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

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

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

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

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

Antya-līlā
Volume Three

"The Ecstasy of the Lord and His Devotees"

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

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
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Introduction

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

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

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

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

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

The first twelve of the seventeen chapters of Ādi-līlā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the avatāra (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating sankirtana—literally, “congregational glorification of God”—especially by organizing massive public chanting of the maha-mantra (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya’s appearance in the world is revealed, his co-avatāras and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-līlā, chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread sankirtana movement and his civil disobedience against the repression of the Mohammedan government.
Śrī Caitanya-caritāmṛta

The subject of Madhya-līlā, the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

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

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

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

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

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

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

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

—The Publishers
His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness
The temple of Jagannātha Purī in Orissa, where Śrī Caitanya Mahāprabhu resided during the last eighteen years of His manifest presence in this world.
Narendra-sarovara, the celebrated lake in the garden near Jagannātha Puri, where Lord Govinda performed His water pastimes with all the devotees. (p.221)
The gate to the Guṇḍicā temple, where the goddess of fortune arrests the servants of Lord Jagannātha during the Hera-paṅcamī festival.
LEFT: The *samādhi* tomb of Śrīla Narottama dāsa Thākura, the successor of Krṣnadāsa Kavirāja Gosvāmī and a famous Vaisnava poet.

RIGHT: The *samādhi* tomb of Śrīla Viśvanātha Cakravartī Thākura, the successor of Narottama dāsa Thākura and the author of many important commentaries on Vaiṣṇava literature.
The *bhajana-kuṭi* of Śrīla Raghunātha dāsa Gosvāmī at Śrī Rādhā-kuṇḍa in Vṛndāvana.
The original Deities and samādhi tomb of Śrila Rāghava Paṇḍita in the village of Pānihāṭi, West Bengal.
"When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopīs would trample him and he would receive the dust of their lotus feet on his head." (pp.26-27)
“One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord. ‘Last night there was sugar candy here,’ he said. ‘Therefore ants are wandering about. Alas, this renounced sannyāsi is attached to such sense gratification.’ After speaking in this way, he got up and left. Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī’s blasphemy. Now He directly heard his fanciful accusations. Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.” (pp.106-107)
"Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees. Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara. At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord. Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying. The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe. Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation." (pp.221-224)
“After performing kīrtana with His personal associates, Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.” (pp.238)

The details of the Lord’s picnic (as given in Madhya-līlā, Chapter 12, verses 152-202) are as follows: “In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vaiṣṇātha Rāya then came in and brought all kinds of maha-prasāda. Both Kāśi Miśra and Tulasī, the superintendent of the Guntīcā temple, brought as much prasāda as five hundred men could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very satisfied. Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew that type of preparation each person liked. He therefore had Svārūpa Dāmodara deliver these preparations to their full satisfaction. There is no one within these three worlds—save for Śrī Caitanya Mahāprabhu—who is always so willing to increase the glories of the devotees and give them satisfaction. Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed, They both engaged in a type of mock fighting.”
"The chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana. Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound. In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance. The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love. People all around Him floated in the water of His tears. Raising His two arms, the Lord said, 'Chant! Chant!' Floating in transcendental bliss, the people responded by chanting the holy name of Hari." (pp.230-233)
“It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu. This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request. ‘Kindly turn on one side. Let me pass to enter the room.’ However, the Lord replied, ‘I don’t have the strength to move My body.’ Govinda made his request again and again, but the Lord replied, ‘I cannot move My body.’ Govinda repeatedly requested, ‘I want to massage Your legs,’ but the Lord said, ‘Do it or don’t do it. It depends upon your mind.’ Then Gōvinda spread the Lord’s wrapper over the Lord’s body and in this way entered the room by crossing over Him.”

(pp.239-241)
“Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual. The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before. As previously, He danced in front of the Jagannātha car and observed the festival of Herā-pañcamī.” (pp.247-248)

The details of the Herā-pañcamī festival (as given in Madhya-lilā, Chapter 14, verses 106-135) are as follows: “The Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛṇḍāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune arrives at the main gate of the temple accompanied by many members of her family, all of whom exhibit uncommon opulence. When the procession arrives, the maidservants of the goddess of fortune begin to arrest all the principal servants of Lord Jagannātha. The maidservants bind the servants of Jagannātha, handcuff them, and make them fall down at the lotus feet of the goddess of fortune. When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.”
"Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people. All the devotees asked Govinda with great eagerness, ‘Have you given Śrī Caitanya Mahāprabhu the prasāda brought to me?’ When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment, ‘Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You. You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?’ Śrī Caitanya Mahāprabhu replied, ‘Why are you so foolishly unhappy? Bring here to Me whatever they have given you.’ Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one. In this way, Govinda gave everyone’s name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all. The hard sweets made of coconut, mukutā nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu. Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, ‘Is there anything more left?’ Govinda replied, ‘Now there are only the bags of Rāghava.’ The Lord said, ‘Let them remain today. I shall see them later.’ The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another. He tasted a little of everything they contained and praised it for all its flavor and aroma.” (pp.250-259)
CHAPTER 7

The Meeting of Śrī Caitanya Mahāprabhu and Vallabha Bhaṭṭa

The following summary of Chapter Seven is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this chapter, Lord Śrī Caitanya Mahāprabhu’s meeting with Vallabha Bhaṭṭa is described. There was some joking behavior between these two personalities, and finally Śrī Caitanya Mahāprabhu corrected Vallabha Bhaṭṭa and sympathetically accepted an invitation from him. Before this, Śrī Caitanya Mahāprabhu saw that Vallabha Bhaṭṭa was greatly attached to Gadādhara Paṇḍīta. Therefore He acted as if displeased with Gadādhara Paṇḍīta. Later, when Vallabha Bhaṭṭa became intimately connected with the Lord, the Lord advised him to take instructions from Gadādhara Paṇḍīta. Thus the Lord expressed His feelings of love for Gadādhara Paṇḍīta.

TEXT 1

চেতনঃচরণাস্তোঞ্জকর্মঞ্চলিহে | ভঙ্গে |
যেষঃ প্রসাদমার্গেশ্চামরোহপ্যমরে | ভবেৎ || ১১ |

caitanya-caraṇāmbhoja-
makaranda-liho bhaje
yeṣāṁ prasāda-mātreṇa
pāmarā ḫy amaro bhavet

SYNONYMS

caitanya—of Śrī Caitanya Mahāprabhu; carāṇā-ambhoja—at the lotus feet; makaranda—the honey; lihah—unto those engaged in licking; bhaje—I offer my obeisances; yeṣāṁ—of whom; prasāda-mātreṇa—simply by the mercy; pāmarah—a fallen soul; api—even; amaraḥ—liberated; bhavet—becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.
TEXT 2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

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

TRANSLATION

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

TEXT 3

varsa-antare yata gaudera bhakta-gana aila
purvavat mahaprabhu sabare milila

SYNONYMS

varsa-antare—the next year; yata—all; gaudera—of Bengal; bhakta-gana—devotees; aila—came; purva-vat—as previously; mahaprabhu—Sri Caitanya Mahaprabhu; sabare milila—met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Sri Caitanya Mahaprabhu, and as previously, the Lord met each and every one of them.

