not; suni—we hear; āra—anything else.

TRANSLATION

‘In this way the religion of the Hindus will increase unlimitedly. There are always vibrations of “Hari! Hari!” We do not hear anything but this.’

TEXT 194

আর মেল্চ কহে,– হিন্দু ‘কৃষ্ণ’ ‘কৃষ্ণ’ বলিল।
হাসে, কাক্ষে, নাচে, গায়, গাড়ি যায় খুলি॥ ১৯৪॥
āra mleccha kahe,— hindu 'kṛṣṇa kṛṣṇa' bali
hāse, kānde, nāce, gāya, gaḍi yāya dhūli

SYNONYMS
āra—another; mleccha—meat-eater; kahe—said; hindu—Hindus; kṛṣṇa kṛṣṇa bali’—saying “Kṛṣṇa, Kṛṣṇa”; hāse—smile; kānde—cry; nāce—dance; gāya—chant; gaḍi yāya dhūli—roll in the dust.

TRANSLATION
“One meat-eater said, ‘The Hindus say, “Kṛṣṇa, Kṛṣṇa,” and they smile, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

TEXT 195
‘हरि’ ‘हरि’ करी हिन्दु करे कोलाहल ।
पाताशा हुनिले तोमार करिबेके फल ॥ १९५ ॥
‘hari’ ‘hari’ kari hindu kare kolāhala
pātasāha ṣunile tomāra karibeka phala

SYNONYMS
hari hari kari’—saying “Hari, Hari”; hindu—the Hindus; kare—make; kolāhala—tumultuous sound; pātasāha—the king; ṣunile—if hearing; tomāra—your; karibeka—will do; phala—punishment.

TRANSLATION
“Vibrating “Hari, Hari,” the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.’

PURPORT
Pātasāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīna Saiyada Husena Sā, was at that time (1498-1511) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsi dynasty named Mujāhpura Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyada Husena Ālā Uddīna Seripha Mukkā. There is a book called Riyāja Us-salātina, whose author, Golāma Husena, says that Nawab Hussain Shah belonged to the family of Mukkā Seripha. To keep his family’s glory, he took the name Seripha Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (1521-1533). This King also was very cruel. He committed many atrocities against the Vaiśṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.
TEXT 196

तबे सेद यवननेर आमि त' पुछिल।
हिंदु 'हरि' बले, तार ज्ञातव जानिल॥ १९६॥

tabe sei yavanere āmi ta' puchila
hindu 'hari' bale, tāra svabhāva jānila

SYNONYMS

tabe—then; sei—that; yavanere—from the meat-eaters; āmi—I; ta’—certainly;
puchila—inquired; hindu—the Hindu; hari bale—says Hari; tāra—his; svabhāva—
nature; jānila—I know.

TRANSLATION

"I then inquired from these yavanas, 'I know that these Hindus by nature chant
"Hari, Hari.'"

TEXT 197

तुमित यवन हंग्रे केने अनुक्षण ग।
हिंदुर सेब्बार नाम लह कि कारण॥ १९७॥

tumita yavana haṅga kene anukṣaṇa
hindura devatāra nāma laha ki kāraṇa

SYNONYMS

tumita—but you; yavana—meat-eaters; haṅga—being; kene—why; anukṣaṇa—
always; hindura—of the Hindus; devatāra—of the God; nāma—the name; laha—you
take; ki—what; kāraṇa—the reason.

TRANSLATION

"'The Hindus chant the name Hari because that is the name of their God. But
you are Mohammedan meat-eaters. Why do you chant the name of the Hindus' God?'

TEXT 198

म्लेच्छ कहे,—हिंदुरे आमि करि परिहास।
केह केह—क्रस्धास, केह—रामादास॥ १९८॥

mleccha kahe,—hindure āmi kari parihāsa
keha keha—krṣṇadāsa, keha—rāmadāsa

SYNONYMS

mleccha—the meat-eater; kahe—says; hindure—unto a Hindu; āmi—I; kari—do;
parihāsa—joking; keha keha—some of them; krṣṇadāsa—of the name Krṣṇadāsa;
keha—some of them; rāmadāsa—of the name Rāmadāsa.
TRANSLATION

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.'

TEXT 199

केहा—हरिदास, सदा बले ‘हरि’ ‘हरि’।
जानि कार घरे धन करिबेक चुरि॥ १९९॥

kehā—haridāsa, sādā bale ‘hari’ ‘hari’
jāni kāra ghare dhana karibēka cūri

SYNONYMS

kehā—some of them; haridāsa—of the name Haridāsa; sādā—always; bale—says; hari hari—the name of the Lord, “Hari, Hari”; jāni—I understand; kāra—someone’s; ghare—at home; dhana—wealth; karibēka—will do; cūri—theft.

TRANSLATION

"Some of them are called Haridāsa. They always chant “Hari, Hari,” and thus I thought they would steal the riches from someone’s house.

PURPORT

Another meaning of “Hari, Hari” is “I am stealing. I am stealing.”

TEXT 200

सेह चैता जिह्वा। मोर बले ‘हरि’ ‘हरि’।
ईच्छा नाहि, तबु बले,—कि उपाय करि॥ २००॥

seh chaite jihva mora bale ‘hari’ ‘hari’
icchā nāhi, tabu bale,—ki upāya kari

SYNONYMS

seh chaite—from that time; jihva—tongue; mora—my; bale—says; hari hari—the vibration “Hari, Hari”; icchā—desire; nāhi—there is none; tabu—still; bale—says; ki—what; upāya—means; kari—I may do.

TRANSLATION

"Since that time, my tongue also always vibrates the sound “Hari, Hari.” I have no desire to say it, but still my tongue says it. I do not know what to do.'
Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa mahā-mantra. This joking is also beneficial for such persons. Śrīmad-Bhāgavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa mahā-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called nāmābhāsa, which is chanting that is almost on the transcendental stage. This nāmābhāsa stage is better than nāma-aparādha. Nāmābhāsa awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

TEXTS 201-202

āra mleccha kahe, śuna—āmi ta' ei-mate hinduke parihāsa kainu se dina ha-ite

jihvā kṛṣṇa-nāma kare, nā māne varjana nā jāni, ki mantrauṣadhi jāne hindu-gaṇa

SYNONYMS

āra—another; mleccha—meat-eater; kahe—said; śuna—please hear; āmi—I; ta’—certainly; ei-mate—in this way; hinduke—to a Hindu; parihāsa—joking; kainu—did; se—that; dina—day; ha-ite—from; jihvā—the tongue; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; kare—chants; nā—does not; māne—accept; varjana—renunciation; nā—not; jāni—I know; kl—what; mantra-uṣadhi—hymns and herbs; jāne—know; hindu-gaṇa—the Hindus.

TRANSLATION

“Another meat-eater said, ‘Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.’

TEXT 203

এত শুনি’ ভা-সভারে ঘরে পাঠাইল।
হেনকালে পারাতী হিন্দু পাঁচ-সাত আইল। ২০৩।
After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

The word pāṣaṇḍī refers to nonbelievers engaged in fruitive activities and idolatrous worshipers of many demigods. Pāṣaṇḍīs do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a pāṣaṇḍī is given in the tantra-śāstra:

A pāṣaṇḍī is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa, 1.73)

The Supreme Personality of Godhead is asamaurdhva; in other words, no one can be equal to or greater than Him. But pāṣaṇḍīs do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The pāṣaṇḍīs were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these pāṣaṇḍīs say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of Bhagavad-gītā As It Is. The pāṣaṇḍīs condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas or followers of the Vaiṣṇava cult do not agree with our activities in making Vaiṣṇavas in the western countries. Such pāṣaṇḍīs existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these pāṣaṇḍīs, however, the prediction of Lord Caitanya Mahāprabhu will triumph: prthivite āche yata nagarādi grāma/ sarvatra pracāra haibe mora nāma. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.
TEXT 204

असि' कहें—हिन्दुर धर्म भांगिल निमाई।
ये कीर्तन प्रवर्तिल, कहुँ सुनि नाइ। ॥ २०४ ॥

äsì' kahe, —hindura dharma bhāngila nimāi
ye kīrtana pravartāila, kabhu suni nāī

SYNONYMS

äsì'—coming there; kahe—they said; hindura—of the Hindus; dharma—religious
principles; bhāngila—has broken; nimāi—Nimai Paṇḍita; ye—that; kīrtana—congrega-
tional chanting; pravartāila—has introduced; kabhu—at any time; suni—we heard;
nāī—never.

TRANSLATION

"Coming to me, the Hindus complained: 'Nimai Paṇḍita has broken the Hindu
religious principles. He has introduced the saṅkīrtana system, which we never heard
from any scripture.

TEXT 205

महगलचंद, विषाहरि करि' जागरण।
तड़ते वाद्य, नर्त्या, गिता,—योग्य आचरण। ॥ २०५ ॥

maṅgalac-arṇā, viṣahari kari' jāgaraṇa
tā' te vādya, nṛtya, gīta,—yogya ācaraṇa

SYNONYMS

maṅgala-caṇḍī—of the religious performance for worship of Maṅgalacanda; viṣahari
—of the religious performance for worship of Viṣahari; kari'—observing; jāgaraṇa—
night vigil; tā' te—in that ceremony; vādya—musical performance; nṛtya—dancing;
gīta—chanting; yogya—suitable; ācaraṇa—custom.

TRANSLATION

"'When we keep a nightlong vigil to observe religious performances for the wor-
ship of Maṅgalacanda and Viṣahari, playing on musical instruments, dancing and
chanting are certainly fitting customs.

TEXT 206

पुर्वे ताल छिल एই निमाई पतित।
गया हैठे आसिया चालाय बिपरीत। ॥ २०६ ॥
pūrve bhāla chila ei nimāi paṇḍita
gayā haite āsiyā cālāya viparīta

SYNONYMS

pūrve—before this; bhāla—very good; chila—was; ei—this; nimāi paṇḍita—of the name Nimāi Paṇḍita; gayā—Gayā (a place of pilgrimage); haite—from; āsiyā—coming; cālāya—conducts; viparīta—just the opposite.

TRANSLATION

"Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

TEXT 207

उच्च करी' गाय गीत, देर बराबरीः
मुद्रां-करताल-शक्ते करे लागे भाली || २०७ ||

ucca kari' gāya gīta, deya karatāli
mṛdaṅga-karatāla-sabde karne lāge tāli

SYNONYMS

ucca—loud; kari’—making; gāya—sings; gīta—songs; deya—practices; karatāli—clapping; mṛdaṅga—mṛdaṅga; karatāla—hand bells; sabde—by sounds; karne—in the ear; lāge—there is; tāli—blocking.

TRANSLATION

"Now He loudly sings all kinds of songs, clapping, playing drums and hand bells, and making a tumultuous sound that deafens our ears.

TEXT 208

ना जानि,—कि खांग मत्त हंग नाचे, गायः
हासें, कांप्रे, पड़े, उठे, गड़गड़ि यायः || २०८ ||

nā jāni,—ki khāṅa matta haṅṅa nāche, gāya
hāse, kānde, paḍe, uṭhe, gaḍaḍaḍi yāya

SYNONYMS

nā jāni—we do not know; ki—what; khāṅa—eating; matta—mad; haṅṅa—becoming; nāce—He dances; gāya—chants; hāse—laughs; kānde—cries; paḍe—falls down; uṭhe—gets up; gaḍaḍaḍi yāya—goes rolling on the ground.
**TRANSLATION**

"We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

**TEXT 209**

नगरियाके पागल बीज सदा सांकीर्तन।
रात्रे निजा नाहि बाहि, कौर जागरण॥ २०९ ॥

nagariyake pāgala kaila sadā saṅkīrtana
rātre nidrā nāhi yāi, kari jāgaraṇa

**SYNONYMS**

nagariyake—all the citizens; pāgala—mad; kaila—He has made; sadā—always; saṅkīrtana—congregational chanting; rātre—at night; nidrā—sleep; nāhi yāi—we do not get; kari—observe; jāgaraṇa—wakefulness.

**TRANSLATION**

"He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

**TEXT 210**

‘निमाञि’ नाम छाडि’ एबे बोलय ‘गौरहरि’।
हिंदुर धर्म नष्ट बीज पाहुँ संकारि।॥ २१० ॥

‘nimānī’ nāma chādi’ ebe bolaya ‘gaurahari’
hindura dharma naṣṭa kaila pāṣaṇḍa saṅcāri

**SYNONYMS**

nimānī—Nimāi; nāma—the name; chādi’—giving up; ebe—now; bolaya—calls; gaurahari—Gaurahari; hindura—of the Hindus; dharma—the religious principles; naṣṭa kaila—spoiled; pāṣaṇḍa—irreligion; saṅcāri’—introducing.

**TRANSLATION**

"Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

**TEXT 211**

कुङ्केर कीर्तन करे लीच बाड़ बाड़।
एই পাপে নবধীপ হইবে উজাড়॥ ২১১ ॥
Śrī Caitanya-caritāmṛta

[Adi-līlā, Ch. 17]

krṣñera kīrtana kare nīca bāḍa bāḍa
ei pāpe navadvīpa ha-ibe ujāḍa

SYNONYMS

krṣñera—of Lord Kṛṣṇa; kīrtana—chanting; kare—does; nīca—lower class; bāḍa bāḍa—again and again; ei pāpe—by this sin; navadvīpa—the whole city of Navadvīpa; ha-ibe—will become; ujāḍa—deserted.

TRANSLATION

"Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will be deserted.

TEXT 212

hindu-sāstre 'īśvara' nāma—mahā-mantra jāni
sarva-loka śunile mantrera vīrya haya hāni

SYNONYMS

hindu-sāstre—in the scriptures of the Hindus; īśvara—God; nāma—the holy name; mahā-mantra—topmost hymn; jāni—we know; sarva-loka—everyone; śunile—if they hear; mantrera—of the mantra; vīrya—potency; haya—becomes; hāni—finished.

TRANSLATION

"According to Hindu scripture, God’s name is supposed to be the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, dharma-vrata-tyāga-hutādi-sarva-subha-kriyā-sāmyam api pramādaḥ: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called bahv-īśvara-vādīs, or followers of thousands and thousands of gods. They consider the chanting of the names of the
demigods an auspicious activity. Great so-called svāmīs have written books saying
that one may chant any name—Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on—because
any name is all right to invoke an auspicious atmosphere in society. Thus they are
called pāsaṇḍīs—unbelievers or faithless demons.

Such pāsaṇḍīs do not know the actual value of the chanting of the holy name of
Lord Kṛṣṇa. Foolishly proud of their material birth as brāhmaṇas and their conse­
quently higher position in the social order, they think of the other classes—namely,
the kṣatriyas, the vaiśyas and śūdras—as lower classes. According to them, no one
but the brāhmaṇas can chant the holy name of Kṛṣṇa, for if others chanted the
holy name, its potency would be reduced. They are unaware of the potency of Lord
Kṛṣṇa’s name. The Bhāgavata Purāṇa recommends:

\[
\text{hare rāma hare rāma hare rāmaiva kevalam}
\]
\[
kalau nāṣṭy eva nāṣṭy eva nāṣṭy eva gatiṁ anyathā
\]

"For spiritual progress in this age of Kali, there is no alternative, no alternative,
no alternative to the holy name, the holy name, the holy name of the Lord." The
pāsaṇḍīs do not accept that the potency of the holy name of Kṛṣṇa is so great that
one can be delivered simply by chanting the holy name, although this is confirmed
in Śrīmad-Bhāgavatam (12.3.51). Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrojaṁ:
any man from any part of the world who practices chanting of the holy name of
Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal
pāsaṇḍīs think that if anyone but a brāhmaṇa chants the holy name, the potency of
the holy name is vanquished. According to their judgment, instead of delivering
the fallen souls, the potency of the holy name is reduced. Believing in the existence of
many gods and considering the chanting of the holy name of Kṛṣṇa no better than
other hymns, these pāsaṇḍīs do not believe in the words of the śāstra (hare rāma
hare rāma hare rāmaiva kevalam). But Śrī Caitanya Mahāprabhu confirms in His
Śikṣāstaka, kīrtanīyah sadā hariḥ: one must chant the holy name of the Lord always,
twenty-four hours a day. The pāsaṇḍīs, however, are so fallen and falsely proud of
having taken birth in brāhmaṇa families that they think that instead of delivering
all the fallen souls, the holy name becomes impotent when constantly chanted by
lower-class men.