TEXT 4

ehamvrt bilaas prabhur dukkagun lagna
heesakale bala-bhuta milila aasisa

SYNONYMS

ehamvrt—the Lord; bilaas—bliss; prabhur—of the Lord; dukkagun—anguish; lagna—district; heesakale—the previous day; bala-bhuta—savage; milila—met; aasisa—satisfaction.

TRANSLATION

The Lord came to the district of Bliss and met the savage devotees the previous day.
ei-mata vilāsa prabhura bhakta-gaṇa laṅā
hena-kāle vallabha-bhaṭṭa milila āsiyā

SYNONYMS

ei-mata—in this way; vilāsa—pastimes; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa laṅā—with His devotees; hena-kāle—at this time; vallabha-bhaṭṭa—the greatly learned scholar named Vallabha Bhaṭṭa; milila—met; āsiyā—coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Puri to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the Madhya-lilā, Chapter Nineteen, text 61.

TEXT 5

āsiyā vandila bhaṭṭa prabhura caraṇe
prabhu ‘bhāgavata-buddhye’ kailā āliṅgane

SYNONYMS

āsiyā—coming; vandila—offered obeisances; bhaṭṭa—Vallabha Bhaṭṭa; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; bhāgavata-buddhye—accepting him as a great devotee; kailā āliṅgane—embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

TEXT 6

māṇḍ kari’ paṅgu tāre nikitē bāṅgila ।
binoy kariya’ pāṭho kahite lāpilā ॥ ६ ॥
Sri Caitanya-caritamrta [Antya-lilā, Ch. 7]

mānYa karī prabhū tāre nikāte vasālā
vinaya kariyā bhatṭā kahīte lāgilā

SYNONYMS
mānYa karī—with great respect; prabhū—Śrī Caitanya Mahāprabhu; tāre—him; nikāte—near; vasālā—seated; vinaya kariyā—with great humility; bhatṭā—Vallabha Bhaṭṭā; kahīte lāgilā—began to speak.

TRANSLATION
With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭā near Him. Then Vallabha Bhaṭṭā very humbly began to speak.

TEXT 7
“bāhu-dīna manoratha tomā dekhibāre
jagannātha pūrṇa kailā, dekhilūn tomāre

SYNONYMS
bāhu-dīna—for a long time; manoratha—my desire; tomā dekhibāre—to see You; jagannātha—Lord Jagannātha; pūrṇa kailā—has fulfilled; dekhilūn tomāre—I have seen You.

TRANSLATION
“For a long time,” he said, “I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

TEXT 8
teṣāmār dīrṣṭaṁ yat paśyāt tṛtaṁ bhagavān
teṣāmākā teṣāṁ—ye saṁjñaḥ bhagavān

tomāra darśana ye pāya seśī bhāgyavān
tomāke dekhiye,—yena sāksāt bhagavān

SYNONYMS
tomāra darśana—Your audience; ye pāya—anyone who gets; seśī—he; bhāgyavān—very fortunate; tomāke dekhiye—I see You; yena—as if; sāksāt bhagavān—directly the Supreme Personality of Godhead.
TRANSLATION

"One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

TEXT 9

তোমারে যে স্মরণ করে, সে হয় পবিত্র।
দর্শনে পবিত্র হবে,—ইতে কি বিচ্ছিন্ন? || ৯ ||

tomāre ye smaraṇa kare, se haya pavitra
darśane pavitra habe, —ite ki vicitra?

SYNONYMS

tomāre—You; ye—anyone who; smaraṇa kahe—remembers; se—he; haya—becomes; pavitra—purified; darśane—by seeing; pavitra—purified; habe—will be; ite—in this; ki vicitra—what astonishment.

TRANSLATION

"Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

TEXT 10

যেসাং সংক্রান্ত পুনঃসাং সজ্জা অধ্যাত্মি বৈ গৃহঃ।
কিং পুনঃদর্শনঃপাশচৌচাসানাভিভি: || ১০ ||

yeśāṁ sarīsmaranāt purīsāṁ
sadyāḥ śuddhyanti vai grhāḥ
kim punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

SYNONYMS

yeśāṁ—of whom; sarīsmaranāt—by remembrance; purīsāṁ—of persons; sadyāḥ—immediately; śuddhyanti—become purified; vai—certainly; grhāḥ—the houses; kim punah—what to speak of; darśana—by seeing; sparśa—touching; pāda-śauca—washing the feet; āsana-ādibhiḥ—by offering a seat and so on.

TRANSLATION

‘One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.’
This is a quotation from Śrīmad-Bhāgavatam (1.19.33).

The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

Śrī Madhvācārya has brought our attention to this quotation from the Nārāyaṇa-sarhīṭā:
In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the pāñcarātriṇī system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name.” Śrīla Bhaktisiddhānta Sarasvati Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (jagad-guru). One cannot become an ācārya simply by mental speculation. The true ācārya presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true ācārya, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa’s mercy. Indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) and all the āśramas (brahmacarya, grhaṭha, ṛṇapraśṭha and sannyāsa). Since he is understood to be the most advanced devotee, he is called paramahārājñā-thākura. Thākura is a title of honor offered to the paramahārāja. Therefore one who acts as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called paramahārājna-thākura.

SYNONYMS
jagate—throughout the entire world; karilā—have done; tumi—You; kṛṣṇa-nāma prakāśe—manifestation of the holy name of Lord Kṛṣṇa; yei—anyone who; tomā dekhe—sees You; sei—he; kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; bhāse—floats.

TRANSLATION
“You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa. 
TEXT 14

prema-parakāśa nahe kṛṣṇa-śakti vine
‘kṛṣṇa’—eka prema-dātā, śāstra-pramaṇe

SYNONYMS
prema—of ecstatic love of Kṛṣṇa; parakāśa—manifestation; nahe—cannot be;
kṛṣṇa-śakti vine—without the power of Kṛṣṇa; kṛṣṇa—Lord Kṛṣṇa; eka—the only one;
prema-dātā—giver of prema; śāstra-pramaṇe—the verdict of all revealed scriptures.

TRANSLATION

‘Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

TEXT 15

santu avatāra bahavaḥ
puṣkara-nābhasya sarvato-bhadrāḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati”

SYNONYMS
santu—let there be; avatārāḥ—incomparabilities; bahavaḥ—many; puṣkara-
nābhasya—of the Lord, from whose navel grows a lotus flower; sarvataḥ-
bhadrāḥ—completely auspicious; kṛṣṇāt—than Lord Kṛṣṇa; anyaḥ—other; kah
vā—who possibly; latāsv—on the surrendered souls; api—also; prema-dāḥ—the
bestower of love; bhavati—is.

TRANSLATION

‘There may be many all-auspicious incomparabilities of the Personality of Godhead, but who other than Lord Śri Kṛṣṇa can bestow love of God upon the surrendered souls?’”
PURPORT
This is a verse written by Bilvamangala Thakura. It is found in the *Laghu-bhāgavatāmṛta* (1.5.37).

TEXT 16

महाप्रभु कहे—“शुन, भट महामति।
मयाबादी सन्न्यासी आमि, ना जानि क्रृष्णभक्ति॥ १६॥

*mahāprabhu kahe—“śuna, bhaṭṭa mahā-mati
māyāvādi sannyāsī āmi, nā jāni kṛṣṇa-bhakti*

SYNONYMS
*mahāprabhu kahe—Śrī Caitanya Mahāprabhu replied; śuna—please hear; bhafta—My dear Vallabha Bhāṭṭa; mahā-mati—learned scholar; māyāvādi—in the Māyāvāda school; sannyāsī—sannyāsī; āmi—I; nā jāni—I do not know; kṛṣṇa-bhakti—devotional service to Kṛṣṇa.*

TRANSLATION
Śrī Caitanya Mahāprabhu replied, “My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsi of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

TEXT 17

अद्वैताचार्य-गोसानिः—‘सांक्षात् ईशर’।
तैर संग आमार मन हईल निर्मल॥ १७॥

*advaitācārya-gosānī—‘sākṣāt iśvara’
tāṅra saṅge āmāra mana ha-ila nirmala*

SYNONYMS
*advaita-ācārya-gosānī—Advaita Ācārya; sākṣāt iśvara—directly the Supreme Personality of Godhead; tāṅra saṅge—by His association; āmāra—My; mana—mind; ha-ila—has become; nirmala—purified.*

TRANSLATION
“Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.
TEXT 18
sarva-śāstre kṛṣṇa-bhaktye nāhi yāṅra sama
ataeva ‘advaita-ācārya’ tāṅra nāma

SYNONYMS
sarva-śāstre—in all revealed scriptures; kṛṣṇa-bhaktye—in the devotional service of Lord Kṛṣṇa; nāhi—is not; yāṅra—of whom; sama—equal; ataeva—therefore; advaita—without a competitor; ācārya—ācārya; tāṅra nāma—His name.

TRANSLATION
“He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

TEXT 19
yāṅhāra kṛpate mlecchera haya kṛṣṇa-bhakti
ke kahite pare tāṅra vaisṇavatā-śakti?

SYNONYMS
yāṅhāra—whose; kṛpate—by mercy; mlecchera—of mlecchas; haya—is; kṛṣṇa-bhakti—devotional service to Kṛṣṇa; ke—who; kahite pare—can describe; tāṅra—His; vaisṇavatā-śakti—power of Vaiṣṇavism.

TRANSLATION
“He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

PURPORT
It is extremely difficult to convert a mleccha, or meateater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.
TEXT 20

नित्यानन्द-अवधुतं—‘साक्षात् इशवर’।
भाबवंधु देवता कृष्णप्रेमेन सागर॥ २०॥

nityānanda-avadhūta—‘sākṣāt iśvara’
bhāvonmāde matta krṣṇa-premera sāgara

SYNONYMS
nityānanda—Lord Nityānanda; avadhūta—paramahariṁsa; sākṣāt iśvara—directly the Supreme Personality of Godhead; bhāva-unmāde—by the madness of ecstatic love; matta—overwhelmed, intoxicated; krṣṇa-premera—of love of Kṛṣṇa; sāgara—the ocean.

TRANSLATION
“Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

TEXT 21

शतदर्शन-वेद्व भाट्टाचार्य-सार्वभोगम।
शतदर्शने जगद्गुरु भगवद्गुरु॥ २१॥

ṣat-darśana-vettā bhaṭṭācārya-sārvabhauma
ṣat-darśane jagad-guru bhāgavatottama

SYNONYMS
ṣat-darśana—of the six philosophical theses; vettā—the knower; bhaṭṭācārya-sārvabhauma—Śrīvastra Bhaṭṭācārya; ṣat-darśane—in six philosophical theses; jagad-guru—the spiritual master of the entire world; bhāgavat-uttama—the best of the devotees.

TRANSLATION
“Śrīvastra Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

TEXT 22

ठेंह देखाईल। मोरे भक्तिकोष-पार।
ठेंह प्रसादे जानिहं ‘कृष्णबक्तिकोष’ सार॥ २२॥
teṅha dekhāilā more bhakti-yoga-pāra
tāṅra prasāde jāniluṅ ‘krṣṇa-bhakti-yoga’ sāra

SYNONYMS

teṅha—he; dekhāilā—has shown; more—to Me; bhakti-yoga—of devotional service; pāra—the limit; tāṅra prasāde—by his mercy; jāniluṅ—I have understood; krṣṇa-bhakti—of devotional service to Lord Kṛṣṇa; yoga—of the yoga system; sāra—the essence.

TRANSLATION

“Sarvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

TEXT 23

रामानंद-राय कृष्ण-रसेः 'निद्धान' ।
teṅha jānilā—krṣṇa—svayam bhagavān

SYNONYMS

rāmānanda-rāya—Śrīla Rāmānanda Rāya; krṣṇa-rasera—of the transcendental mellow of Kṛṣṇa’s devotional service; nidhāna—the mine; teṅha—he; jānilā—has given instruction; krṣṇa—Lord Kṛṣṇa; svayam—Himself; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

“Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellow of Lord Kṛṣṇa’s devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 24

तत्ते प्रेमभक्ति कुक्ष-शिरोमणि ।
tāte prema-bhakti—puruṣārtha-śiromani

SYNONYMS

tāte prema-bhakti—‘purusārtha-śiromani’; rāga-mārga prema-bhakti ‘sarvādhika’ jāni
SYNONYMS

tāte—therefore; prema-bhakti—devotional service in ecstatic love; puruṣa-artha—of all goals of human life; śiromaṇi—the crown jewel; rāga-mārge—on the path of spontaneous love; prema-bhakti—love of Kṛṣṇa; sarva-adhika—the highest of all; jāni—I can understand.

TRANSLATION

“Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of puruṣārthas, love of Godhead stands supreme. It is called parama-puruṣārtha (the supreme goal of life) or puruṣārtha-śiromaṇi (the most exalted of all puruṣārthas). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

TEXT 25

dāsya, sakhya, vātsalya, āra ye śṛṅgāra  
dāsa, sakhā, guru, kāntā, —‘āśraya’ yāhāra

SYNONYMS

dāsya—servitude; sakhya—friendship; vātsalya—paternal love; āra—and; ye—that; śṛṅgāra—conjugal love; dāsa—the servant; sakhā—friend; guru—superior; kāntā—lover; āśraya—the shelter; yāhāra—of which.

TRANSLATION

“The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsya, sakhya, vātsalya and śṛṅgāra.

TEXT 26

‘ঐষ্মর্য্যালমুক্ত’, ‘কেবল’-ভাব আর ।
ঐষ্মর্য্য-জানে না পাই ব্রজেশ্বরকুমার || ২৬ ||
SYNONYMS

aisvarya-jñāna-yukta—with understanding of the opulences; kevala—pure; bhava—emotion; ara—also; aisvarya-jñāne—by understanding of the opulences; nai—does not get; vrajendra-kumāra—the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhava]. Emotion with an understanding of the Lord’s full opulences is called aisvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide Madhya-līlā, Chapter Nineteen, text 192.

TEXT 27

nāyam sukhāpo bhagavān
dehināṁ gopikā-sutaḥ
jñānāṁ cātma-bhūtānāṁ
yathā bhakti-matāṁ iha

SYNONYMS

na—not; ayam—this Lord Śrī Kṛṣṇa; sukha-āpah—easily available; bhagavān—the Supreme Personality of Godhead; dehināṁ—for materialistic persons who have accepted the body as the self; gopikā-sutaḥ—the son of mother Yaśodā; jñānāṁ—for persons addicted to mental speculation; ca—and; ātma-bhūtānāṁ—for persons performing severe austerities and penances or for personal associates; yathā—as; bhakti-matāṁ—for persons engaged in spontaneous devotional service; iha—in this world.