Significant in verse 211 are the words nīca bāḍa bāḍa because anyone can join in
the sāṅkīrtana movement, as mentioned in Śrīmad-Bhāgavatam (2.4.18): kirāta­
hūnāndhra-pulinda-pulkaśā abhīra-śumbhā yavanāḥ khasādayaḥ. This is a list of the
names of caṇḍālas. The pāsaṇḍīs say that when these lower-class men are allowed to
chant, their influence is enhanced. They do not like the idea that others should also
develop spiritual qualities because this would curb their false pride in having taken
birth in families of the elevated brāhmaṇa caste, with a monopoly on spiritual activi­
ties. But despite all protests from so-called Hindus and members of the brāhmaṇa
caste, we are propagating the Kṛṣṇa consciousness movement all over the world,
according to the injunctions of the śāstras and the order of Śrī Caitanya Mahāprabhu.
Thus we are sure that we are delivering many fallen souls, making them bona fide
candidates for going back home, back to Godhead.
TEXT 213

Srī Cārīnta-caritāmṛta [Ādi-līlā, Ch. 17]

ग्रामे ठाकुर तुम्हि, सब भोमार जन।
निमाइ बोलाहय तारे करह बजन।॥ २१३॥

gṛmera ṭhākura tumi, saba tomāra jana
nimāi bolāiyā tāre karaha varjana

SYNONYMS

gṛmera—of this town; ṭhākura—the ruler; tumi—you; saba—all; tomāra—your; jana—people; nimāi—Nimāi Paṇḍita; bolāiyā—calling; tāre—unto Him; karaha—do; varjana—the punishment of making Him leave the town.

TRANSLATION

"Sir, you are the ruler of this town. Whether Hindu or Moslem, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town."

PURPORT

The word ṭhākura has two meanings. One meaning is "God" or "a godly person," and another meaning is "kṣatriya." Here the pāśaṇḍī brāhmaṇas address the Kazi as ṭhākura, considering him the ruler of the town. There are different names by which to address the members of different castes. The brāhmaṇas are addressed as māhārāja, the kṣatriyas as ṭhākura, the vaiṣyas as sētha or māhājana, and the śūdras as caudhūrī. This etiquette is still followed in Northern India, where the kṣatriyas are addressed as ṭhākura Sahab. The pāśaṇḍīs went so far as to request the Magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing hari-nāma-saṅkīrtana. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa mantra, and the result is most satisfactory.

TEXT 214

তবে আমি প্রিতিবাক্য কহিল সবারে।
সবে ঘরে যাহ আমি নিষেধিব তারে।॥ ২১৪॥

tabe āmi priti-vākya kahila sabāre
sabe ghare yāha, āmi niṣedhībo tāre
SYNONYMS

tobe—thereafter; āmi—I; prīti-vākya—sweet words; kahila—said; sobāre—unto all of them; sabe—all of you; ghare—back home; yāha—go; āmi—I; niśedhiba—shall prohibit; tāre—Him (Nimāī Paṇḍita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāī Paṇḍita from continuing His Hare Kṛṣṇa movement.'

TEXT 215

hindura ṭśvara baḍa yei nārāyaṇa
sei tumi hao,—hena laya mora mana

SYNONYMS

hindura—of the Hindus; ṭśvara—God; baḍa—the topmost; yei—who; nārāyaṇa—Lord Nārāyaṇa; sei—He; tumi—You; hao—are; hena—such; laya—takes; mora—my; mana—mind.

TRANSLATION

"I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind."

TEXT 216

eta suni’ mahāprabhu hāsiyā hāsiyā
kahite lāgilā kichu kājire chuṇiyā

SYNONYMS

eta—this; suni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsiyā hāsiyā—smiling; kahite—to speak; lāgilā—began; kichu—something; kājire—unto the Kazi; chuṇiyā—touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows.
TEXT 217

“tomāra mukhe kṛṣṇa-nāma,—e baḍa vicitra
pāpa-kṣaya gela, haila parama pavitra

SYNONYMS

tomāra mukhe—in your mouth; kṛṣṇa-nāma—chanting of the holy name of Kṛṣṇa; e—this; baḍa—very much; vicitra—wonderful; pāpa-kṣaya—nullifying of sinful activities; gela—has become a fact; haila—became; parama—topmost; pavitra—purified.

TRANSLATION

“The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the saṅkīrtana movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Mohammedan mleccha, or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished, and he was fully purified of all material contamination. We do not know why the pāṇḍīs of the present day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi’s purification.

TEXT 218

‘hari’ ‘kṛṣṇa’ ‘nārāyaṇa’—laile tina nāma
baḍa ṭaṅgaṅa tūṁ, baḍa puṇya-vān

SYNONYMS

hari kṛṣṇa nārāyaṇa—the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; laile—you have taken; tina—three; nāma—holy names; baḍa—very much; bhāgyavān—fortunate; tūṁ—you are; baḍa—very much; puṇya-vān—pious.
TRANSLATION

“Because you have chanted three holy names of the Lord—Hari, Kṛṣṇa and Nārāyaṇa—you are undoubtedly the most fortunate and pious.”

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of pāṣaṇḍīs who protest against our movement’s making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protestors.

TEXT 219

এক শুনি’ কাজির দুই চক্ষে পড়ে পানি ।
এক্সুর চরণ দুই’ বলে প্রিয়বাণী || ২১৯ ||

\[
\text{ eta } \text{শুনি’} \text{কাজিরা দুই } \text{কাঁথে } \text{পাঁধ } \text{পানি } \\
\text{prabhura caraṇa chuṇi’ baile priya-vānī }
\]

SYNONYMS

\[\text{ eta—this; } \text{šuni’—hearing; } \text{kājira—of the Kazi; } \text{dui—two; } \text{caḳe—in the eyes; } \text{pāḍe—flow down; } \text{pānī—tears; } \text{prabhura—of the Lord; caraṇa—lotus feet; chuṇi’—touching; baile—says; priya-vānī—pleasing words.}\]

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

TEXT 220

ভোমার প্রসাদে মোর ঘুচিল কুমাটি ।
এই কৃপা কর,—যেন ভোমাতে রহ ভক্তি ||২২০ ||

\[
\text{tomāra prasāde mora ghucila kumati } \\
ei \text{kṛpā kara,—yena tomāte rahu bhakti }
\]

SYNONYMS

\[\text{tomāra prasāde—by Your mercy; } \text{mora—my; } \text{ghucila—have gone away; } \text{kumati—bad intentions; } \text{ei—this; } \text{kṛpā—mercy; } \text{kara—please do unto me; } \text{yena—so that; } \text{tomāte—in You; rahu—may stay; bhakti—devotion.}\]
TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

TEXT 221

prabhu kahe,—eka dāna māgiye tomāya
saṅkīrtana vāda yaiche nahe nādiyāya

SYNONYMS

prabhu kahe—the Lord said; eka—one; dāna—charity; māgiye—I beg; tomāya—from you; saṅkīrtana—chanting of the Hare Kṛṣṇa mantra; vāda—opposition; yaiche—as it may be; nahe—not be; nādiyāya—in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia."

TEXT 222

kājī kahe,—mora varīše yata upajibe
tāhāke 'tālāka' diba,—kīrtana nā bādhibe

SYNONYMS

kājī kahe—the Kazi said; mora—my; varīše—in the dynasty; yata—all (descendants); upajibe—who will take birth; tāhāke—unto them; tālāka—grave assurance; diba—I shall give; kīrtana—the saṅkīrtana movement; nā—never; bādhibe—they will oppose.

TRANSLATION

The Kazi said: "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: no one should check the saṅkīrtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi’s family do not oppose the saṅkīrtana movement under any circumstances.
Even during the great Hindu-Muslim riots in neighboring places, the descendants of
the Kazi honestly preserved the assurance given by their forefather.

TEXT 223

\[\text{Suni' prabhu 'hari' bali' uthila apani} \]
\[\text{Uthila bhekva sv kari' hari-ghani} \]

\(\text{suni' prabhu 'hari' bali' uthila apani}
\text{u thila vaişnava saba kari' hari-dhvani}\\)

SYNONYMS

\(\text{suni'—hearing; prabhu—the Lord; hari—the holy name of the Lord; bali'—chant-}
\text{ing; uthila—got up; apani—personally; uthila—got up; vaişnava—other devotees;}
\text{saba—all; kari'—making; hari-dhvani—vibration of the holy name, Hari Hari.}

TRANSLATION

Hearing this, the Lord got up, chanting ‘Hari! Hari!’ Following Him, all the
other Vaişnavas also got up, chanting the vibration of the holy name.

TEXT 224

\[\text{kirtana karite prabhu karila gamana} \]
\[\text{sange cali' aise kaji ullasita mana} \]

SYNONYMS

\(\text{kirtana—chanting; karite—to perform; prabhu—the Lord; karila—made; gamana—}
\text{departure; sange—accompanying Him; cali'—walking; aise—comes; kaji—the Kazi;}
\text{ullasita—jubilant; mana—mind.}

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kirtana, and the Kazi, his mind
jubilant, went with Him.

TEXT 225

\[\text{Kazi'ere bijaya dilu bhotir nandam} \]
\[\text{nachite nachite aile' apan sva} \]

\(\text{nachite nachite aile' apan svan} \)
**SYNONYMS**

- *kājire*: unto the Kazi
- *vidāya*: farewell
- *dila*: gave
- *sacira*: of mother Śacī
- *nandana*: the son
- *nācite nācite*: dancing and dancing
- *āilā*: came back
- *āpana*: own
- *bhavana*: house.

**TRANSLATION**

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

**TEXT 226**

एहै येहै शुभे तार बले अपराधः ॥ २२६ ॥

*ei mate kājire prabhu karilā prasāda
ihā yei sune tāra khaṇḍe aparādha*

**SYNONYMS**

- *ei mate*: in this way
- *kājire*: unto the Kazi
- *prabhu*: the Lord
- *karilā*: did mercy
- *prasāda*: mercy
- *ihā*: this
- *yei*: anyone who
- *sune*: hears
- *tāra*: his
- *khaṇḍe*: van quishes
- *aparādha*: offenses.

**TRANSLATION**

This is the incident concerning the Kazi and the Lord’s mercy upon him. Anyone who hears this is also freed from all offenses.

**TEXT 227**

एक दिन श्रीवास द्वीप मन्दिरे गोसाईँ ॥

नित्यानन्द-सेने नृत्य करे दहँ भाई ॥ २२७ ॥

*eka dina śrīvāsāra mandire gosāṇi
nityānanda-saṅge nṛtya kare dui bhāi*

**SYNONYMS**

- *eka dina*: one day
- *śrīvāsā*: of Śrīvāsa Thākura
- *mandire*: in the house
- *gosāṇi*: Lord Caitanya Mahāprabhu
- *nityānanda*: Lord Nityānanda
- *saṅge*: accompanied by
- *nṛtya*: dancing
- *kare*: performed
- *dui*: two
- *bhāi*: brothers.

**TRANSLATION**

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Thākura.
TEXT 228

Srīvāsa-puṇḍra-tāhāṁ hāila paraloka
Tabu srīvāsa-citte nā janmila śoka

SYNONYMS

Srīvāsa—of Srīvāsa Thākura; putrera—of the son; tāhāṅ—there; hāila—took place; paraloka—death; tabu—still; srīvāsa—of Srīvāsa Thākura; citte—in the mind; nā—not; janmila—there was; śoka—lamentation.

TRANSLATION

At that time a calamity took place—Srīvāsa Thākura’s son died. Yet Srīvāsa Thākura was not at all sorry.

TEXT 229

Mrta-putra-mukhe kaila jñānera kathana
Āpane dui bhāi hailā srīvāsa-nandana

SYNONYMS

Mrta-putra—of the dead son; mukhe—in the mouth; kaila—did; jñānera—of knowledge; kathana—conversation; āpane—personally; dui—the two; bhāi—brothers; hailā—became; srīvāsa-nandana—sons of Srīvāsa Thākura.

TRANSLATION

Srī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Srīvāsa Thākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Thākura in his Amṛta-pravāha-bhāṣya. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Srīvāsa Thākura, one of Srīvāsa Thākura’s sons, who was suffering from some disease, died. Srīvāsa Thākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the kīrtana going on at his house to be disturbed. Thus kīrtana continued without a sound of lamentation. But when the kīrtana was over, Caitanya Mahāprabhu, who could understand the incident, declared, “There must have been some calamity in this house.” When He was then informed about the death of Srīvāsa Thākura’s son, He
expressed His regret, saying, “Why was this news not given to Me before?” He went to the place where the son was lying dead and asked him, “My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?” The dead son immediately replied, “I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power.” Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura’s family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in Bhagavad-gītā (2.13). Tatha dehaṁtara-prāptir dhīras tatra na muhyati: when someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, “You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company.” This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu, our eternal relationship will never break to cause our lamentation.

TEXT 230

तबे ते करिला सब भक्तों बर दान।
उचिष्ठ दिया नारायणीिर करिल सम्मान।

tabe ta' karilā saba bhakte vara dāna
ucchiṣṭa diyā nārāyaṇīrā kariṣa sammāna

SYNONYMS

tabe—thereafter; ta'—certainly; karilā—did; saba bhakte—unto all devotees; vara—benediction; dāna—charity; ucchiṣṭa—food remnants; diyā—giving; nārāyaṇīra—of Nārāyaṇī; kariṣa—did; sammāna—respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the sahajiyās cite a malicious story that after eating the remnants of Lord Caitanya’s foodstuff Nārāyaṇī became
pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal sahajiyās may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

TEXT 231

श्रीवासे वस्त्र सिंहे दराजी दर्शन ।
प्रेम भागे निजरूप कराईल दर्शन ॥ २३१ ॥

श्रीवासे वस्त्र सिंहे दराजी यावना
प्रभु तारे निज-रूपा कराइला दर्शना

SYNONYMS

श्रीवासे—of Śrīvāsa Ṭhākura; वस्त्र—cloth; सिंहे—sewing; दराजी—tailor; यावना—meat-eater; प्रभु—the Lord; तारे—unto him; निज-रूपा—His own form; कराइला—caused; दर्शना—vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

TEXT 232

'देखिनु' 'देखिनु' बाली हाइल पागल ।
प्रेमे नृत्य करे, हैल बैश्नव आगल ॥ २३२ ॥

'dekhinu' 'dekhinu' bali' ha-ila pāgala
preme nṛtya kare, haila vaiṣṇava āgala

SYNONYMS

dekhinu—I have seen; dekhinu—I have seen; bali'—saying; ha-ila—became; pāgala—mad; preme—in the ecstasy of love; nṛtya—dancing; kare—does; haila—became; vaiṣṇava—devotee; āgala—first class.

TRANSLATION

Saying, "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Mohammedan tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love.
and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

TEXT 233

**SYNONYMS**

*āveṣete*—in ecstasy; *śrīvāse*—unto Śrīvāsa; *prabhu*—the Lord; *varṁśī*—a flute; *ta’*—certainly; *māgila*—asked; *Śrīvāsa*—Śrīvāsa Thākura; *kahe*—replied; *varṁśī*—flute; *tomāra*—Your; *gopī*—the gopīs; *hari’*—stealing; *nila*—took away.