TRANSLATION

"'The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-
realization by severe austerities and penances, or to those who consider
the body the same as the self.’

PURPORT
This verse is from Śrimad-Bhāgavatam (10.9.21).

TEXT 28
‘अत्मभुताः-शब्दे कहे ‘पारिषद्गण’।
एक्षरं-अनेन लक्ष्मी ना पाइला व्रजेन्द्रनन्दनः॥ २८ ॥

‘ätma-bhūta’-sa śabde kahe ‘pārīṣada-gana’
aiśvarya-jīnāne lakṣmī nā pāilā vrajendra-nandana

SYNONYMS
ätma-bhūta-sabde—the word ätma-bhūta; kahe—means; pārīṣada-gana—per-
sonal associates; aiśvarya-jīnāne—in the understanding of opulence; lakṣmī—the
goddess of fortune; nā pāilā—could not get; vrajendra-nandana—the shelter of
Krṣṇa, the son of Nanda Mahārāja.

TRANSLATION
“The word ‘ätma-bhūta’ means ‘personal associates.’ Through the under-
standing of opulence, the goddess of fortune could not receive the shelter of
Krṣṇa, the son of Nanda Mahārāja.

PURPORT
Lakṣmī, the goddess of fortune, has complete knowledge of Krṣṇa’s opulences,
but she could not achieve the association of Krṣṇa by dint of such knowledge.
The devotees in Vṛndāvana, however, actually enjoy the association of Krṣṇa.

TEXT 29
नायारिष्यो ‘ṅga u nitānta-rateḥ prasādah
सर्दोंशिष्यं नलिनगंधरुचां कुटोहान्तः।
रासोंसवेभु भुज्रभुितितर्कः
लक्षाशिष्यं य उदगादब्रजउदाहर्याम्॥ २९ ॥

nāyārī śriyo ‘ṅga u nitānta-rateḥ prasādah
svar-yaṣitāṁ nalina-gandha-rucāṁ kuto ‘nyāḥ
rāsotsave 'sya bhuja-dāṇḍa-grhita-kaṇṭha-
labdhāśiśāṁ ya udagād vraja-sundariṇāṁ

SYNONYMS
na—not; ayam—this; śriyāḥ—who, of the goddess of fortune; arīge—on the chest; u—alas; nītānta-rateḥ—who is very intimately related; prasādāḥ—the favor; svāḥ—of the heavenly planets; yośītām—who, of women; nalīna—of the lotus flower; gandha—having the aroma; rucām—bodily luster; kutāḥ—much less; anyāḥ—others; rāṣa-utsave—in the festival of the rāṣa dance; asya—of Lord Śrī Kṛṣṇa; bhuja-dāṇḍa—by the arms; grhita—embraced; kāṅṭha—their necks; labdha-āśiśāṁ—who achieved such a blessing; yāḥ—which; udagāt—became manifest; vraja-sundariṇāṁ—who, of the beautiful gopīs, the transcendental girls of Vraja-bhūmi.

TRANSLATION
"‘When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāṣa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?’"
PURPORT

\textit{Śuddha-bhāva}, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in \textit{śuddha-bhāva} is inclined to love Kṛṣṇa as a friend or son.

TEXT 31

‘মোর সখাঃ’, ‘মোর পুত্রঃ’—এই ‘স্বভা’ মন।
অতএব শুদ্ধ-ব্যাস করে প্রশংসন॥ ৩১॥

‘mora sakāh,’ ‘mora putra,’—ei ‘śuddha’ mana
ataeva śuka-vyāsa kare prāṣāṁsana

SYNONYMS

mora sakāḥ—my friend; mora putra—my son; ei—this; śuddha—pure; mana—
consciousness; ataeva—therefore; śuka-vyāsa—Śukadeva Gosvāmī; and
Vyāsadeva; kare prāṣāṁsana—praise.

TRANSLATION

“In pure Kṛṣṇa consciousness, without knowledge of the Lord’s opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

TEXT 32

ইথ সতাং ব্রহ্মসংকুলবাহুব্যত্তা।
দাশ্য গতানাং পরদৈবতেন।
মাযাস্রিতানাং নরদারকেণ
সাক্ষিবিজ্ঞহু কৃতপূণ্যপুরাণ॥ ৩২॥

ittham satāṁ brahma-sukhānubhūtyā
dāsyam gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakena
sākṣi bijjhu kṛta-pūṇya-puṇjaḥ

SYNONYMS

ittham—in this way; satāṁ—of persons who prefer the impersonal feature of the Lord; brahma—of the impersonal effulgence; sukha—by the happiness; anubhūtyā—who is realized; dāsyam—the mode of servitude; gatānām—of those who have accepted; para-daivatena—who is the supreme worshipable
Deity; māyā-āśritānām—for ordinary persons under the clutches of external energy; nara-dārakeṇa—with He who is like a boy of this material world; sākam—in friendship; vijāruḥ—played; kṛta-puṣya-puñjāḥ—those who have accumulated volumes of pious activities.

**TRANSLATION**

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys."

**PURPORT**

This verse is from the Śrīmad-Bhāgavatam (10.12.11).

**TEXT 33**

trayyā copaniṣadbhiṣ ca
sāṅkhya-yogaiṣ ca sātvataiḥ
upagiyaṁaṇa-māhātmyaiḥ
harim sāmanyatātmajam

**SYNONYMS**

trayyā—by followers of the three Vedas who perform great sacrifices like Indra and other demigods; ca—also; upaniṣadbhiṣ—by the followers of the Upaniṣads, the topmost portion of Vedic knowledge; ca—also; sāṅkhya—by the philosophers who analytically study the universe; yogaiḥ—by mystic yogīs; ca—and; sātvataiḥ—by devotees who follow the method of worship mentioned in the Pāncarātra and other Vedic literatures; upagiyaṁaṇa—being sung; māhātmyaiḥ—whose glories; harim—unto the Supreme Personality of Godhead; sā—she, mother Yaśodā; amanyata—considered; ātma-jam—her own son, born out of her body.

**TRANSLATION**

"When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who
offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who analytically study the universe, great yogis who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.’

PURPORT
This verse is from Śrīmad-Bhāgavatam (10.8.45).

TEXT 34


SYNONYMS
nandāḥ—Nanda Mahārāja; kim—what; akarot—has performed; brahman—O brāhmaṇa; śreyāḥ—auspicious activities; evam—thus; mahā-udayam—rising to such an exalted position as the father of Kṛṣṇa; yaśodā—mother Yaśodā; vā—or; mahā-bhāgā—most fortunate; papau—drank; yasyāḥ—of whom; stanam—the breasts; hariḥ—the Supreme Personality of Godhead.

TRANSLATION
‘O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her “mother” and suck her breasts?’

PURPORT
This verse is from Śrīmad-Bhāgavatam (10.8.46).

TEXT 35

aiśvarya dekhileha ‘suddhera’ nahe aiśvarya-jñāna
ataeva aiśvarya ha-ite ‘kevala’-bhāva pradhāna
SYNONYMS
aiśvarya—opulence; dekhileha—even after seeing; suddhera—of a pure devotee; nahe—is not; aiśvarya-jñāna—knowledge of opulence; ataeva—therefore; aiśvarya ha-ite—than the understanding of opulence; kevala-bhāva—pure emotion; pradhāna—more eminent.

TRANSLATION

“Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord’s opulence.