**TRANSLATION**

In ecstasy the Lord asked Śrīvāsa Thākura to deliver His flute, but Śrīvāsa Thākura replied, “Your flute has been stolen away by the gopīs.”

TEXT 234

**SYNONYMS**

*śuni’*—hearing; *prabhu*—the Lord; *bala bala*—go on speaking, go on speaking; *balena*—He says; *āveše*—in ecstasy; *Śrīvāsa*—Śrīvāsa Thākura; *varṇena*—describes; *vṛndāvana*—of Vṛndāvana; *līlā-rase*—the transcendental mellow of the pastimes.

**TRANSLATION**

Hearing this reply, the Lord said in ecstasy, “Go on talking! Go on talking!” Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

TEXT 235
Text 237] Pastimes of the Lord in His Youth

SYNONYMS

prathamete—in the beginning; vrndavana-madhurya—sweet pastimes of Vrndavana; varqila—described; suniyā—hearing; prabhura—of the Lord; citte—in the heart; ananda—jubilation; bādila—increased.

TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vrndavana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

TEXT 236

ভরে 'বল' 'বল' প্রভু বলে বারবার ।
পুনঃ পুনঃ কহে শ্রীবাস করিয়া বিতার ॥ ২৩৬ ॥

tabe 'bala' 'bala' prabhu bale vāra-vāra
punaḥ punah kahe śrīvāsa kariyā vistāra

SYNONYMS

tabe—thereafter; bala bala—go on speaking, go on speaking; prabhu—the Lord; bale—says; vāra-vāra—again, again; punah punah—again, again; kahe—speaks; śrīvāsa—Śrīvāsa Ṭhākura; kariyā—making; vistāra—expansion.

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vrndavana, vividly expanding them.

TEXT 237

কংশীবাসে গোপীগণের বলে আকর্ষণ ।
ঊর্ণ-সবার সঙ্গে যেচে বন-বিহারণ ॥ ২৩৭ ॥

varṇī-vādye gopī-gaṇera vane ākarṣaṇa
tān-sabāra saṅge yaiche vana-viharana

SYNONYMS

varṇī-vādye—on hearing the sound of the flute; gopī-gaṇera—of all the gopīs; vane—in the forest; ākarṣaṇa—the attraction; tān-sabāra—of all of them; saṅge—in the company; yaiche—in what way; vana—in the forest; viharana—wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the gopīs were attracted to the forests of Vrndavana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.
TEXT 238

\[
tāhī madhye chaya-ṛtu līlāra varṇana
madhu-pāna, rāsotsava, jala-keli kathana
\]

SYNONYMS

tāhī madhye—during that; chaya-ṛtu—the six seasons; līlāra—of the pastimes; varṇana—description; madhu-pāna—drinking of the honey; rāsā-utsava—dancing the rāsa-līlā; jala-keli—swimming in the Yamunā; kathana—narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rāsa dance, the swimming in the Yamunā, and other such incidents.

TEXT 239

\[
'bala' 'bala' bale prabhu śunite ullāsa
śrīvāsa kahena tabe rāsa rasera vilāsa
\]

SYNONYMS

bala bala—go on speaking, go on speaking; bale—says; prabhu—the Lord; śunite—hearing; ullāsa—very jubilantly; śrīvāsa—Śrīvāsa Ṭhākura; kahena—says; tabe—then; rāsa—rōsa dance; rasera—humorous; vilāsa—pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, “Go on speaking! Go on speaking!” Śrīvāsa Ṭhākura described the rāsa-līlā, the transcendental mellow dancing.

TEXT 240

\[
kahite, śunite āiche prātaḥ-kāla haila
prabhu śrīvāsere toṣī' āliṅgana kaila
\]
SYNONYMS

kāhite—speaking; śunite—hearing; aiche—in that way; prātaḥ-kāla—morning; hāila—appeared; prabhu—Lord Śrī Caitanya Mahāprabhu; śrīvāsere—unto Śrīvāsa Ṭhākura; toṣi'—satisfying; āliṅgana—embracing; kaila—did.

TRANSLATION

As thus the Lord requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

TEXT 241

তবে আচার্যের ঘরে কৃষ্ণলীলা।
রুক্মিণী-ক্ষরত্র প্রভু অপনে হইল। || ২৪১ ||

tābe acāryera ghare kṛṣṇa-lilā
rukmini-svarūpa prabhu āpane hā-ilā

SYNONYMS

tābe—thereafter; acāryera—of Advaita Ācārya; ghare—in the house; kaila—performed; kṛṣṇa-lilā—pastimes of Lord Kṛṣṇa; rukmini—of Rukmini; svarūpa—form; prabhu—the Lord; āpane—personally; hā-ilā—became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmini, the foremost of Kṛṣṇa's queens.

TEXT 242

কহু দূর্গার, লক্ষ্মী হয়, কহু বা চিচ্ছতি।
খাটে বসিষ্ট গুরুগণে বিলা প্রেমভক্তি। || ২৪২ ||

kabhu durgā, lakṣmī haya, kabhu vā cic-chakti
khāte vasi' bhakta-gāne dīlā prema-bhakti

SYNONYMS

kabhu—sometimes; durgā—the part of goddess Durgā; lakṣmī—the goddess of fortune; haya—is; kabhu—sometimes; vā—or; cic-sakti—the spiritual potency; khāte—on a cot; vasi'—sitting; bhakta-gāne—unto the devotees; dīlā—gave; prema-bhakti—love of Godhead.
TRANSLATION

The Lord sometimes took the part of goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

TEXT 243

एकदिन महाप्रभुर मुड़-अवसाने ।
एक ब्राह्मणी आसि धरिल चरणे || २४३ ||

eka-dina mahāprabhura nṛtya-avasāne
eka brāhmaṇī āsi’ dharila caraṇe

SYNONYMS

eka-dina—one day; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; nṛtya-avasāne—at the end of the dancing; eka—one; brāhmaṇī—wife of a brāhmaṇa; āsi’—coming; dharila—caught hold; caraṇe—of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

TEXT 244

चरणेर धूलि सेह लय वार वार ।
सेहिया प्रभु दुःख हैल अपार || २४४ ||

caraṇera dhūli sei laya vāra vāra
dekhiyā prabhura duḥkha ha-ila apāra

SYNONYMS

caraṇera—of His lotus feet; dhūli—the dust; sei—that woman; laya—takes; vāra vāra—again and again; dekhiyā—seeing this; prabhura—of the Lord; duḥkha—unhappiness; ha-ila—there was; apāra—unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality’s lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu’s unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.
One who takes the dust of a great personality’s lotus feet transfers his sinful activities to that great personality. Unless one is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one’s feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

TEXT 245

sei-kṣaṇe dhānā prabhu gaṅgāte paḍila
nityānanda-haridāsa dhari’ uṭhāila

SYNONYMS
sei-kṣaṇe—immediately; dhānā—running; prabhu—the Lord; gaṅgāte—in the water of the Ganges; paḍila—plunged; nityānanda—Lord Nityānanda; haridāsa—Haridāsa Thākura; dhari’—catching Him; uṭhāila—raised Him.

TRANSLATION
Immediately He ran to the River Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Thākura caught Him and raised Him from the river.

PURPORT
Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava’s feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

TEXT 246

vijaya ācāryera ghare se rātre rahilā
prātaḥ-kāle bhakta sabe ghare laṅā gelā
SYNONYMS

vijaya—named Vijaya; ācāryera—of the teacher; ghare—at the home; se—that; rātre—on the night; rahilā—remained; prātaḥ-kāle—in the morning; bhakta—the devotees; sabe—all; ghare—home; laṅā—taking them; gelā—went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

TEXT 247

एकहिं गोपीज्वरे गृहेते बसिया।
‘गोपी’ ‘गोपी’ नाम लय विषप्प हं क़ा || २४७ ||

eka-dina gopi-bhāve grhete vasiyā
gopi 'gopi' nāma laya vaisanṅga haṁā

SYNONYMS

eka-dina—one day; gopi-bhāve—in the ecstasy of the gopīs; grhete—at home; vasiyā—sitting; gopi gopi—gopi, gopi; nāma—the name; laya—chants; vaisanṅga—morose; haṁā—becoming.

TRANSLATION

One day the Lord, in the ecstasy of the gopīs, was sitting in His house. Very morose in separation, He was calling, “Gopi! Gopi!”

TEXT 248

एक पुज़्या आिल अर्घुके देखिते।
‘गोपी’ ‘गोपी’ नाम शुल्लि’ लागिल बलिते ||२४८||

eka paḍuyā āila prabhuke dekhite
gopi 'gopi' nāma śuni’ lāgila balite

SYNONYMS

eka paḍuyā—one student; āila—came there; prabhuke—the Lord; dekhite—to see; gopi gopi—gopi, gopi; nāma—the name; śuni’—hearing; lāgila—began; balite—to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting “Gopi! Gopi!” Thus he spoke as follows.
TEXT 249

कृष्णाम ना लोग गेंश, कृष्णाम — धन्त ।

'गोपी' 'गोपी' बलिले बा किबा हय पुण्य || २४९ ||

क्रिष्ण-नामा ना लोग गेंश, क्रिष्ण-नामा—धन्ता
'गोपी' 'गोपी' बलिले वा किबा हय पुण्या

SYNONYMS

क्रिष्ण-नामा—the holy name of Lord कृष्णा; ना—not; लोग—You take; गेंश—why;
क्रिष्ण-नामा—the holy name of Lord कृष्णा; धन्ता—glorious; गोपी गोपी—the names
gopi, gopi; बलिले—on saying; वा—or; किबा—what; हया—there is; पुण्या—piety.

TRANSLATION

"Why are You chanting the names 'Gopī Gopī' instead of the holy name of Lord
ekṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?

PURPORT

It is said, vaiśeṣa kriyā mūḍha vijñē nā buджāya: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī k Caitanya Mahāprabhu was chanting the name of the gopīs, nor should the student have asked the Lord about the potency of chanting "gopī, gopī." The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa's holy name, but this sort of attitude is also offensive. Dharmavratatya-g-hutādi-sarva-subha-kriyā-sāmyam api pratidāh: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name gopī?" He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name gopī is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

TEXT 250

शुनि प्रभु क्रोधे कैल रुके सोरोधार ।
ठेरा लंगा उठिला प्रभु पालुया मारिबार || २५० ||

Suni' prabhu krodhe kaila kṛṣṇe dosodgāra
theṅga laṅga uṭhila prabhu paḷuva māribāra
SYNONYMS

sunī’—hearing; prabhu—the Lord; krodhe—in anger; kaila—did; krṣne—unto Lord Kṛṣṇa; doṣa-udgāra—many accusations; theṅgā—stick; lāṅa—taking; uṭhilā—got up; prabhu—the Lord; paṭuyā—the student; māribōra—to strike.

TRANSLATION

Hearing the foolish student, the Lord, greatly angry, rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in Śrīmad-Bhāgavatam that when Uddhava came from Lord Kṛṣṇa with a message for the gopīs, all the gopīs, especially Śrīmati Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the gopīs and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheisticsmaṛta-brāhmaṇa, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take sannyāsa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyāsī is naturally offered respect.

TEXT 251

bhaye palāya paṭuyā, prabhu pāche pāche dhāya
āste vyaste bhakta-gaṇa prabhure rahāya

SYNONYMS

bhaye—out of fear; palāya—runs away; paṭuyā—the student; prabhu—the Lord; pāche pāche—after him; dhāya—runs; āste vyaste—somehow or other; bhakta-gaṇa—all the devotees; prabhure—the Lord; rahāya—checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.
TEXT 252

prabhure sānta kari' ānila nija ghare
paḍuyā palāyā gela paḍuyā-sabhāre

SYNONYMS

prabhure—the Lord; sānta kari’—pacifying; ānila—brought; nija—His own; ghare—to the house; paḍuyā—the student; palāyā—running away; gela—went; paḍuyā—of students; sabhāre—to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

TEXT 253

paḍuyā sahasra yāhān paḍe eka-ṭhānī
prabhura vṛttānta dvija kahe tāhān yāi

SYNONYMS

paḍuyā—students; sahasra—a thousand; yāhān—where; paḍe—they study; eka-ṭhānī—in one place; prabhura—of the Lord; vṛttānta—incident; dvija—a brāhmaṇa; kahe—says; tāhān—there; yāi—he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word dvija, indicating that the student was a brāhmaṇa. Actually, in those days, only members of the brāhmaṇa class became students of Vedic literature. Schooling is meant especially for brāhmaṇas; previously there was no question of schooling for kṣatriyas, vaiśyas or śūdras. Kṣatriyas used to learn the technology of warfare, and vaiśyas learned business from their fathers or other businessmen; they were not meant to study the Vedas. At the present, however,
everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a śūdra; only one who studies the Vedas may properly be called a learned man (pañcita). The duty of a brāhmaṇa is to become learned in the Vedic literature and teach the Vedic knowledge to other brāhmaṇas. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit brāhmaṇas and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as Śrīmad-Bhāgavatam, Bhagavad-gītā and Nectar of Devotion. It is a mistake to educate every student as a technologist. There must be a group of students who become brāhmaṇas. Without brāhmaṇas who study the Vedic literature, human society will be entirely chaotic.

TEXT 254

śuni’ krodha kaila saba paduyāra gaṇa
sabe meli’ kare tame prabhura nindana

SYNONYMS

śuni’—hearing; krodha—angry; kaila—became; saba—all; paduyāra—of students; gaṇa—the groups; sabe—all; meli’—joining together; kare—do; tame—then; prabhura—of the Lord; nindana—accusation.

TRANSLATION

Hearing of the incident, all the students, greatly angry, joined together in criticizing the Lord.

TEXT 255

saba deṣa bhraṣṭa kaila ekalā nimāṇi
brāhmaṇa mārīte cāhe, dharma-bhaya nāi
SYNONYMS
saba—all; deśa—countries; bhraṣṭa—spoiled; kaila—has; ekaIa—alone; nimāṇi—Nimāi Pāṇḍita; brāhmaṇa—a caste brāhmaṇa; mārite—to strike; cāhe—He wants; dharma—of religious principles; bhaya—fear; nāi—there is not.

TRANSLATION
"Nimāi Pāṇḍita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT
In those days also, the caste brāhmaṇas were very much proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

TEXT 256

punaḥ yadi aiche kare māriba tāhare
kon vā mānuṣa haya, ki karite pāre

SYNONYMS
punāḥ—again; yadi—if; aiche—like that; kare—He does; māriba—we shall strike; tāhāre—Him; kon—who; vā—or; mānuṣa—the man; haya—is; ki—what; karite—to do; pāre—He is able.

TRANSLATION
"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. Who is He—an important person—that He can check us in this way?"

TEXT 257

prabhura nindāya sabāra buddhi haila nāśa
supaṭhitā vidyā kārao nā haya prakāśa

SYNONYMS
prabhura—of the Lord; nindāya—in accusation; sabāra—of everyone; buddhi—the intelligence; haila—became; nāśa—spoiled; su-paṭhitā—well-studied; vidyā—knowledge; kārao—everyone's; nā—does not; haya—become; prakāśa—manifest.
TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In Bhagavad-gītā it is said, māyayāpahṛta-jñāna āsurāṁ bhāvanā āśritaḥ: when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (āsurāṁ bhāvanam), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a mantra from the Śvetāsvatara Upaniṣad:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (vedaiś ca sarvair aham eva vedyah). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.24):

iti puṁsārpiṇā viṣṇau
bhaktiś cen nava-laksanā
kriyate bhagavaty addhā
tan manye 'dhītam uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literatures very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śrīdharā Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the Vedas. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the Vedas very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One
who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. *Śrīmad-Bhāgavatam* declares:

\[
\text{sabda-brahmāni niśpāto} \\
\text{na niśpāyāt pare yadi} \\
\text{śramas tasya śrama-phalo} \\
\text{hy adhenum iva rakṣataḥ}
\]

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk." (Bhāg. 11.11.18)

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the Vedas but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

**TEXT 258**

тхапи дхбхика падуя нахи нырий хай ।
ваби ваби прабхур лннда хаси' се каратр ॥ 258 ॥

tathāpi dōmbhika paḍuyā nāhi nāmaṁ youṁ āhāṁ tāhāṁ prabhura nindā hāsi' se karaya

**SYNONYMS**

tathāpi—still; dōmbhika—proud; paḍuyā—students; nāmaṁ—submissive; nāhi—not; hayāḥ—become; yāhāṁ—anywhere; tāhāṁ—everywhere; prabhura—of the Lord; nindā—accusation; hāsi'—laughing; se—they; karaya—do.

**TRANSLATION**

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

**TEXT 259**

сарва-джи' госа́нн джани' сабара дхаргати ।
вагере васи' чисте та'-сабар абьяхати ॥ 259 ॥

sarva-jiṇa gosānī jāṇi' sabāra durgati
ghare vasi' cinte tā'-sabāra avyāhati
SYNONYM

sarva-jña—all-knowing; gosāñi—Lord Caitanya Mahāprabhu; jāni—knowing; sabāra—of all of them; durgati—degradation; ghare—at home; vasi—sitting; cinte—contemplates; tā—of them; sabāra—of all; avyāhati—the rescue.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

TEXT 260

yards adhyāpaka, āra tā̄hra śiṣya-gaṇa
dharmi, karmi, tapo-niṣṭha, nindaka, durjana

SYNONYM

yata—all; adhyāpaka—professors; āra—and; tā̄hra—their; śiṣya gaṇa—students; dharmi—followers of religious ritualistic ceremonies; karmi—performers of fruitive activities; tapaḥ-niṣṭha—performers of austerities; nindaka—blasphemers; durjana—rogues.

TRANSLATION

“All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities,” the Lord thought, “yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the Hari-bhakti-sudhodāya (3.11):

bhagavad-bhakti-hīnasya
jātiḥ śāstraṁ japaḥ tapaḥ
aprāṇasyaiva dehasya
manḍarāṁ loka-rañjanam

Without knowledge of devotional service to the Lord, great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.
TEXT 261

एँई सब मोर निन्दा-अपराध हैते।
आमि ना लंकोइले भक्ति, ना पारे लाइते॥२६१॥

ei saba mora ninda-aparadha haite
ami na laoyäile bhakti, na päre la-ite

SYNONYMS

ei saba—all of them; mora—of Me; ninda—blasphemy; aparadha—offense; haite—from; ämi—I; nā—not; laoyäile—if causing them to take; bhakti—devotional service; nā—not; pāre—able; la-ite—to take.

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

TEXT 262

निष्ठारिते आइलाम आमि, हैल बिपरित।
एसब दुर्जरे क्षेत्रे हाइबेक हित॥२६२॥

nistärīte āilāma ämi, haila viparīta
e-saba durjanera kaiche ha-ibeka hita

SYNONYMS

nistärīte—to deliver; āilāma—have come; ämi—I; haila—it has become; viparīta—just the opposite; e-saba—all these; durjanera—of the rogues; kaiche—how; ha-ibeka—it will be; hita—the benefit.

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

TEXT 263

আমাকে প্রণতি করে, হয় পাপক্ষয়।
তবে সে ইহারে ভক্তি লঙ্কাইলে লয়॥২৬৩॥

ämāke pranati kare, haya pāpa-kṣaya
tabe se ihāre bhakti laoyāile laya
SYNONYMS

āmāke—unto Me; praṇati—obeisances; kare—they offer; haya—becomes; pāpa-kṣaya—destruction of sinful reaction; tabe—then; se—he; ihāre—unto him; bhakti—devotional service; laoyāile—if causing to take; laya—will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

TEXT 264

more nindā kare ye, nā kare namaskāra
e-saba jīvere avaṣya kariba uddhāra

SYNONYMS

more—Me; nindā kare—blasphemes; ye—anyone who; nā—does not; kare—offer; namaskāra—obeisances; e-saba—all these; jīvere—living entities; avaṣya—certainly; kariba—I shall do; uddhāra—deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

TEXT 265

ataeva avaṣya āmi sannyāsa kariba
sannyāsi-buddhye more praṇata ha-iba

SYNONYMS

ataeva—therefore; avaṣya—certainly; āmi—I; sannyāsa—the renounced order of life; kariba—shall accept; sannyāsi-buddhye—by thinking of Me as a sannyāsi; more—unto Me; praṇata—bow down; ha-iba—they shall do.

TRANSLATION

"I should accept the sannyāsa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.
Among the members of the varṇāśrama institution's social orders (brāhmaṇa, kṣatriya, vaiśya and śūdra), the brāhmaṇa is considered the foremost, for he is the teacher and spiritual master of all the other varṇas. Similarly, among the spiritual orders (brahmacarya, grhaṣṭha, vānaprastha and sannyāsa), the sannyāsa order is the most elevated. Therefore a sannyāsi is the spiritual master of all the varṇas and āśramas, and a brāhmaṇa is also expected to offer obeisances to a sannyāsi. Unfortunately, however, caste brāhmaṇas do not offer obeisances to a Vaiṣṇava sannyāsi. They are so proud that they do not offer obeisances even to Indian sannyāsis, not to speak of European and American sannyāsis. Śrī Caitanya Mahāprabhu, however, expected that even the caste brāhmaṇas would offer respectful obeisances to a sannyāsi because five hundred years ago the social custom was to offer obeisances immediately to any sannyāsi, known or unknown.

The sannyāsis of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilāsa by Saṅatana Gosvāmī, tathā dikṣā-vidhānena dvijatvam jāyate nṛṇām: by the regular process of initiation, any man can become a brāhmaṇa. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities—illicit sex, gambling, meat-eating and intoxication—they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (hari-nāma), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyāsa order. At that time he receives the title svāmī or gosvāmī, both of which mean “master of the senses.” Unfortunately, debauched so-called brāhmaṇas in India neither offer them respect nor accept them as bona fide sannyāsis. Śrī Caitanya Mahāprabhu expected the so-called brāhmaṇas to offer respect to such Vaiṣṇava sannyāsis. Nevertheless, it does not matter whether they offer respect, nor whether they accept these sannyāsis as bona fide, for the śāstra describes punishment for such disobedient so-called brāhmaṇas. The śāstric injunction declares:

\[
\text{devatā-pratimāṁ dṛṣṭvā}
\]
\[
\text{yatiṁ caiva trīḍāṇḍinām}
\]
\[
\text{namaskāraṁ na kuryād yaḥ}
\]
\[
\text{prāyaścitīyate naraḥ}
\]

“One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a trīḍāṇḍi sannyāsi must undergo prāyaścitta [atonement].” If one does not offer obeisances to such a sannyāsi, the prescribed prāyaścitta is to fast for one day.
TEXT 266

pranatite ha’be ihara aparadha kshaya
nirmala hrdaye bhakti kariba udaya

SYNONYMS

pranatite—by offering obeisances; ha’be—there will be; ihara—of such offenders; aparadha—the offenses; kshaya—destruction; nirmala—pure; hrdaye—in the heart; bhakti—devotional service; kariba—I shall cause; udaya—the rising.

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a brahma may be offered sannyasa. The Sankara-sampradaya (ekadanta-sannyasa-sampradaya) awards the sannyasa order only to caste brahma, or born brahma, but in the Vaisnava system even one not born in a brahma family may be made a brahma according to the direction of the Hari-bhakti-vilasa (tathadiyena dvijatvarh jiyate nrim). Any person from any part of the world may be made a brahma by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyasa. All the sanyasis in the Krishna consciousness movement, who are preaching all over the world, are regular brahma-sanyasis. Thus the so-called caste brahma should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Sri Caitanya Mahaprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, nitya-siddha krsna-prema sadhya kabhu naya: krsna-prema can be awakened in a purified heart. The more we offer obeisances to sanyasis, especially Vaisnava sanyasis, the more we diminish our offenses and purify our hearts. Only in a purified heart can krsna-prema awaken. This is the process of Sri Caitanya Mahaprabhu’s cult, the Krishna consciousness movement.

TEXT 267

esaba pasanta taba ha-ibe nistara
ara kona upaya nahi, ei yukti sara

"everywhere in the world there is no fault, this is the way"
SYNONYMS

e-saba—all these; pāśaṇṭīra—of the demons; tabe—then; ha-ibe—there will be; nistāra—deliverance; āra—alternative; kona—some; upāya—means; nāhi—there is not; ei—this; yukti—of the argument; sāra—essence.

TRANSLATION

“All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument.”

TEXT 268

এই দুঃখ যুক্তি করি’ প্রভু আছে ঘরে।
কেশব ভারতী আইলা। নদিয়া-নগরে॥ ২৬৮॥

ei dṛḍha yukti kari’ prabhu āche ghare
keśava bhāratī āilā nadiyā-nagare

SYNONYMS

ei—this; dṛḍha—firm; yukti—consideration; kari’—making; prabhu—the Lord; āche—was; ghare—in His home; keśava bhāratī—of the name Keśava Bhāratī; āilā—came; nadiyā-nagare—to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

TEXT 269

প্রভু তাহে নম্বরি’ কীল নিমন্ত্রণ ॥
ভিক্ষা করাইয়া তাহারে কীল নিবেদন ॥ ২৬৯॥

prabhu tānre namaskari’ kaila nimantraṇa
bhikṣā karāiyā tānre kaila nivedana

SYNONYMS

prabhu—the Lord; tānre—to him; namaskari’—offering obeisances; kaila—did; nimantraṇa—invitation; bhikṣā—alms; karāiyā—giving; tānre—to him; kaila—submitted; nivedana—His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.
PURPORT

According to the system of Vedic society, whenever an unknown sannyāsī comes to a village or town, someone must invite him to take prasāda in his home. Sannyāsīs generally take prasāda in the house of a brahma because the brahma worships the Lord Nārāyaṇa silā, or śālgrama-silā, and therefore there is prasāda that the sannyāsī may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take sannyāsa from him.

TEXT 270

তুমি ত ঈশ্বর বট,—সাভ্যান্ত নারায়ণ।
কৃপা করি' কর মোর সংসার মোচন॥ ২৭০॥

tumi tā'īśvara bāta,—sākṣat nārāyaṇa
kṛpā kari' kara mora saṁsāra mocana

SYNONYMS

tumi—you; tā’—certainly; īśvara—the Lord; bāta—are; sākṣat—directly; nārāyaṇa—the Supreme Lord, Nārāyaṇa; kṛpā kari’—showing mercy; kara—please do; mora—My; saṁsāra—material life; mocana—deliverance.

TRANSLATION

“Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage.”

TEXT 271

ভারতী কহেন,—তুমি ঈশ্বর, অন্তর্যামী।
যে করাহ, সে করিব,—ষড়ন্ত্র নহি আমি॥ ২৭১॥

bhāratī kahena,—tumi īśvara, antaryāmī
ye karāha, se kariba,—svatantra nahi āmi

SYNONYMS

bhāratī kahena—Keśava Bhāratī replied; tumi—You; īśvara—the Supreme Personality of Godhead; antaryāmī—You know everything from within; ye—whatever; karāha—You cause to do; se—that; kariba—I must do; svaṁtatra—independent; nahi—not; āmi—I.

TRANSLATION

Keśava Bhāratī replied to the Lord: “You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You.”
TEXT 272

एत बलि' भारती गोसांगिर काटोपाते गेला।
महाप्रभु भासा याही सन्न्यास करिला।॥ २७२ ॥

_eta bali’ bhāratī gosāngî kāṭoyāte gelā_
_mahāprabhu tāhā yāi’ sannyāsa karilā_

SYNONYMS

_\text{eta bali’—saying this; bhāratī—Keśava Bhāratī; gosāngî—the spiritual master; kāṭoyāte—to Katwa; gelā—went; mahāprabhu—Lord Caitanya Mahāprabhu; tāhā—there; yāi’—going; sannyāsa—the renounced order of life; karilā—accepted.}\n
TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa and crossed the River Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kanṭaka-nagara, or Kātoyā (Katwa), where He accepted _ekadaṇḍa-sannyāsa_ according to the Śaṅkaraite system. Since Keśava Bhāratī belonged to the Śaṅkaraite sect, he could not award the Vaiṣṇava sannyāsa order, whose members carry the _tridāṇḍa._

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord’s acceptance of _sannyāsa._ By the order of Śrī Caitanya Mahāprabhu, _kīrtana_ was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular _sannyāśī_, with one rod (_ekadaṇḍa_). From that day on, His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the _sannyāsa_ order, traveled all over the Rādh надesa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

TEXT 273

संगे नित्यानंद, चंद्रशेखर आचार्य ।
मुकुन्ददत्त, —एहे भिन्न कैतल सर्व कार्य॥ २७३ ॥

_saṅge nityānanda, candraśekhara ācārya_
_mukunda-datta,—ei tīna kaila sarva kārya_

SYNONYMS

_saṅge—in His company; nityānanda—Nityānanda Prabhu; candra-śekhara ācārya—Candraśekhara Ācārya; mukunda-datta—Mukunda Datta; ei tīna—these three; kaila—performed; sarva—all; kārya—necessary activities._
TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

TEXT 274

ei ādi-līlāra kaila sūtra gaṇana
vistāri varṇilā ihā dāsa vṛndāvana

SYNONYMS

ei—this; ādi-līlāra—of the Ādi-līlā (the first portion of Lord Caitanya’s pastimes); kaila—made; sūtra—synopsis; gaṇana—enumeration; vistāri—elaborately; varṇilā—described; ihā—this; dāsa vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Thus I have summarized the incidents of the Ādi-līlā. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his Caitanya-bhāgavata].

TEXT 275

yaśodā-nandana hailā śacīra nandana
catur-vidha bhakta-bhāva kare āsvādana

SYNONYMS

yaśodā-nandana—the son of mother Yaśodā; hailā—became; śacīra—of mother Śacī; nandana—the son; catur-vidha—four kinds of; bhakta-bhāva—devotional humors; kare—does; āsvādana—tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, paternal affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In
śānta, the marginal stage of devotional service, there is no activity. But above the śānta humor are servitude, friendship, paternal affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

TEXT 276

अमावृह राधा-प्रेमसरस आर्तादितेऽ
राधाप्रभाव अष्टि करियाछे भालमेते || २७६ ||

sva-mādhurya rādhā-prema-rasa āsvādite
rādhā-bhāva aṅgī kariyāche bhāla-mate

SYNONYMS
sva-mādhurya—His own conjugal love; rādhā-prema-rasa—the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; āsvādite—to taste; rādhā-bhāva—the mood of Śrīmatī Rādhārāṇī; aṅgī kariyāche—He accepted; bhāla-mate—very well.

TRANSLATION
To taste the mellow quality of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

PURPORT
In this connection Śrīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāṣya, "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the gopi. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyōs generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiyā-sampradāya hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Śvarūpa Dāmodara and Śrīla Vṛndāvana dāsa Thākura. In Śrī Caitanya-bhāgavata, Ādi-khaṭa, Chapter Fifteen, it is said:

sabe para-strīra pratī nāhi parihaśā
strī devkhi' dūre prabhu hayena eka-pāsa

Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The sahajiyās, however, pose as followers of Śrī Caitanya Mahāprabhu, although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The gaurāṅga-nāgarī party is not approved by Śrī Caitanya Mahāprabhu or
Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the gaurāṅga-nāgarīs.”