TEXT 36

ए सब शिखाइला मोरे राय-रामानन्द ||
अनर्गल रसवेंद्रा प्रेमसुखानन्द || ३६ ||

e saba śikhāilā more rāya-rāmānanda
anargala rasa-vettā prema-sukhānanda

SYNONYMS
e saba—all this; śikhāilā— instructed; more—unto Me; rāya-rāmānanda—Rāmānanda Rāya; anargala— incessantly; rasa-vettā—one who understands transcendental mellows; prema-sukha-ānanda—absorbed in the happiness of ecstatic love of Kṛṣṇa.

TRANSLATION

“Rāmānanda Rāya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣna. It is he who has instructed Me all this.

TEXT 37

कहना ना याय रामानन्दे श्रद्धाब ||
राय-प्रसादें जानिबुं चजेर ‘शुद्ध’ भाव || ३७ ||

kahana nā yāya rāmānandera prabhāva
rāya-prasāde jāniluṁ vrajera ‘śuddha’ bhāva

SYNONYMS
kahana nā yāya—cannot be described; rāmānandera prabhāva—the influence of Rāmānanda Rāya; rāya—of Rāmānanda Rāya; prasāde—by the mercy;
Text 39]

Lord Caitanya Meets Vallabha Bhaṭṭa 21

jānilun — I have understood; vrajera — of the inhabitants of Vraja; śuddha bhāva — unalloyed love.

TRANSLATION

"It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

TEXT 38

dāmodara-svarūpa—‘prema-rasa’ mūrtimān
yānra saṅge haila vraja-madhura-rasa-jñāna

SYNONYMS

dāmodara-svarūpa — Svarūpa Dāmodara Gosvāmī; prema-rasa — the transcendental mellows of ecstatic love; mūrtimān — personified; yānra saṅge — by whose association; haila — there was; vraja — of Vraja; madhura-rasa — of the mellow of conjugal love; jñāna — knowledge.

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana's transcendental mellow of conjugal love.

TEXT 39

śuddha-prema’ vraja-deviṁra — kāma-gandha-hina
‘krṣṇa-sukha-tāṭparya’, — ei tāra cihna

SYNONYMS

śuddha-prema — unalloyed love; vraja-deviṁra — of the gopīs or Śrīmatī Rādhārāṇī; kāma-gandha-hina — without a scent of material lust; krṣṇa — of Krṣṇa; sukha — happiness; tāṭparya — the purpose; ei — this; tāra — of that; cihna — the symptom.
TRANSLATION

“The unalloyed love of the gopis and Srimati Radharani is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Krsna.

TEXT 40

�ज्जखुः सुजाता-करण्णभुरुहं स्नेसु
भैरवेऽपि शत्रुः प्रिय धार्मिकः करकृष्णेऽ
तेनात्मवीर्यसि तद्व्यथेऽनं किं स्विनं
क्षुपलितिन्विन्ति धीर्यवास्यं नं || 80 ||

yat te sujā-ta-caranāmburuhāṁ staneṣu
bhītāḥ śanaiḥ priya dadhimahi karkaśeṣu
tenātavim aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhir bhavad-āyuṣāṁ naḥ

SYNONYMS

yat—which; te—Your; sujāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhimahi—we place; karkaśeṣu—rough; tena—with them; aṭavim—the path; aṭasi—You roam; taḥ—they; vyathate—are distressed; na—not; kiṁ svit—we wonder; kūrpa-ādibhiḥ—by small stones and so on; bhramati—flutters; dhiḥ—the mind; bhavat-āyuṣāṁ—of those of whom Your Lordship is the very life; naḥ—of us.

TRANSLATION

‘O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.’

PURPORT

This verse is spoken by the gopis in Śrīmad-Bhāgavatam (10.31.19).

TEXT 41

गोपीगाने सुद्धप्रेम आवभ्यज्ञानहीन।
प्रेमेत्ते भर्तर्सन ते तार चिन्ह || 41 ||

gopi-ganera śuddha-prema aiśvarya-jñāna-hina
premete bhartsanā kare ei tāra cihna
**SYNONYMS**

gopi-gaṇera—of the gopīs; suddha-prema—unalloyed love; aiśvarya-jiñāna-hina—devoid of knowledge of opulences; premete—of pure love; bhartsana—chastisement; kare—do; ei—this; tāra—of that; cihna—the symptom.

**TRANSLATION**

“Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love.

**TEXT 42**

Poṣṭhaḥpati-sutanvaya-bhratr-bandhavan
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgita-mohitaḥ
kītava yośitaḥ kas tyajaṁ niśi

**SYNONYMS**
pati—husbands; suta—sons; anvaya—family; bhratr—brothers; bāndhavān—friends; ativi-laṅghya—without caring for; te—Your; anti—dear shelter; acyuta—O infallible one; āgatāḥ—have come; gati-vidaḥ—who know everything of our activities; tava—of You; udgita—by the singing flute; mohitaḥ—being attracted; kitava—O great cheater; yośitaḥ—beautiful women; kaḥ—who; tyajet—would give up; niśi—in the dead of night.

**TRANSLATION**

‘O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?’

**PURPORT**

This verse is from Śrīmad-Bhāgavatam (10.31.16).
TEXT 43

sarvottama bhajana ei sarva-bhakti jini’
ataeva kṛṣṇa kahe, —‘āmi tomāra ṛṇi’

SYNONYMS

sarva-uttama—above all; bhajana—devotional service; ei—this; sarva-bhakti—all types of bhakti; jini’—conquering; ataeva—therefore; kṛṣṇa kahe—Lord Kṛṣṇa says; āmi—I; tomāra—your; ṛṇi—debtor.

TRANSLATION

“The conjugal love of the gopis is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, ‘My dear gopis, I cannot repay you. Indeed, I am always indebted to you.’

TEXT 44

na pāraye ‘harṁ niravadya-sarīryujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuśāpi vah
yā mābhajan durjaya-geha-śṛṅkhalāḥ
sarīṛṣcyā tad vah pratiyātu sādhunā

SYNONYMS

na—not; pāraye—am able to make; aham—I; niravadya-sarīryujāṁ—to those who are completely free from deceit; sva-sādhu-kṛtyaṁ—proper compensation; vibudhā-yuṣā—with a lifetime as long as that of the demigods; api—although; vah—to you; yāḥ—who; mā—Me; abhajan—have worshiped; durjaya-geha-śṛṅkhalāḥ—the chains of household life, which are difficult to overcome; sarīṛṣcyā—cutting; tat—that; vah—of you; pratiyātu—let it be returned; sādhunā—by the good activity itself.
TRANSLATION

"'O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.'

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.22).

TEXT 45

aiśvarya-jñāna haite kevala-bhāva—pradhāna
prthivite bhakta nāhi uddhava-samāna

SYNONYMS

aiśvarya-jñāna haite—than transcendental love in opulence; kevala-bhāva—pure love; pradhāna—more prominent; prthivite—on the surface of the world; bhakta nāhi—there is no devotee; uddhava-samāna—like Uddhava.