TEXT 277

গোপী-ভাব যাতে শ্রুত ধরিয়াছে একাষ্ট।
ব্রজেশ্বরনাথে মানে আপনার কাছ॥ ২৭৭॥

gopi-bhāva yāte prabhu dhariyāche ekānta
vrajaṇāndana māne āpanāra kānta

SYNONYMS

gopi-bhāva—the mood of the gopīs; yāte—in which; prabhu—the Lord; dhariyāche—accepted; ekānta—positively; vrajaṇāndana—Lord Kṛṣṇa; māne—they accept; āpanāra—own; kānta—lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the gopīs, who accept Vrajendra-nandana, Śrī Kṛṣṇa, as their lover.

TEXT 278

গোপিকা-ভাবের এই স্নোচ নিষ্ঠয়।
ব্রজেশ্বরনাথ বিনা অন্যে না হয়॥ ২৭৮॥

gopi-kā-bhāvero ei sudṛṣṭha niścaya
vrajaṇāndana vinā anyatra nā haya

SYNONYMS

gopi-kā-bhāvero—of the ecstasy of the gopīs; ei—this; sudṛṣṭha—firm; niścaya—information; vrajaṇāndana—Lord Śrī Kṛṣṇa; vinā—without; anyatra—anyone else; nā—not; haya—is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopīs is possible only before Kṛṣṇa, and no one else.

TEXT 279

ধ্রুমস্বামী, শিরিকুচূ-জ্ঞান-বিভূষণ।
গোপেশ, ত্রিশুদ্ধিসং, মূরলী-বদন॥ ২৭৯॥
**SYNONYMS**

syāma-sundara—Lord Kṛṣṇa, who has a bluish color; śikhi-piccha—with a peacock feather on the head; guñjā—a garland of guñla; vibhūṣaṇa—decorations; gopa-veśa—with the dress of a cowherd boy; tri-bhaṅgima—curved in three places; muralī-vadana—with a flute in the mouth.

**TRANSLATION**

He has a bluish complexion, a peacock feather on His head, a guñjā garland and the decorations of a cowherd boy. His body is curved in three places, and He has a flute in His mouth.

**TEXT 280**

इहः छाड़ि ' कुंक यदि हय अख़ाकार ।
गोपिकार भाव नाहि याय निकट ताहार ॥ २८० ॥

ihā chādi' kṛṣṇa yadi haya anyākāra
gopikāra bhāva nāhi yāya nikaṭa tāhāra

**SYNONYMS**

ihā—this; chādi’—giving up; kṛṣṇa—Kṛṣṇa; yadi—if; haya—takes; anya-ākāra—another form; gopikāra—of the gopīs; bhāva—the ecstasy; nāhi—does not; yāya—arise; nikaṭa—near; tāhāra—that (form).

**TRANSLATION**

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

**TEXT 281**

गोपीनां पुष्पे-नन्दन-जुसो bhāvasya kas tām kṛtī
vijñātur kṣamate durūha-padavi-saṅcāriṇāḥ prakriyām
āviśkurvati vaisṇavām api tanum tasmin bhujair jiśṇubhir
yāsāṁ hanta caturbhīr-ruccitāṁ bāgāṁ bhavaḥ ॥ २८१ ॥

gopīnāṁ paśupendra-nandana-juśo bhāvasya kas tāṁ kṛtī
vijñātur kṣamate durūha-padavi-saṅcāriṇāḥ prakriyām
āviśkurvati vaisṇavāṁ api tanum tasmin bhujair jiśṇubhir
yāsāṁ hanta caturbhīr-ruccitāṁ bāgāṁ bhavaḥ ॥ २८१ ॥
SYNONYMS

gopīnāṁ—of the gopīs; paśupendra-nandana-juṣṭaḥ—of the service of the son of Vraja’s King, Mahārāja Nanda; bhāva—ecstatic; kāḥ—what; tāṁ—that; kṛtī—learned man; vijñātum—to understand; kṣamate—is able; durūha—very difficult to understand; padāvī—the position; saṁcāriṇaḥ—which provokes; prakriyāṁ—activity; āvīśkurvati—He manifests; vaiśpatiṁ—of Vṛṣṇi; api—certainly; tanum—the body; tasmā—in that; bhujāṁ—with arms; jīṣṭabhīṣḥ—very beautiful; yāśōṁ—of whom {the gopīs}; hanta—alas; caturbhīṣḥ—four; adbhuta—wonderfully; ruci—beautiful; rāga-udayaḥ—the evoking of ecstatic feelings; kuṇcati—cripples.

TRANSLATION

“Once Lord Śrī Kṛṣṇa, with a playful motive, manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. Seeing this exalted form, however, crippled the ecstatic feelings of the gopīs. A learned scholar, therefore, cannot understand the gopīs’ ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa are the greatest mystery in spiritual life.”

PURPORT

This is a quotation from Lalita-mādhava (6.14) by Śrīla Rupa Gosvāmī.

TEXT 282

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmati Rādhārāṇī.

SYNONYMS

vasanta-kāle—during the season of spring; rāsa-līlā—rāsa dance; kare—does; gowardhane—near the Govardhana Hill; antardhōna—disappearance; kailā—did; saṅketa—indication; kari’—making; rādhā-sane—with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmati Rādhārāṇī.
Pastimes of the Lord in His Youth

**TEXT 285**

*nibhrta-nikuñe vasi’ dekhe rādhāra bāta
anvešite āilā tāhān gopikāra thāta*

**SYNONYMS**

*nibhrta—solitary; nikuñe—in a bush; vasi’—sitting; dekhe—waiting to see; rādhāra—of Śrīmatī Rādhārāṇī; bāta—the passing; anvešite—while searching; āilā—came; tāhān—there; gopikāra—of the gopīs; thāta—the phalanx.*

**TRANSLATION**

Krṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

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**TEXT 284**

*dūra haite krṣṇe dekhi' bale gopī-gaṇa
"ei dekha kuṇjera bhitara vrajendra-nandana"*

**SYNONYMS**

dūra haite—from a distance; krṣṇe—unto Krṣṇa; dekhi’—seeing; bale—said; gopī-gaṇa—all the gopīs; ei dekha—just see here; kuṇjera—the bush; bhitara—within; vrajendra-nandana—the son of Nanda Mahārāja.

**TRANSLATION**

"Just see!" the gopīs said, seeing Krṣṇa from a distant place. "Here within a bush is Krṣṇa, the son of Nanda Mahārāja."

---

**TEXT 285**

*gopī-gaṇa dekhi' krṣnera ha-ila sādhvasa
lukāite nārila, bhaye hailā bibaśa*

**SYNONYMS**

gopī-gaṇa—all the gopīs combined together; dekhi’—seeing; krṣnera—of Krṣṇa; ha-ila—there were; sādhvasa—some emotional feelings; lukāite—to hide; nārila—was unable; bhaye—out of fear; hailā—became; bibaśa—motionless.
TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

TEXT 286

\begin{quote}
चतुर्भुज शुरुद्धि धरियः अचेन वसियः।
कृष्ण देखि गोपी कहे निकटे आसियः \॥ २८६ \॥
\end{quote}

\begin{quote}
catur-bhuja mūrti dhari' āchenā vasiyā
kṛṣṇa dekhi' gopī kahe nikaṭe āsiyā
\end{quote}

SYNONYMS

\begin{itemize}
\item catuḥ-bhuja—four-armed;
\item mūrti—form;
\item dhari'—accepting;
\item āchenā—was;
\item vasiyā—sitting;
\item kṛṣṇa—Lord Kṛṣṇa;
\item dekhi'—seeing;
\item gopī—the gopīs;
\item kahe—say;
\item nikaṭe—near-by;
\item āsiyā—coming there.
\end{itemize}

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, seeing Him they spoke as follows.

TEXT 287

\begin{quote}
'हीने। कृष्ण नहे, हीने। नारायण शुरुद्धि।'
एतबली ताह्रे सेतु न करे नति-स्वटि \॥ २८७ \॥
\end{quote}

\begin{quote}
'ihōṅ kṛṣṇa nahe, ihoṅ nārāyaṇa mūrti'
etabali tāhre sabhe kare nati-stuti
\end{quote}

SYNONYMS

\begin{itemize}
\item ihoṅ—this;
\item kṛṣṇa—Lord Kṛṣṇa;
\item nahe—is not;
\item ihoṅ—this is;
\item nārāyaṇa—the Supreme Personality of Godhead;
\item mūrti—the form;
\item etabali—saying this;
\item tāhre—unto Him;
\item sabhe—all the gopīs;
\item kare—make;
\item nati-stuti—obeisances and prayers.
\end{itemize}

TRANSLATION

"He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa." After saying this, they offered obeisances and the following respectful prayers.

TEXT 288

\begin{quote}
"नमो नारायणे, देव करुक्रा प्रसाद।
कृष्णसमुद्येद योरं घुटान्न निषाद।" \॥ २८८ \॥
\end{quote}
"namo nārāyaṇa, deva karaha prasāda
kṛṣṇa-saṅga deha' mora ghucāha viśāda"

SYNONYMS

namah nārāyaṇa—all respects to Nārāyaṇa; deva—the Supreme Personality of Godhead; karaha—kindly give; prasāda—Your mercy; kṛṣṇa-saṅga—association with Kṛṣṇa; deha’—giving; mora—our; ghucāha—please diminish; viśāda—lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The gopīs were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the gopīs.

TEXT 289

এত বলি নমস্কারি’ গেলা গোপীগণ।
হেনকালে রাধা আসি’ মিলা দরশন। ॥ ২৮৯ ॥

eta bali namaskari’ geli gopi-gana
hena-kāle rādhā āsi’ dilā daraśana

SYNONYMS

eta bali—saying this; namaskari’—offering obeisances; geli—went away; gopi-gana—all the gopīs; hena-kāle—at this time; rādhā—Śrīmatī Rādhārāṇī; āsi’—coming there; dilā—gave; daraśana—audience.

TRANSLATION

After saying this and offering obeisances, all the gopīs dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

TEXT 290

রাধা দেখি’ কৃষ্ণ তাঁরে হাস্য করিতে।
সেই চতুর্ভূজ মুর্তি চাহেন রাখিতে। ॥ ২৯০ ॥

rādhā dekhi’ kṛṣṇa tāṅre hāsya karite
sei catur-bhujā mūrti cāhen rākhite
SYNONYMS

radha—Śrīmatī Rādhārāṇī; dekhi’—seeing; kṛṣṇa—Lord Kṛṣṇa; tāṅre—unto Her; hāsyā—joking; karite—to do; sei—that; catuḥ-bhuja—four-armed; mūrti—form; cāhena—wanted; rākhite—to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

TEXT 291

lukāilā dui bhuja rādhāra agrete
bahu yatna kailā kṛṣṇa, nārila rākhite

SYNONYMS

lukāilā—He hid; dui—two; bhuja—arms; rādhāra—of Śrīmatī Rādhārāṇī; agrete—in front; bahu—much; yatna—endeavor; kailā—did; kṛṣṇa—Lord Kṛṣṇa; nārila—was unable; rākhite—to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa tried to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

TEXT 292

rādhāra viśuddha-bhāvera acintya prabhāva
ye kṛṣṇere karāilā dvi-bhuja-svabhāva

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; viśuddha—purified; bhāvera—of the ecstasy; acintya—inconceivable; prabhāva—influence; ye—which; kṛṣṇere—unto Lord Kṛṣṇa; karāilā—forced; dvi-bhuja—two-armed; svabhāva—original.

TRANSLATION

The influence of Rādhārāṇī’s pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.
Pastimes of the Lord in His Youth

TEXT 293
rasārambha-vidhau niliya vasatā kuṇje mṛgā-akṣi-gaṇaiḥ
dṛṣṭam gopayitum svam uddhura-dhiyā yā suṣṭhu sandarśitā
rādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣitum
sā śakyā prabha-viśunāpi hariṇā nāśic catuḥ-bāhutā

SYNONYMS
rasa-ārmbha-vidhau—in the matter of beginning the rāsa dance; niliya—having hidden; vasatā—sitting; kuṇje—in a grove; mṛgā-akṣi-gaṇaiḥ—by the gopīs, who had eyes resembling those of deer; dṛṣṭam—being seen; gopayitum—to hide; svam—Himself; uddhura-dhiyā—by first-class intelligence; yā—which; suṣṭhu—perfectly; sandarśitā—exhibited; rādhāyāḥ—of Śrīmati Rādhārāṇī; praṇayasya—of the love; hanta—just see; mahimā—the glory; yasya—of which; śriyā—the opulence; rakṣitum—to protect that; sā—that; śakyā—able; prabha-viṣunā—by Kṛṣṇa; api—even; hariṇā—by the Supreme Personality of Godhead; na—not; āśīt—was; catuḥ-bāhutā—four-armed form.

TRANSLATION
“Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmati Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love.”

PURPORT
This is a quotation from Ujjvala-nīlāmāṇi by Śrīla Rūpa Gosvāmī.

TEXT 294

SYNONYMS
sei—that; vrajeśvara—the King of Vraja; ihaṁ—now; jagannātha—Jagannātha Miśra; pitā—the father of Lord Caitanya Mahāprabhu; sei—that; vrajeśvari—Queen of Vraja; ihaṁ—now; śacīdevī—Śacīdevī; mātā—the mother of Śri Caitanya Mahāprabhu.
TRANSLATION

Father Nanda, the King of Vrajabhumi, is now Jagannatha Misra, the father of Caitanya Mahaprabhu. And mother Yasodâ, the Queen of Vrajabhumi, is now Sacidevi, Lord Caitanya’s mother.

TEXT 295

sei nanda-suta — ihaî caitanya-gosaîni
sei baladeva — ihaî nityânanda bhâî

SYNONYMS

sei nanda-suta—the same son of Nanda Maharaja; ihaî—now; caitanya-gosaîni—Caitanya Mahaprabhu; sei baladeva—the selfsame Baladeva; ihaî—now; nityânanda bhâî—Nityânanda Prabhu, the brother of Sri Caitanya Mahaprabhu.

TRANSLATION

The former son of Nanda Maharaja is now Sri Caitanya Mahaprabhu, and the former Baladeva, Krsna’s brother, is now Nityânanda Prabhu, the brother of Lord Caitanya.

TEXT 296

vâtsalya, dâsya, sakhyâ—tina bhâvamaya
sei nityânanda—krsna-caitanya-sahâya

SYNONYMS

vâtsalya—paternity; dâsya—servitude; sakhyâ—fraternity; tina—three; bhâva-maya—emotional ecstasies; sei—that; nityânanda—Nityânanda Prabhu; krsna-caitanya—of Lord Caitanya Mahaprabhu; sahâya—the assistant.

TRANSLATION

Sri Nityânanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Sri Caitanya Mahaprabhu in that way.

TEXT 297

prerana-kâti dîya | têhêo vâsâ’l jârâte |
ñâîr charîtê lîçêkê nî pâre bûrîñê | 297 |
prema-bhakti diya teňho bhāsā'la jagate
tānra caritra loke nā pāre bujhite

SYNONYMS
prema-bhakti—devotional service; diya—giving; teňho—Lord Nityānanda Prabhu; bhāsā'la—overflooded; jagate—in the world; tānra—His; caritra—character; loke—people; nā—not; pāre—able; bujhite—to understand.

TRANSLATION
Śrī Nityānanda Prabhu overflooded the entire world by distributing transcendental loving service. No one can understand His character and activities.

TEXT 298

advaita-ācārya-gosāñi bhakta-avatāra
krṣṇa avatāriyā kailā bhaktira pracāra

SYNONYMS
advaita-ācārya—Śrī Advaita Prabhu; gosāñi—spiritual master; bhakta-avatāra—the incarnation of a devotee; krṣṇa—the Supreme Personality of Godhead; avatāriyā—descending; kailā—did; bhaktira—of devotional service; pracāra—propagation.

TRANSLATION
Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Krṣṇa, but He descended to this earth to propagate devotional service.

TEXT 299

sakhya, dāsya,—dui bhāva sahaja tānḥāra
kabhu prabhu kareṇa tāhre guru-vyavahāra

SYNONYMS
sakhya—fraternity; dāsya—servitude; duī—two; bhāva—ecstacies; sahaja—natural; tānḥāra—His; kabhu—sometimes; prabhu—Lord Caitanya; kareṇa—does; tāhre—to Him; guru—of spiritual master; vyavahāra—treatment.
TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

TEXT 300

\[ \text{Sr\'ivas\'a-\'adi yata mah\'aprabhura bhakta-\'gana} \]
\[ \text{ni\'ja ni\'ja bh\'ave karena caitanya-\'sevana} \]

SYNONYMS

\[ \text{sr\'ivas\'a-\'adi—headed by Sr\'ivas\'a \'Th\'akura; yata—all; mah\'aprabhura—of \'Caitanya \'Mah\'aprabhu; bhakta-\'gana—devotees; ni\'ja ni\'ja—in their own respective; bh\'ave—emotion; karena—do; caitanya-\'sevana—service to \'Lord \'Caitanya \'Mah\'aprabhu.} \]

TRANSLATION

All the devotees of \'Sri \'Caitanya \'Mah\'aprabhu, headed by Sr\'ivas\'a \'Th\'akura, have their own emotional humors in which they render service unto Him.

TEXT 301

\[ \text{pa\'n\'gita-gos\'ani \'adi y\'\'anra yei rasa} \]
\[ \text{sei sei rase prabhu hana \'t\'anra va\'sa} \]

SYNONYMS

\[ \text{pa\'n\'gita-gos\'ani—Gad\'adhara Pa\'n\'gita; \'adi—headed by; y\'\'anra—whose; yei—whatever; rasa—transcendental mellow; sei sei—that respective; rase—by the mellow; prabhu—the \'Lord; hana—is; \'t\'anra—his; va\'sa—under control.} \]

TRANSLATION

Personal associates like Gad\'adhara, Svar\'upa D\'amodara, R\'amananda R\'aya, and the six Gosv\'am\'is headed by R\'upa Gosv\'ami are all situated in their respective transcendental humors. Thus the \'Lord submits to various transcendental mellow positions.

PURPORT

In verses 296 through 301 the emotional devoted service of \'Sri Nity\'ananda and \'Sri Advaita Prabhu has been fully described. Describing such individual service, the \textit{\'Gaura-ga\'noddesa-dipik\'a}, verses 11 through 16, declares that although \'Lord
Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya’s assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the viśnu-tattva category. Because Lord Caitanya is an ocean of mercy, He is addressed as mahāprabhu, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as prabhu. Thus there are two prabhus and one mahāprabhu. Gadādhara Gosvāmī is a representative of a perfect brāhmaṇa spiritual master. Śrīvāsa Ṭhākura represents a perfect brāhmaṇa devotee. These five are known as the Pañca-tattva.

TEXT 302

**티 현실, 자발眉毛, 놀라움 비밀**

**이 경우, 저주 짐, 저주 토시 문맥 비밀** [302]

**tihāṅ śyāma, — varśī-mukha, gopa-vilāśī
tihāṅ gaura — kabhu dvija, kabhu ta' sannyāsī**

**SYNONYMS**

*tihāṅ—in the krṣṇa-lilā; śyāma—blackish color; varśī-mukha—a flute in the mouth; gopa-vilāśī—an enjoyer as a cowherd boy; ihaṅ—now; gaura—fair complexion; kabhu—sometimes; dvija—brāhmaṇa; kabhu—sometimes; ta’—certainly; sannyāsī—in the renounced order of life.*

**TRANSLATION**

In krṣṇa-lilā the Lord's complexion is blackish. A flute in His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brāhmaṇa and sometimes accepting the renounced order of life.

TEXT 303

**অভিন্ন আর আপনে গোপীভাব ধরি।
ব্রজেন্দ্রনন্দনে কহে ‘প্রণামাদ’ করি।** [303]

**ataeva āpame prabhu gopi-bhāva dhari’
 vrajendra-nandana kahe ‘prāṇa-nātha’ kari’**

**SYNONYMS**

*ataeva—therefore; āpame—personally; prabhu—the Lord; gopi-bhāva—the ecstasy of the gopīs; dhari’—accepting; vrajendra-nandana—the son of Nanda Mahārāja; kahe—addresses; prāṇa-nātha—O Lord of My life (husband); kari’—accepting.*
TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, “O master of My life! O My dear husband!”

TEXT 304

sei kṛṣṇa, sei gopi, —parama virodha
acintya caritra prabhura ati sudurbodha

SYNONYMS

sei kṛṣṇa—that Kṛṣṇa; sei gopi— that gopi; parama virodha—very much contradictory; acintya—inconceivable; caritra—character; prabhura—of the Lord; ati—very much; sudurbodha—difficult to understand.

TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa’s accepting the part of the gopīs is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the gopīs and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (acintya), which can make possible that which is impossible to do (agatān gatān patīya). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kaviṅrāja Gosvāmī ends every chapter with this verse:

śrī-rūpa-raghuṇātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

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

In a song by Narottama dāsa Ṭhākura it is stated:

rūpa-raghuṇātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

The conjugal love between Rādhā and Kṛṣṇa, which is called yugala-pīriti, is not understandable by mundane scholars, artists or poets. It is simply to be understood
by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

TEXT 305

इथे तर्क करि’ केह न कर संशया।
क्रेश्चेर अचिन्त्यशक्ति एक मृद है° ॥ ३०५ ॥

*ithei tarka kari' keha nā kara samsaya
kṛṣṇera acintya-sakti ei mata haya*

SYNONYMS

*itha—in this matter; tarka kari’—making arguments; keha—someone; nā—do not; kara—make; samsaya—doubts; kṛṣṇera—of Lord Kṛṣṇa; acintya-sakti—inconceivable potency; ei—this; mata—the verdict; haya—is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya’s character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

TEXT 306

अचिन्त्य, अद्भुत क्रेश्चेर भवन्ति—बिहार।
चित्र भोव, चित्र गुण, चित्र ब्यवहार ॥ ३०६ ॥

*acintya, adbhuta kṛṣṇa-caitanya-vihāra
citra bhōva, citra guṇa, citra vyavahāra*

SYNONYMS

*acintya—inconceivable; adbhuta—wonderful; kṛṣṇa-caitanya—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; vihāra—pastimes; citra—wonderful; bhōva—ecstasy; citra—wonderful; guṇa—qualities; citra—wonderful; vyavahāra—behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.
TEXT 307

tarke iha nahi mane yei duracara
kumbhipake pace, tara nahika nistara

SYNONYMS

tarke—by arguments; iha—this; nahi—not; mane—accepts; yei—anyone who; duracara—debauchee; kumbhi-pake—in the boiling oil of hell; pace—boils; tara—his; nahi—there is not; nistara—deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhipaka. For him there is no deliverance.

PURPORT

Kumbhipaka, a type of hellish condition, is described in SrImad-Bhagavatam (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamaraja after death and punished in the Kumbhipaka hell. There he is put into boiling oil called kumbhi-paka, from which there is no deliverance. Kumbhipaka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Sri Caitanya Mahaprabhu are punished in that hellish condition.

TEXT 308

acintyaha khalu ye bhovah na tam sarkeha yojayet
prakritibhyah param yac ca tad acintyasya laksanam

SYNONYMS

acintyaha—inconceivable; khalu—certainly; ye—those; bhovah—subject matters; na—not; tan—them; sarkeha—by argument; yojayet—one may understand; prakritibhyah—to material nature; param—transcendental; yat—that which; ca—and; tat—that; acintyasya—of the inconceivable; laksanam—a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental
subject matters, one should not try to understand transcendental subjects through mundane arguments."

PURPORT
This is a quote from the *Bhakti-rasāmṛta-sindhu* (2.5.93) by Śrīla Rūpa Gosvāmī.

TEXT 309

अद्भुत चैतन्यलीलाय याहार विश्वास |
सेइ जन यया चैतन्येके पद्म पाश || ३०९ ||

adbhuta caitanya-līlāya yāhāra viśvāsa
sei jana yāya caitanyera pada pāśa

SYNONYMS
adbhuta—wonderful; caitanya-līlāya—in the pastimes of Lord Caitanya Mahāprabhu; yāhāra—anyone whose; viśvāsa—faith; sei—that; jana—person; yāya—makes progress; caitanyera—of Śrī Caitanya Mahāprabhu; pada—the lotus feet; pāśa—near.

TRANSLATION
Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

TEXT 310

प्रसांगे कहिल एइ सिद्धांतेसे सारे |
इह येई सुने, सुद्धभक्ति हया तारे || ३१० ||

prasāṅge kahila ei siddhāntera sāra
ihā yei sune, suddha-bhakti haya tāra

SYNONYMS
prasāṅge—in the course of discussion; kahila—it was said; ei—this; siddhāntera—of the conclusion; sāra—the essence; ihā—this; yei—anyone who; sune—hears; suddha-bhakti—unalloyed devotional service; haya—becomes; tāra—his.

TRANSLATION
In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.
TEXT 311

liked written; granthera-of the scripture; yadi-if; kari-I do; anuvāda-repetition; tabe-then; se granthera-of that scripture; artha-the meaning; pāiye-I can get; āsvāda-taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

TEXT 312

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Śrīmad-Bhāgavatam, in the Twelfth Canto, the Twelfth Chapter has fifty-two verses in which Śrī Kṛṣṇa-dvāipayana Vedavyāsa recapitulates Śrīmad-Bhāgavatam’s entire subject matter. Śrī Kṛṣṇadāsa Kavi-rāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of Śrī Caitanya-caritāmṛta’s Ādi-llā.
tāte ādi-līlāra kari pariccheda gaṇana
prathama paricchede kailuḥ ‘maṅgalācaraṇa’

SYNONYMS

tāte—therefore; ādi-līlāra—of the First Canto, known as Ādi-līlā; kari—I do; pariccheda—chapter; gaṇana—enumeration; prathama paricchede—in the First Chapter; kailuḥ—I have done; maṅgala-ācaraṇa—invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the Ādi-līlā. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

TEXT 314

dvitiya paricchede ‘caitanya-tattva-nirūpaṇa’
svayam bhagavān yei vrajendra-nandana

SYNONYMS

dvitiya paricchede—in the Second Chapter; caitanya-tattva-nirūpaṇa—description of the truth of Sri Caitanya Mahāprabhu; svayam—personally; bhagavān—the Supreme Personality of Godhead; yei—who; vrajendra-nandana—the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Sri Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

TEXT 315

teṅho ta’ caitanya-krṣṇa—śacīra nandana
tṛtiya paricchede janmera ‘sāmānya’ kāraṇa

SYNONYMS

teṅho—He; ta’—certainly; caitanya-krṣṇa—Kṛṣṇa with the name of Sri Caitanya; śacīra nandana—the son of Śacīmātā; tṛtiya paricchede—in the Third Chapter; janmera—of His birth; sāmānya—general; kāraṇa—reason.
TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

TEXT 316

भाषा मध्ये प्रेमदान—'विशेष' कारण।
युगधर्म—कृष्णनाम-प्रेम-प्रचारण || ३१६ ||

tahin madhye prema-dāna—'viśeṣa' kāraṇa
yuga-dharma—kṛṣṇa-nāma-prema-pracāraṇa

SYNONYMS

tahin madhye—in that chapter; prema-dāna—distribution of love of Godhead; viśeṣa—specific; kāraṇa—reason; yuga-dharma—the religion of the millennium; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; prema—love of Godhead; pracāraṇa—propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

TEXT 317

चतुर्थें कहिलुँ जन्मेर युल' प्रयोजन।
ञ्जन-प्रेमानंदस-आयादन || ३१७ ||

caturthe kahiluḥ janmera 'mūla' prayojana
sva-mādhurya-premānanda-rasa-āsvādana

SYNONYMS

caturthe—in the Fourth Chapter; kahiluḥ—I have described; janmera—of His birth; mūla—the real; prayojana—necessity; sva-mādhurya—His own transcendental sweetness; prema-ānanda—of ecstatic joy from love; rasa—the mellow; āsvādana—tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellow quality of His own transcendental loving service and His own sweetness.
TEXT 318

पञ्चमे ‘श्रीनियान्दा’-तत्त्व निरुपणं
नियान्दा हैलं राम रोहिनीनन्दनं ॥ ३१८ ॥

pañcame ‘śrī-nityānanda’-tattva nirūpaṇa
nityānanda hailā rāma rohitī-nandana

SYNONYMS

pañcame—in the Fifth Chapter; śrī-nityānanda—of Lord Nityānanda Prabhu; tattva—
the truth; nirūpaṇa—ascertainment; nityānanda—Lord Nityānanda Prabhu; hailā—was;
rāma—Balarāma; rohitī-nandana—the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none
other than Balarāma, the son of Rohiṇī.

TEXT 319

ষष्ठ परिच्छेदे ‘अद्वैत-तत्त्व’र बिचार ॥
अद्वैत-आचार्यं—महाविष्णु-अवतारं ॥ ३१९ ॥

śaṣṭha paricchede ‘advaita-tattva’ra vicāra
advaita-ācārya—mahā-viṣṇu-avatāra

SYNONYMS

śaṣṭha paricchede—in the Sixth Chapter; advaita—of Advaita Ācārya; tattvera—of
the truth; vicāra—consideration; advaita-ācārya—Advaita Prabhu; mahā-viṣṇu-avatāra—
icarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of
Mahā-Viṣṇu.

TEXT 320

सप्तम परिच्छेदे ‘पञ्चतत्त्व’र अध्याय ॥
पञ्चतत्त्व मिलि’ वैचे केला ग्रेमदानं ॥ ३२० ॥

saptama paricchede ‘pañca-tattva’ra ākhyāna
pañca-tattva mili’ vaiche kailā prema-dāna
SYNONYMS

saptama paricchede—in the Seventh Chapter; pañca-tattvera—of the five tattvas (truths); ākhyāna—the elaboration; pañca-tattva—the five tattvas; mili’—combining together; yaiche—in what way; kailā—did; prema-dāna—distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva—Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

TEXT 321

aśtame ‘caitanya-līlā-varṇana’-kāraṇa
eka kṛṣṇa-nāmera mahā-mahimā-kathana

SYNONYMS

aśtame—in the Eighth Chapter; caitanya-līlā-varṇana-kāraṇa—the reason for describing Caitanya Mahāprabhu’s pastimes; eka—one; kṛṣṇa-nāmera—of the holy name of Lord Kṛṣṇa; mahā-mahimā-kathana—description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya’s pastimes. It also describes the greatness of Lord Kṛṣṇa’s holy name.

TEXT 322

navamete ‘bhakti-kalpa-vṛkṣera varṇana’
śrī-caitanya-māli kailā vṛkṣa āropāṇa

SYNONYMS

navamete—in the Ninth Chapter; bhakti-kalpa-vṛkṣera—of the desire tree of devotional service; varṇana—the description; śrī-caitanya-māli—Śrī Caitanya Mahāprabhu as the gardener; kailā—did; vṛkṣa—the tree; āropāṇa—implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.
TEXT 323

dasha'mete mūla-skandhera 'sākhādi-gaṇana'
sarva-sākhā- gaṇera yaiche phala-vitarāṇa

SYNONYMS

dasha'mete—in the Tenth Chapter; mūla-skandhera—of the main trunk; sākhā-ādi—of the branches, etc.; gaṇana—enumeration; sarva-sākhā- gaṇera—of all branches; yaiche—in what way; phala-vitarāṇa—distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and sub-branches of the main trunk, and the distribution of their fruits.