TRANSLATION

"Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

TEXT 46

tena yānra pada-dhūli karena prarthana
svarūpe saṅge pāīluṇ e saba śikṣāṇa

SYNONYMS

tena—he; yānra—whose; pada-dhūli—dust of the lotus feet; karena prarthana—wishes; svarūpe saṅge—from Svarūpa Dāmodara; pāīluṇ—I have gotten; e saba—all these; śikṣāṇa—instructions.
TRANSLATION

"Uddhava desires to take on his head the dust of the gopīs’ lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

TEXT 47

असामोहसारणरुठुर्यामहाशां

हुन्नवेन किमी गुणलंचोधयिनाम्।

या चुन्द्र्यं ज्ञनमार्धपथिक हिस्ना

स्येज्यूँ कुम्भकविंग अस्तिनितिबियुङ्गायम्।

TRANSLATION

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition of the gopīs in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the gopīs and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the gopīs were severely afflicted by their..."
separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the gopīs for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the gopīs would trample him and he would receive the dust of their lotus feet on his head.

TEXT 48

हरिदास-ठाकुर—महाभगवत-प्रधान ।
प्रति दिन लव कटेह तनलक्ष्य नाम ॥ ४८ ॥

haridāsa-ṭhākura—mahā-bhāgavata-pradhāna
prati dina laya teṇha tina-lakṣa nāma

SYNONYMS

haridāsa-ṭhākura—Haridasa Thakura; mahā-bhāgavata-pradhāna—the topmost of all pure devotees; prati dina—every day; laya—chants; teṇha—he; tina-lakṣa nāma—300,000 holy names of the Lord.

TRANSLATION

“Haridasa Thakura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

TEXT 49

नामेर महिमा अभि तान्रा ठाञ्ज लिखिलु ।
तान्रा प्रसादे नामेर महिमा जानिलु ॥ ४९ ॥

nāmera mahimā āmi tāṇra ṭhāṇi śikhilun
tāṇra prasāde nāmera mahimā jānilun

SYNONYMS

nāmera mahimā—the glories of the holy name; āmi—I; tāṇra ṭhāṇi—from him; śikhilun—have learned; tāṇra prasāde—by his mercy; nāmera—of the holy name; mahimā—the glories; jānilun—I could understand.

TRANSLATION

“I have learned about the glories of the Lord’s holy name from Haridāsa Thākura, and by his mercy I have understood these glories.
TEXTS 50-52

acāryaratna acāryanidhi pañḍita-gadādhara
jagadānanda, dāmodara, śaṅkara, vakreśvara
kāśīśvara, mukunda, vāsudeva, murāri
āra yata bhakta-gaṇa gauḍe avatari'

krṣṇa-nāma-prema kailā jagate pracāra
inḥā sabāra saṅge krṣṇa-bhakti ye āmāra"

SYNONYMS

acāryaratna—Acāryaratna; acāryanidhi—Acāryanidhi; pañḍita-gadādhara—
Gadādhara Pañḍita; jagadānanda—Jagadānanda; dāmodara—Dāmodara;
śaṅkara—Śaṅkara; vakreśvara—Vakreśvara; kāśīśvara—Kāśīśvara; mukunda—
Mukunda; vāsudeva—Vāsudeva; murāri—Murāri; āra—and; yata—as many as;
bhakta-gaṇa—devotees; gauḍe—in Bengal; avatari’—having descended; krṣṇa-
nāma—the holy name of Lord Krṣṇa; prema—ecstatic love of Krṣṇa; kailā—did;
jagate—all over the world; pracāra—preaching; inḥā sabāra—of all of them;
saṅge—by association; krṣṇa-bhakti—devotional service to Krṣṇa; ye—which;
āmāra—My.

TRANSLATION

"Acāryaratna, Acāryanidhi, Gadādhara Pañḍita, Jagadānanda, Dāmodara,
Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other
devotees have descended in Bengal to preach to everyone the glories of the
holy name of Krṣṇa and the value of love for Him. I have learned from them
the meaning of devotional service to Krṣṇa."

TEXT 53

bhāṣṭe rjñaṁ brūṁ abhidharmān jñāni'
jadī karit' mahā-pratu khaṁ ete bāṇī" 53 "

Śrī Caitanya-caritāmṛta [Antya-līlā, Ch. 7]
Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord's position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if one wants to learn the meaning of Śrimad-Bhāgavatam, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, chādiyā vaiṣṇava-sevā nistārā pāyeche kebā: one cannot be in a transcendental position unless one very faithfully serves a pure Vaiṣṇava. One must accept a Vaiṣṇava guru (lādau gurv-āśrayam), and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the paramparā system.

TEXT 54

“আমি সে ‘বৈষ্ণব’,—কৃত্তিসিদ্ধান্ত সব জানি।
আমি সে ভাগবত-স্তুতি উন্মাদ বাখামি॥” ৫৪ ॥

“āmi se ‘vaiṣṇava’, —bhakti-siddhānta saba jāni
āmi se bhāgavata-artha uttama vākhāni”

SYNONYMS

āmi—I; se—that; vaiṣṇava—Vaiṣṇava; bhakti-siddhānta—conclusions of devotional service; saba—all; jāni—I know; āmi—I; se—that; bhāgavata-artha—meaning of the Bhāgavatam; uttama—very well; vākhāni—can explain.
TRANSLATION

"I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well."

TEXT 55

bhāṭṭera manete ēi chila dirgha garva
prabhura vacana śuni' se ha-ila kharva

SYNONYMS

bhāṭṭera manete—in the mind of Vallabha Bhaṭṭa; ēi—this; chila—was existing; dirgha—for a long time; garva—pride; prabhura—of Śrī Caitanya Mahāprabhu; vacana—the words; śuni'—by hearing; se—that; ha-ila—was; kharva—cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa's mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

TEXT 56

prabhura mukhe vaiṣṇavatā śuniyā sabāra
bhāṭṭera icchā haila tān-sabāre dekhībāra

SYNONYMS

prabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; vaiṣṇavatā—the standard of Vaiṣṇavism; śuniyā sabāra—hearing of all the devotees; bhāṭṭera—of Vallabha Bhaṭṭa; icchā—desire; haila—was; tān-sabāre—all of them; dekhībāra—to see.

TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.
Lord Caitanya Meets Vallabha Bhaṭṭa

TEXT 57

ভট্ট কহে,—“এ সব বৈষ্ণব রহে কোনু স্থানে?
কোনু প্রকারে পাইত্যা ইহৈ-সবার দর্শনে? ৫৭”

bhaṭṭa kahe, —“e saba vaisṇava rahe kon sthāne?
kon prakāre pāimu ihān-sabāra darsane?

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; e saba vaisṇava—all these Vaiṣṇavas; rahe—live; kon sthāne—where; kon prakāre—how; pāimu—shall I attain; ihān-sabāra darsane—seeing all these Vaiṣṇavas.

TRANSLATION

Vallabha Bhaṭṭa said, “Where do all these Vaiṣṇavas live, and how can I see them?”

TEXT 58

প্রভু কহে,—“কেহ গৌড়ে, কেহ দেশান্তরে।
সব আসিয়াছে রথায়ত্রা দেখিবারে ॥ ৫৮ ॥

prabhu kahe, —“keha gaude, keha desāntare
saba āsiyāche ratha-yātrā dekhibāre

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; keha gaude—some in Bengal; keha—some; deśa-antare—in other states; saba—all; āsiyāche—have come; ratha-yātrā dekhibāre—to see the car festival of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

TEXT 59

ইহাই রহেন সবে, বাসা—বাসা-স্থানে।
ইহাই পাইবা তুমি সবার দর্শনে ॥” ৫৯ ॥

ihānī rahena sabe, vāsā —nānā-sthāne
ihānī pāibā tumī sabāra darsane”
SYNONYMS

ihāni—here; rahena sabe—all of them are living; vāsā—their residential places; nānā-sthāne—in various quarters; ihāni—here; pāibā—will get; tumi—you; sabāra darśane—everyone’s audience.