TEXT 324

ekādaśe 'nityānanda-sākhā-vivarāṇa'
dvādaśe 'advaita-skandha sākhāra varṇana'

SYNONYMS

ekādaśe—in the Eleventh Chapter; nityānanda-sākhā—of the branches of Śrī Nityānanda Prabhu; vivarāṇa—description; dvādaśe—in the Twelfth Chapter; advaita-skandha—the trunk known as Advaita Prabhu; sākhāra—of the branch; varṇana—description.

TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

TEXT 325

trayaḍaśe mahāprabhura 'janma-vivarana'
kṛṣṇa-nāma-saha yaiche prabhura janama
SYNONYMS

trayodase—in the Thirteenth Chapter; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; janma—of the birth; vivaraṇa—the description; kṛṣṇa-nāma-saha—along with the holy name of Lord Kṛṣṇa; yaiche—in what way; prabhura—of the Lord; janama—the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

TEXT 326

चतुर्दशेः 'बाल्यलीलार' किछु बिबरण ।
पञ्जदशेः 'पौर्णीलीलार' संज्ञेपे कथन ॥ ३२६ ॥

caturdaśe 'bālya-lilāra' kichu vivaraṇa
pañcadaśe 'paugaṇḍa-lilāra' saṅkṣepa kathana

SYNONYMS

caturdaśe—in the Fourteenth Chapter; bālya-lilāra—of the Lord's childhood pastimes; kichu—some; vivaraṇa—description; pañcadaśe—in the Fifteenth Chapter; paugaṇḍa-lilāra—of the pastimes of the paugaṇḍa (boyhood) age; saṅkṣepa—in brief; kathana—the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

TEXT 327

षोडश परिच्छेदे 'कैशोरलीलार' उद्देश ।
सप्तदशे 'यौवनलीलार' कहिलुँ विशेष ॥ ३२७ ॥

ṣoḍaśa paricchede 'kaiśora-lilā' ra uddeśa
saptadaśe 'yauvana-lilā' kahilūn viśeṣa

SYNONYMS

ṣoḍaśa—sixteenth; paricchede—in the chapter; kaiśora-lilāra—of pastimes prior to youth; uddeśa—indications; saptadaśe—in the Seventeenth Chapter; yauvana-lilā—the pastimes of youth; kahilūn—I have stated; viśeṣa—specifically.
TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

TEXT 328

এই সপ্তদশ প্রকার আদি-লীলার প্রবন্ধ।

হাদশ প্রবন্ধ তাতে প্রশ্ন-মুখবন্ধ ॥ ৩২৮ ॥

ei saptadaśa prakāra ādi-līlāra prabandha
dvādaśa prabandha tāte grantha-mukhabandha

SYNONYMS

ei saptadaśa—these seventeen; prakāra—varieties; ādi-līlāra—of the Ādi-līlā (First Canto); prabandha—subject matter; dvādaśa—twelve; prabandha—subject matters; tāte—among those; grantha—of the book; mukha-bandha—prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Ādi-līlā. Twelve of these constitute the preface of this scripture.

TEXT 329

পঞ্চপ্রবন্ধে পঞ্চরসারের চরিত।

সংক্ষেপে কহিলু অতি,— না কৈলু বিস্তৃত ॥ ৩২৯ ॥

pañca-prabandhe pañca-rasera carita
saṅkṣepe kahiluṁ ati,——nā kailuṁ vistṛta

SYNONYMS

pañca-prabandhe—in five chapters; pañca-rasera—of five transcendental mellows; carita—the character; saṅkṣepe—in brief; kahiluṁ—I stated; ati—greatly; nā kailuṁ—I did not make; vistṛta—expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

TEXT 330

রূপাবলম্বিঃ ইহা 'চতুর্গুণরা'।

বিন্দারি বর্ণিলা নিয়ত্তালকা-অজ্জনাবলে ॥ ৩৩০ ॥
SYNONYMS

vṛṇḍāvana-dāsa—Thākura Vṛṇḍāvana dāsa; ihā—this; caitanya-maṅgale—in his book Caitanya-maṅgala; vistārī’—expanding; varṇilā—described; nityānanda—of Śrī Nityānanda Prabhu; ājñā—of the order; bale—on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛṇḍāvana dāsa Thākura has elaborately described in his Caitanya-maṅgala all that I have not.

TEXT 331

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣaṇāga cannot find their end.

SYNONYMS

śrī-krṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; adbhuta—wonderful; ananta—unlimited; brahmā—Lord Brahmā; śiva—Lord Śiva; śeṣa—Lord Śeṣaṇāga; yānra—of which; nāhi—not; pāya—get; anta—end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣaṇāga cannot find their end.

TEXT 332

ye yei anśa kahe, sune sei dhanya
acire milibe tūre śrī-krṣṇa-caitanya

SYNONYMS

ye yei anśa—any part of this; kahe—anyone who describes; sune—anyone who hears; sei—that person; dhanya—glorious; acire—very soon; milibe—will meet; tūre—Him; śrī-krṣṇa-caitanya—Śrī Caitanya Mahāprabhu.
TRANSLATION
Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 333

śrī-kṛṣṇa-caitanya, advaita, nityānanda
śrīvāsa-gadādarādi yata bhakta-vṛnda

SYNONYMS
śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; advaita—Advaita Ācārya Prabhu; nityānanda—Nityānanda Prabhu; śrīvāsa—Śrīvāsa Thākura; gadādhara-ādi—and others like Gadādharā; yata—all; bhakta-vṛnda—all devotees.

TRANSLATION
[Herein the author again describes the Panca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādharā, Śrīvāsa and all the devotees of Lord Caitanya.

TEXT 334

yata yata bhakta-gaṇa vaise vṛndāvane namra haṁā sire dharoṁ sabāra caṇe

SYNONYMS
yata yata—each and every one; bhakta-gaṇa—devotees; vaise—reside; vṛndāvane—at Vṛndāvana; namra haṁā—becoming humble; sire—on my head; dharoṁ—I place; sabāra—of all; caṇe—the lotus feet.

TRANSLATION
I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

TEXTS 335-336

śrī-ṣūrya-śrī-ṣūrya-ṣa-ṣa
śrī-ṣūrya-ṇaḥsas, aṁ śrī-ṣūrya-ḥ-chṛṇa
I wish to place the lotus feet of the Gosvamis on my head. Their names are Śrī Svarūpa Damodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Ādi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.

END OF THE ĀDI-LĪLĀ
References

The statements of Sri 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 Sri Caitanya-caritāmṛta’s translations. Numerals in regular type are references to its purports.

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A

*Acintya*—inconceivable.
*Aṣṭāṅga-yoga*—the mystic *yoga* system to control the senses.
*Avaroha-panthā*—the descending process of deductive knowledge.
*Avatāras*—incarnations.

B

*Bhakti*—purified service of the senses of the Lord by one’s own senses.
*Bhakti-kalpataru*—the desire tree of devotional service.
*Brahma-bandhu*—one born in a *brahmana* family but not brahminically qualified.
*Brahmacarya*—student life of celibacy.
*Brahman*—the all-pervading impersonal aspect of the Lord.
*Brāhmaṇa*—the intelligent class of men.

G

*Gṛhastha*—the householder stage of life.

J

*Jñānis*—those engaged in the cultivation of knowledge.

K

*Karmīs*—fruitive laborers.
*Kṣatriya*—the martial caste.
*Kṛṣṇa-bhakta*—a devotee of Kṛṣṇa.

M

*Mlecchas*—those who are lower than *śūdras*.

N

*Nitya-siddhas*—ever purified associates of the Lord.

P

*Paramahārūṇas*—the topmost God-realized devotees.
*Pūşanḍis*—idolatrous worshipers of many demigods.
Prāyaścitta—atonement.
Premabhakti—the perfectional stage of relishing pure love of God.

R

Rasābhāsa—inharmonious mixing of one rasa with another.

S

Śaḍ-bhuja—the six-armed form of Śrī Caitanya Mahāprabhu.
Śādhanabhakti—following the rules and regulations of devotional service to develop natural love for Kṛṣṇa.
Śādhu-nindā—the offense of criticizing a Vaiṣṇava.
Sannyāsa—the renounced order of life.
Śānta-rasa—the marginal stage of devotional service, passive love of God.
Śrāuta-panthā—the acquirement of knowledge by hearing from authorities.
Śūdra—the laborer class of men.

V

Vaikuṇṭha—the spiritual world.
Vaiśya—the class of men involved in business and farming.
Vānaprastha—the retired order of life.
Viṣṇu-tattva—innumerable primary expansions of Kṛṣṇa.
Vyāsa-pūjā—worship of the spiritual master.

Y

Yavanas—meat-eaters.
Yugala-pīṭṭi—the conjugal love between Rādhā and Kṛṣṇa.
Bengali Pronunciation Guide

BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ \(\text{a}\) \(\text{̀a}\) \(\text{ā}\) \(\text{ā̀}\) \(\text{â}\) \(\text{ā̀}\) \(\text{û}\) \(\text{û̀}\) \\
ई \(\text{i}\) \(\text{̀i}\) \(\text{ī}\) \(\text{ī̀}\) \(\text{î}\) \(\text{ī̀}\) \\
उ \(\text{u}\) \(\text{̀u}\) \(\text{ū}\) \(\text{ū̀}\) \\
ऋ \(\text{ṛ}\) \(\text{̀ṛ}\) \(\text{ṝ}\) \(\text{̀ṝ}\) \\
ऌ \(\text{ḥ}\) \(\text{̀ḥ}\) \(\text{ḥ̌}\) \(\text{̀ḥ̌}\) \\
\(\text{m} (\text{anusvāra})\) \(\text{n} (\text{candra-bindu})\) \(\text{ḥ} (\text{visarga})\)

Consonants

Gutturals:
- क \(\text{k}\) का \(\text{ka}\)
- ख \(\text{kha}\)
- ग \(\text{g}\) गा \(\text{ga}\)
- घ \(\text{gh}\) घा \(\text{gha}\)
- ङ \(\text{ṅ}\) ङा \(\text{ṅa}\)

Palatals:
- झ \(\text{c}\) झा \(\text{ca}\)
- ञ \(\text{ja}\) ञा \(\text{ja}\)
- झ \(\text{č}\) झा \(\text{cha}\)
- ञ \(\text{ja}\) ञा \(\text{ja}\)
- ञ \(\text{na}\) ञा \(\text{na}\)

Cerebrals:
- ट \(\text{t}\) ठ \(\text{ṭa}\)
- ठ \(\text{ṭ}\) ठा \(\text{ṭha}\)
- ड \(\text{d}\) ढ \(\text{ḍa}\)
- ढ \(\text{ḍ}\) ढा \(\text{ḍha}\)
- ण \(\text{ṇ}\) णा \(\text{ṇa}\)

Dentals:
- त \(\text{t}\) थ \(\text{tha}\)
- थ \(\text{ṭ}\) था \(\text{ṭha}\)
- द \(\text{d}\) ध \(\text{da}\)
- ध \(\text{ḍ}\) धा \(\text{ḍha}\)
- न \(\text{n}\) ना \(\text{na}\)

Labials:
- प \(\text{p}\) प \(\text{pa}\)
- फ \(\text{pha}\)
- ब \(\text{b}\) भ \(\text{ba}\)
- भ \(\text{b}\) भा \(\text{bha}\)
- म \(\text{m}\) मा \(\text{ma}\)

Semivowels:
- य \(\text{ya}\)
- र \(\text{ra}\)
- ल \(\text{la}\)
- व \(\text{va}\)

Sibilants:
- श \(\text{ṣ}\) झ \(\text{ṣa}\)
- झ \(\text{ṣ}\) झा \(\text{ṣa}\)
- श \(\text{ṣ}\) झा \(\text{ṣa}\)
- ह \(\text{ha}\)

Vowel Symbols

The vowels are written as follows after a consonant:

\(\text{ṭā ṭi ṭi ṭu ṭū ṭṛ ṭe ṭai ṭo ṭau}\)

For example: काः किः की� कुः कुः क्रः क्रे के के कैः कोः कोः काः
The letter \(a\) is implied after a consonant with no vowel symbol.

The symbol \(\text{virama}\) (\(\text{}`\)\) indicates that there is no final vowel. \(\text{ক}\)

The letters above should be pronounced as follows:

\[
\begin{align*}
\text{a} & \text{— like the } o \text{ in } \text{hot}; \text{ sometimes like the } o \text{ in } \text{go}; \\
\text{v} & \text{— like the } a \text{ in } \text{far}. \\
\text{i}, \text{t} & \text{— like the } ee \text{ in } \text{meet}. \\
\text{u}, \text{u} & \text{— like the } u \text{ in } \text{rule}. \\
\text{r} & \text{— like the } ri \text{ in } \text{rim}. \\
\text{r} & \text{— like the } \text{ree} \text{ in } \text{reed}. \\
\text{e} & \text{— like the } ai \text{ in } \text{pain}; \text{ rarely like } e \text{ in } \text{bet}. \\
\text{al} & \text{— like the } oi \text{ in } \text{boil}. \\
\text{o} & \text{— like the } o \text{ in } \text{go}. \\
\text{au} & \text{— like the } ow \text{ in } \text{owl}. \\
\text{an} & \text{— (anusvāra) like the } ng \text{ in } \text{song}. \\
\text{h} & \text{— (visarga) a final } h \text{ sound like in } \text{Ah}. \\
\text{न} & \text{— (candra-bindu) a nasal } n \text{ sound} \\
\text{like in the French word } \text{bon}. \\
\text{k} & \text{— like the } k \text{ in } \text{kite}. \\
\text{kh} & \text{— like the } kh \text{ in } \text{Eckhart}. \\
\text{g} & \text{— like the } g \text{ in } \text{got}. \\
\text{gh} & \text{— like the } gh \text{ in } \text{big-house}. \\
\text{n} & \text{— like } \text{then} \text{ in } \text{bank}. \\
\text{c} & \text{— like the } ch \text{ in } \text{chalk}. \\
\text{ch} & \text{— like the } chh \text{ in } \text{much-haste}. \\
\text{j} & \text{— like the } j \text{ in } \text{joy}. \\
\text{jh} & \text{— like the } geh \text{ in } \text{college-hall}. \\
\text{n} & \text{— like the } n \text{ in } \text{bunch}. \\
\text{t} & \text{— like the } t \text{ in } \text{talk}. \\
\text{th} & \text{— like the } th \text{ in } \text{hot-house}. \\
\text{d} & \text{— like the } d \text{ in } \text{dawn}. \\
\text{dh} & \text{— like the } dh \text{ in } \text{good-house}. \\
\text{n} & \text{— like the } n \text{ in } \text{gnow}. \\
\text{t} & \text{— as in } \text{talk} \text{ but with the tongue against the teeth.} \\
\text{th} & \text{— as in } \text{hor-house} \text{ but with the tongue against the teeth.} \\
\text{d} & \text{— as in } \text{dawn} \text{ but with the tongue against the teeth.} \\
\text{dh} & \text{— as in } \text{good-house} \text{ but with the tongue against the teeth.} \\
\text{n} & \text{— as in } \text{nor} \text{ but with the tongue against the teeth.} \\
\text{p} & \text{— like the } p \text{ in } \text{pine}. \\
\text{ph} & \text{— like the } ph \text{ in } \text{philosopher}. \\
\text{b} & \text{— like the } b \text{ in } \text{bird}. \\
\text{bh} & \text{— like the } bh \text{ in } \text{rub-hard}. \\
\text{m} & \text{— like the } m \text{ in } \text{mother}. \\
\text{y} & \text{— like the } j \text{ in } \text{jaw}. \\
\text{y} & \text{— like the } y \text{ in } \text{year}. \\
\text{r} & \text{— like the } r \text{ in } \text{run}. \\
\text{l} & \text{— like the } l \text{ in } \text{law}. \\
\text{v} & \text{— like the } b \text{ in } \text{bird} \text{ or like the } w \text{ in } \text{dwarf}. \\
\text{s} & \text{— like the } s \text{ in } \text{sun}. \\
\text{h} & \text{— like the } h \text{ in } \text{home}. \\
\end{align*}
\]

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.
bhakta-gana prabhu nama-mahima kahila
bhagavata-caryya, ara vis nurtas-caryya
bhagavata-caryya, hari-dita brahma-car
bhagina, mui ku-shya-vyadhte hara-chi
bhaginara krotha mams avasya sahaya
bhagya-mora, -tom mana atithi paila
bhagavanta digiyat sapha-ja-lva
bhaka, bhoiya, uparaha, sainge l-ila
bhakta-gana laLa kaila nila-cale vasa
bhaktagera kaila vividha vilasa
bhakta-gana prabhu nama-mahima kahila
bhakti mahima tahan karila vyakhya
bhela halla, -visvarupa sannyasa karila
bhela-mate vicaria jani guru-dose
bharati kar kar sey srna karla vyakhya
bharati kahena, -tumi iswara, antar-bnya
bhartasana-tadana kara, -putra kari mana
bhartasana-tadanake kiche kuchu nabilibe
bhaisala tri bhuvana prema-bhakti dhya
bhavabhi, jayadeva, ara kali kaisa
'bhavant-bharti'-sabda dili pala sanso-ta
bhavali bhurtya-sirasi vibhavati adhuta-
bhavali-pujara sabha sambrito lala
bhavali-sabde kache mahadevata gharina
bhavatmik mad-arcana
bhavalka pahlabya kajire bolali
bhae paulya paduya, prabhu pache pache
bheada janibale kari ekata garana
bhiksha kariya tanhe kaila nivedana
bhita debhi sirha bale laiyi sadaya
bhitara artha keha bhiyute na pae
bhramite bhramite sabhe kato-are gelai
bhoga bhriga, ara bhagvata-dasa
bhume paati, dehe nakhia satvita
bhurmite padria prabhu acetana haa
bolaliy kamaakanie prasanna ha-ila
brahama-bandhur tri maharhi bahubhyar
brahmana-brahmane ani mahotsava kaila
brahmane marte cahi, duaarna-bhaya naai
'brahmama-patirina bharrata haste deh dha
brahmama-sajjana-nai, nan-na-dravye thali
brahma-sapa haite taiha haya pantrana
bhrama-siva-shesa yahra naai paea anta
'bihat sahara-narma padha sunite mana haila
buja bharta habe, ara cari cari satiin

C

cabbiya valera aiche navadivipra-grame
cabbiya valera chiria kariya sannyasa
cabbiya valera prabhu kaila gha-va\n
cabbiya valera sekshe kariya sannyasa
caitanya-carpa-laya dheki preme sarva jana
caitanya-caritamhta kache krsnakadasa
caitanya-caritamhta kache krsnakadasa
caitanya-caritamhta kache krsnakadasa
caitanya-caritamhta kache krsnakadasa
caitanya-caritamhta kache krsnakadasa
caitanya-caritamhta kache krsnakadasa

caitanya-ilara vyasa, -dasa vmdvana
caitanya-mltra kpdpajera secana
'caitanya-mangale' kaila vistari vartana
'caitanya-mangale' sarva-ikoka khyata haila
caityampratrasadaAh

calite caraan nupura baje jhanjan

brahma-caritamrta karina


brahma-caritamrta karina

calite caraan nupura baje jhanjan

calite caraan nupura baje jhanjan

calite caraan nupura baje jhanjan

calite caraan nupura baje jhanjan

calite caraan nupura baje jhanjan

calite caraan nupura baje jhanjan

calite caraan nupura baje jhanjan

C

cabbiya valera aiche navadivipra-grame

D

daire eka dinar prabhu paulya ashite

daire eka dinar prabhu paulya ashite
duṣṭkaram sukram bhavet

dūḥḥā dekhī' dūḥḥāra cītte hā-ila uḷḷāsa

dūḥḥāra antara-katāḥ duṇhe se jānula

dūra hāite āilā kāṭī māṭhā noyāyā

dūra hāite kṛṣṇe dekhī' bale gopī-gana

durlabha viśvāsa, āra varamāli-dāsā
dürvā, dūḥḥāya. dīla śīrṣe, kaila bahu śīṣe,
dürvā, dūḥḥāya. goracana, hāḍrā, kuncumā.
dūrviṣṣya nītānanda — tomāra svārōpa
dvādāśa prabandha tāte granthha-
dvādāśa vatsara śeṣa rahiḷā nīlācāle
dvādaśe 'advaita-sandha śākāra varṇa'
dvāre kapāṭa — nā pāila bhītare yāte

dvāṭpriṅal-laṅkaṅo mahān

dvīṭṭya paricchede 'cātanṭya-tattva-nīṁaṇa'
'dvīṭṭya' śābda — vidheya, tāhā padīla

dvīṭṭya-sākṣīmīr iva sūra-narāi arca-y

devā pūjīte āilā karī gaṅgā-śnāna
devō yasya praśāstānā

dhana-dhānē bhare gharā, lokamāṇya
dhānāya-ṛāṣi māpe yaiśe pātuśe sahiše
dharībāre gelā, putra gelā palāiye
dhāma-sīkṣā diśa bahu bharṣata rāīya

dharmī, karmī, tapo-niṣṭha, nindaka, durjāṇa
digvijayī kahe mane avajī kāriyā
dīkṣā-antare haila, premera prakāśa

dine dine pitā-mātāra bāḍyā ānanda

dīśāin jāy-ījya-cchalaḥ
dīvya dhīyā lokā āśī' argha bhārīla
dīvya-mātrī loka saba yena sutti kanē
dīvya vastra, dhīyā veṣa, māyā-candana
doṣa-guna-vicāra — eśe alpa kārī' māni
doṣa-yuk ced vibhūṣītam

doṣaṁ gopāyīṁ svam uddhura-dhiyā yo
du-bhānte dhīyā śāṅkha, rajatera mābarkha
dūḥḥāka kāro mane nahe, sabe sukha pāya
dūḥḥāka pāi' mane āmi kailiṅ anumāṇa
dūḥḥītā ha-ilā ācārya putra kole laṅh
dui gosālā 'hari' bale, āndiṅda mana
dui haste venu bājāya, duye śāṅkha-cakra
dui prakāretē kare more viḍāmarēna

dui śabdālāṅkāra, tīna artha-alāṅkāra

duiṣṭā durlabha hā-ila uḷḷāsa

duṇhe se jānula

dūra hāite āilā kāṭī māṭhā noyāyā
dūra hāite kṛṣṇe dekhī' bale gopī-gana
durlabha viśvāsa, āra varamāli-dāsā
duṅvā, dūḥḥāya. dīla śīrṣe, kaila bahu śīṣe,
duṅvā, dūḥḥāya. goracana, hāḍrā, kuncumā.
dūrviṣṣya nītānanda — tomāra svārōpa
dvādāśa prabandha tāte granthha-
dvādāśa vatsara śeṣa rahiḷā nīlācāle
dvādaśe 'advaita-sandha śākāra varṇa'
dvāre kapāṭa — nā pāila bhītare yāte

dvāṭpriṅal-laṅkaṅo mahān

dvīṭṭya paricchede 'cātanṭya-tattva-nīṁaṇa'
'dvīṭṭya' śābda — vidheya, tāhā padīla

dvīṭṭya-sākṣīmīr iva sūra-narāi arca-y

ebe kahi bālyalīlā-sūtṛera gaṇaṇa
ebe kahi cātanṭya-līlā-krama-anubandha
ebe se jānāṁ, āra māti nā khābā
ebe tumī sānta haile, āśī' mīllān

ebe ye nā kara māṁ bhujīte nā pāri

ebe ye udyama cālā kāra bāla jānī
eho māti, seha mātī, ki bheda-viṣṭa
ei adī-illāra kaila sūtra gaṇaṇa
'ei dekha kuṇjera bhītara vaṃṇḍa-rāṇḍa-rāṇa'
ei dekha, nakha-cīnha amora ṣrīdaya

ei drīḍa yukti kari' prabhu śche ghare
ei dui jainera sūtra dekhiyā śunīyā
ei kṛpā kara, — yena tomāte rahu bhakti
ei lāgī' ślokerā atha kariyāche bāḍīla

ei 'mādhyalīlā' nāma — līlā-mukhyaḥdāma

ei māse putra habe śūbha-kārā pānā
ei māta baṅge prabhu karē nāṁ līlā
ei māta baṅgera lokeva kaila mahā hita
ei māta bārā-ṃāṣa kītarta-avasāne

ei māta bhakta-tati, yārā yeī deśe sthīti

ei māta cāpalya saba lokere dekhiyā
ei māta dekhiyā kathā hari (hāre-thāre)
ei māta kītarta kārī' nāγare bhramilā
ei māta līlā kārī' dūṭhe gelā ghare

ei māta rānā līlā kare gaurahari

ei māta pratiṇā dephā bāra māṣa

ei māta śīlā-līlā kare gauracandra

ei māta vaṁṇāva kāre jīchu nā māgiba

ei māte duṇhe kāre hārmera vicāra

ei māte kājīre prabhu karīl prāsāda
eimate nāra-ḥale aiśvarya dekhāya
14.36 149
ei-mate nija ghare gela dui jana
16.105 251
ei paṛc-a-doṣo śloka kaila chāraḥkhaṛa
16.68 235
ei pāpe navadvipa ha-ibe ujāda
17.211 366
ei pitāra vākya suni’ dhūkha pāla atri
12.14 8
ei saba candrodhay tameḥ kaila lupta
13.4 57
ei saba lilā kare śacitra nandana
17.87 304
ei saba mora nindā-aparādoḥ haiṭe
17.261 393
ei saptadāśa prakāra adī-śālā prabandha
17.328 425
ei śīkṣa sabākāre, sabe mane kaila
12.53 31

ei sīsānge dekhi se saba laksāna
14.14 136
ei sīsū sura-loke karibe tāraṇa
14.16 137
‘eśloker aṭha karā’—prabhu yaḍī baila
16.42 222
eita ṛcāra kare bhakti-dhāma-poṣa
17.30 273
ei ta’ kahlīa granthārāmbe mukha-bandha
13.6 56

ei ta’ kahlīaś acārya-gosārī gana
12.77 13
ei ta’ kaośira-śātra sūtra-anubandha
16.4 203
ei ta’ karibe vaiśaṇava-dharme prācāra
14.17 138
ei ta’ pāṅganda-śātra sūtra-paṅkāsa
15.31 198
ei ta’ prastābe ṛcbe bahuta vicāra
12.55 31

ei ta’ sarkṣepe kahilī pāṇḍitera gatā
12.89 51
ei tina skandahe kauliś kahāra gaṇa
12.91 51
eka-amra-bīja prabhu anḡane ropila
17.80 301
eka brāhmaṇī ṛṣi dhanita cāraṇe
17.243 382
ekaḍāse ‘niyānanda’-śākha-viśvaṛaṭa
17.324 423

eka dina bale kichu prabhude dekhīya
17.47 282
eka-dina gopi-bhāveṛghe ṛṣiṣyā
17.247 384
eka-dina mahāpabhuba nṛtya-avāsāne
17.243 382
eka dina mātrā pade karyā prāṇāma
15.8 186
eka-dina misa pruterā caṃbhaye dekhīya
14.83 175

eka-dina ri-aivedya-tānibhāla khaṭīya
15.16 191
eka-dina prabhue bahaḥka-gaua laṅa
17.79 300
eka-dina prabhuś śrīvāsaḥ aṭīna dīla
17.90 306
eka dina prabhu vṛṣu- maṇḍaye ṛṣiṣyā
17.115 319
ekadina sācic-devi pruterā bhartisyā
14.72 170

ekadina sācī kha-i-sandeśa śaṇīya
14.12 424
eka dina śrīvāsaḥ mandire gosāṛi
17.227 374
eka-dina vallabha-caryā-kanīyā ‘lākṣmi’ nāma
14.62 164
ekadina vipra, nāma— ‘goṣṭha cāpaḷa’
17.37 277
ekadina doṣa saha alaṅkāra haya kṣaya
16.69 235

eka janera peta bhafe bhaiše ek phala
17.83 302
eka kṛṣṇa-nāmera mahā-mahīmā-kathana
17.321 422
ekeda pāde nihi, eśa ‘bhaṅga-krama’
16.67 234
ekeda pāḍuyā aḷla prabhuhe dekhte
17.248 384
eka phala khaṭīle rase udare pōraya
17.85 303
eka ślokerā artha yadi kara nija-mukhe
16.39 221
eka śveta-kuṣṭhe yaiche karaye vigita
17.70 294
ek-e-saba durjanera kahe ha-ibekha hita
16.25 394
ek-e saba līlā vairiāyāchen virādavānā-dāsa
16.109 253

439
ghare pâthâyâ deya dhana, vastra, dhâna
ghare vasi' cinte tâ’ sabâra avâñâhati
ghare yata bhâjâda chila, pheñila bhângîyâ
ghâl eke ñâta ñloka gangâra varnilâ
gita-bhâgavata kahe açârya-gosâîli

go-arże yata loma, lâta sahasra vâsarâ
gopa-grhe jannma chila, gâbhi ra khâlaka
gopâlâ goândâ rañâ sî-madhusotdana’
gopa-veñsa, tri-bhârgima, murall-vadana
gopi-bhâva yate prabhû dhirâýîche ekânta

go-pila-gana dekhi’ krûñena ha-ilâ sâdvâsa
‘gopi’ ‘gopî’ balîe va kîbâ hâya punyâa
‘gopi’ ‘gopî’ nâmâ laya viñânna hänâ
‘gopi’ ‘gopî’ nâmâ suni’ lâgîla balîte
gopikâ-bhâveîa ei sudrënha nîsçaya

ghare bhava nahi yaya niñäta tâhâra
gopînâm pasupendâ-nanda-manu bâvâsaya
go-vadhâ raurava-madhye pace niñântara
govindere âhî dîla, —’ tirîh’a âi haîte
grahantînta mano-harâ

grâma-sambandhe âmi toma râ mûla
gôra-sambandhe ‘cakravarti’ haya mora
gôrama-sambandhe hau tumi ârma sabhâ bâhî
gôrama thákura tumi, sabh toma râ jana
granthe-bhûâlaya-bhayîe nari lîkhîbâra

granthâ-vistâra-bhayîe châdîle ye ye sthâna
grastha ha-ilâmâ, ebe cahi grha-dharma
grastha ha-îyî karîba pitâ-mâtâra sevana
gre dui jana dekhi lâghupada-cinha
grihi grâm ucyate

g hiding vinâ grha-dharma nâ haya sôbhana
gundîçâ-mandire mahâprabhûra sammukhe
gupthe bôlîila nîlâmbarâ cakravarti

H

hâdike âniyâ saha dûra karîlâ
haiite haiite haila garbha trayodasa màsa
’hara’yâ namah, krûsa yadvâyâ namah
harer nâmä harer nâmä
harer nâmâva kevalam

‘harer nâmâ’ słokera kaila art ha vivañâra
‘hari’ bali’ hinduke hâsyà karaye yavana
‘hari’ bali’ nàginâ deî huñulîhû
dhridâsa thâkurevere karîla prastâda
dhirdâsa lañh sañge, bhûkâra-kîrâna-range
haridâ, sindûra âra rakta-candana, tânjula

‘hari’ ‘hari’ bale loka harañita harâ
‘hari’ ‘hari’ dhvani ba-i nahi suni âra
‘hari’ ‘hari’-dhvani vinâ anya nilai suni
‘hari’ ‘hari’ kari’ hindu kare kolâalâla
‘har’ ‘krûsa’ ‘nâráyaña’ — laîle tîna nâmâ

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