TRANSLATION

“At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all.”

TEXT 60

तबे भट्ट कहे बछ बिनय बचन ।
बछ दैन्य करि प्रभुरे कैल निमन्त्रण ॥ ६० ॥

tabe bhaṭṭa kahe bahu vinaya vacana
bahu dainya kari’ prabhure kaila nimantrana

SYNONYMS

tabe—thereafter; bhaṭṭa kahe—Vallabha Bhaṭṭa said; bahu—very; vinaya—humble; vacana—words; bahu dainya kari’—in all humility; prabhure—Śrī Caitanya Mahāprabhu; kaila nimantrana—invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

TEXT 61

আর দিন সব বৈষ্ণব প্রভু-স্থানে আইল। ॥
সব-সনে মহাপ্রভু ভট্টে মিলাইল। ॥ ৬১ ॥

āra dina saba vaiṣṇava prabhu-sthāne āilā
sabā-sane mahāprabhu bhaṭṭe milāilā

SYNONYMS

āra dina—the next day; saba vaiṣṇava—all the Vaiṣṇavas; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; āilā—came; sabā-sane—with all of them; mahāprabhu—Śrī Caitanya Mahāprabhu; bhaṭṭe milāilā—introduced Vallabha Bhaṭṭa.
The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha’s mahā-prasāda and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.
TEXT 64

paramāṇanda purī-saṅge sannyāsīra gaṇa
eka-dike vaise saba karite bhojana

SYNONYMS

paramāṇanda purī-saṅge—with Paramāṇanda Purī; sannyāsīra gaṇa—all the sannyāsī associates of Śrī Caitanya Mahāprabhu; eka-dike—on one side; vaise—sat down; saba—all; karite bhojana—to accept the prasāda.

TRANSLATION

All the sannyāsī associates of Śrī Caitanya Mahāprabhu headed by Paramāṇanda Purī, sat on one side and thus partook of the prasāda.

TEXT 65

advaita, nityānanda-rāya—pārśve dui-jana
madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa

SYNONYMS

advaita—Advaita Ācārya; nityānanda-rāya—Lord Nityānanda; pārśve—on the sides; dui-jana—two personalities; madhye—in the middle; mahāprabhu vasilā—Śrī Caitanya Mahāprabhu sat down; āge—in front; pāche—behind; bhakta-gaṇa—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

TEXT 66

gaṇḍeṣe bhakta-paśu kahite na pārī
āgaane vasilā sab hānde saṁsāri saṁsāri

SYNONYMS

gaṇḍeṣe bhakta-paśu—all the devotees; kahite—not; na—not; pārī—ceased; āgaane—in front; vasilā—all; sab—all; hānde—in the neck; saṁsāri—all the devotees.

TRANSLATION

All the devotees were in front of Śrī Caitanya Mahāprabhu.
Lord Caitanya Meets Vallabha Bhaṭṭa

68

gauḍera bhakta yata kahite nā pari 
anṅane vasiḷā saba haṅā sāri sāri

SYNONYMS

gauḍera—of Bengal; bhakta yata—all the devotees; kahite—to mention; nā pari—I am unable; anṅane—in the courtyard; vasiḷā—sat down; saba—all; haṅā—being; sāri sāri—in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

TEXT 67

prabhura bhakta-gaṇa dekhi’ bhattera camatkāra 
pratyeke sabāra pade kaila namaskāra

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—devotees; dekhi’—seeing; bhaṭṭera—of Vallabha Bhaṭṭa; camatkāra—surprise; prati-eke—unto each and every one; sabāra—of all; pade—at the lotus feet; kaila namaskāra—he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

TEXT 68

svarūpa, jagadānanda, kāśiśvara, śaṅkara 
pariveśana kare, āra rāghava, dāmodara

SYNONYMS

svarūpa—Svarūpa; jagadānanda—Jagadānanda; kāśiśvara—Kāśiśvara; śaṅkara—Shaṅkara; pariveśana kare—distribute; āra—and; rāghava dāmodara—Rāghava and Dāmodara.
Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

Vallabha Bhatta had brought a large quantity of maha-prasāda offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

Accepting the prasāda, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.
TEXT 71

mālā, candana, guvāka, pāna aneka ānīla
sabā’ pūjā kari’ bhatta ānandita haila

SYNONYMS

mālā—garlands; candana—sandalwood pulp; guvāka—spices; pāna—betel;
aneka—much; ānīla—brought; sabā’ pūjā kari’—worshiping all the Vaiṣṇavas;
bhatta—Vallabha Bhaṭṭa; ānandita haila—became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large
quantity of garlands, sandalwood pulp, spices and betel. He worshiped them
very respectfully and became extremely happy.

TEXT 72

ratha-yātrā-dine prabhu kirtana ārambhīlā
pūrvavat sāta sampradāya prthak karilā

SYNONYMS

ratha-yātrā-dine—on the day of the car festival; prabhu—Śrī Caitanya
Mahāprabhu; kirtana ārambhīlā—began the congregational chanting; pūrvavat—as previously; sāta sampradāya—in seven groups; prthak karilā—He divided.

TRANSLATION

On the day of the car festival, Śrī Caitanya Mahāprabhu began the con­
gregational chanting. As He had done previously, He divided all the devotees
into seven groups.

TEXTS 73-74

ābheda, nityānanda, hiridās, bṛndavān
śrīvās, rābhā, pūndita-godāvār

Lord Caitanya Meets Vallabha Bhaṭṭa

37
Sāt jana sāt-thāṅgi koreṇa nartana
‘hāri-bōla’ bāli’ koreṇa nartana || 74 ||

advaita, nityānanda, haridāsa, vakreśvara
śrīvāsa, rāghava, pāṇḍita-gadādhara

sāta jana sāta-thāṅi kareṇa nartana
‘hāri-bōla’ bāli’ prabhu kareṇa bhramaṇa

SYNONYMS
advaita—Advaita Ācārya; nityānanda—Lord Nityānanda; haridāsa—Thākura Haridāsa; vakreśvara—Vakreśvara; śrīvāsa—Śrīvāsa Thākura; rāghava—Rāghava; pāṇḍita-gadādhara—Gadādhara Pāṇḍita; sāta jana—seven persons; sāta-thāṅi—in seven groups; kareṇa nartana—dance; hari-bōla bāli’—uttering “Hari bol”; prabhu—Śrī Caitanya Mahāprabhu; kareṇa bhramaṇa—wanders.

TRANSLATION
Seven devotees—Advaita, Nityānanda, Haridāsa Thākura, Vakreśvara, Śrīvāsa Thākura, Rāghava Pāṇḍita and Gadādhara Pāṇḍita—formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting “Hari bol,” wandered from one group to another.

TEXT 75

caudda mādala bāje ucca saṅkirtana
eka eka nartakera preme bhāsila bhuvana

SYNONYMS
caudda mādala—fourteen mṛdaṅgas; bāje—were being played; ucca saṅkirtana—loud congregational chanting; eka eka—of each group; nartakera—of the dancer; preme—in ecstatic love; bhāsila bhuvana—inundated the entire world.

TRANSLATION
Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.
TEXT 76

seeing; Vallabha Bhatta—of Vallabha Bhatta; haila camatkara—was astonishment; anande vihvala—overwhelmed by transcendental happiness; nahi—there was not; apana-sambhala—keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhatta was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

TEXT 77

then thereafter; Mahaprabhu—Shri Caitanya Mahaprabhu; sabara—all of them; nrtya rakhila—stopped the dancing; purvavat—as previously; apane—personally; nrtya—dancing; karite lagila—began to perform.

TRANSLATION

Then Sri Caitanya Mahaprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

TEXT 78

prabhura saundarya dekhi aro premodaya ‘ei ta’ sakshat krsna’ bhatta ha-ila niscaya
SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; saundarya—the beauty; dekhi—seeing; āra—also; prema-udāya—arousing of ecstatic love; ei—this; ta’—certainly; sāksat—directly; kṛṣṇa—Lord Kṛṣṇa; bhaṭṭera—of Vallabha Bhaṭṭa; hāila—was; niścaya—certainty.

TRANSLATION
Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, “Here is Lord Kṛṣṇa, without a doubt.”

TEXT 79
एत मद्द रथयात्रा सकले देखिल ।
अबुरु चरित्रे भट्टेर चमूकार हैल ॥ ७९ ॥
eta mata ratha-yātṛa sakale dekhila
prabhura caritre bhaṭṭera camatkāra haila

SYNONYMS
eta mata—in this way; ratha-yātṛa—the car festival; sakale—all; dekhila—saw; prabhura caritre—by the character of Śrī Caitanya Mahāprabhu; bhaṭṭera—of Vallabha Bhaṭṭa; camatkāra haila—there was astonishment.

TRANSLATION
Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

TEXT 80
यात्रानन्देऽर ठू कहि महाप्रभु-स्थाने ।
अश्यु-चरणे किचु ैैल निवेदने ॥ ८० ॥
yātrānanta bhaṭṭa yai mahāprabhu-sthāne
prabhu-caraṇe kichu kaila nivedane

SYNONYMS
yātrā-anantare—after the Ratha-yātṛa; bhaṭṭa—Vallabha Bhaṭṭa; yai—going; mahāprabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; prabhu-caraṇe—at the lotus feet of the Lord; kichu—some; kaila—made; nivedane—submission.
TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

TEXT 81

"bhāgavatēra ṭīkā kīchu kariyāッチ likhana āpane mahāprabhu yadi karena śravāṇa"

SYNONYMS

bhāgavatēra—on Śrimad-Bhāgavatam; ṭīkā—commentary; kīchu—some; kariyāッチ likhana—I have written; āpane—You; mahāprabhu—Śrī Caitanya Mahāprabhu; yadi—if; karena śravāṇa—would hear.

TRANSLATION

“I have written some commentary on Śrimad-Bhāgavatam,” he said. “Would Your Lordship kindly hear it?”

TEXT 82

prabhu kahe, —“bhāgavatārthā bujhīte na pāri bhāgavatārthā śunite āmi nahi adhikāri"

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; bhāgavatārthā—the meaning of Śrimad-Bhāgavatam; bujhīte nā pāri—I cannot understand; bhāgavatārthā—the purport of Śrimad-Bhāgavatam; śunite—to hear; āmi nahi adhikāri—I am not the proper person.

TRANSLATION

The Lord replied, “I do not understand the meaning of Śrimad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.”
TEXT 83

vasi' kṛṣṇa-nāma mātra kariye grahaṇe
saṅkhya-nāma pūrṇa mora nahe rātri-dine

SYNONYMS

vasi’—sitting; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; mātra—simply; kariye grahaṇe—I chant; saṅkhya-nāma—a fixed number of rounds; pūrṇa—complete; mora—My; nahe—is not; rātri-dine—throughout the entire day and night.

TRANSLATION

“I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of my prescribed number of rounds.”

TEXT 84

bhaṭṭa kahe, “kṛṣṇa-nāmer artha-vyākhyāne
vistāra kairāchi, tāhā karaha śravaṇe”

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; kṛṣṇa-nāmer—of the holy name of Kṛṣṇa; artha-vyākhyāne—description of the meaning; vistāra—very elaborately; kairāchi—I have made; tāhā—that; karaha śravaṇe—kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, “I have tried to describe elaborately the meaning of Kṛṣṇa’s holy name. Kindly hear the explanation.”

TEXT 85

gṛduḥ kahē, “kṛṣṇa-nāmer bād aṭhār nā maṁ
‘gantamukṣer’ ‘mano-danaścand’,—eśāmākṛt jaṁ”
prabhu kahe, —“kṛṣṇa-nāmera bahu artha nā māni
’syāma-sundara ‘yaśodā-nandana,’ —ei-mātra jāni

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; bahu artha—many meanings; nā māni—I do not accept; syāma-sundara—Śyamasundara; yaśodā-nandana—Yaśodānandana; ei-mātra—only this; jāni—I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāma-sundara and Yaśodānandana. That’s all I know.

TEXT 86

tamāla-śyāmala-tviṣi
śrī-yaśodā-stanandhaye
kṛṣṇa-nāmno rūḍhir iti
sarva-sāstra-vinirṇayāḥ

SYNONYMS

tamāla-śyāmala-tviṣi—whose complexion is dark blue, resembling a tamāla tree; śrī-yaśodā-stanam-dhaye—sucking the breast of mother Yaśodā; kṛṣṇa-nāṁnaḥ—of the name Kṛṣṇa; rūḍhīḥ—the chief meaning; iti—thus; sarva-sāstra—of all revealed scriptures; vinirṇayaḥ—the conclusion.

TRANSLATION

‘The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.’

PURPORT

This is a verse from the Nāma-kaumūḍī.

TEXT 87

এই অর্থ আমি মাত্র জানিয়ে নির্ধার ।
আর সর্ব-অর্থে মোর নাহি অধিকার ॥” ৮৭ ॥
“I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them.”

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa’s explanations of Kṛṣṇa’s name and Śrimad-Bhāgavatam were useless. Therefore He did not care about them.

vīmāna hānā bhaṭṭa gēla nīja-ghara
prabhu-viṣaye bhakti kīchu hāil anṭara
SYNONYMS

vimana hañä—feeling morose; bhañṭa—Vallabha Bhāṭṭa; gelā—went; niga­ghara—to his home; prabhuv-visor—unto Śrī Caitanya Mahāprabhu; bhakti—
devotion; kichu—somewhat; ha-ilä—became; antara—different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations,
Vallabha Bhāṭṭa went home feeling morose. His faith and devotion to the Lord
changed.

TEXT 90

तबे भट्ट गेला पंडित-गोसाञिर ठाँचे।
नाना में प्रीति करिय करे आसा-याई॥ ९० ॥

tabe bhañṭa gelä panḍita-gosāñira ṭhāñi
nānā mate priti kari’ kere āsā-yāī

SYNONYMS

tabe—thereafter; bhañṭa—Vallabha Bhāṭṭa; gelā—went; panḍita-gosāñira
ṭhāñi—to Gadadhara Paññita Gosāñi; nānā mate—in various ways; priti kari’—
showing affection; kare āsā-yāī—comes and goes.

TRANSLATION

Thereafter, Vallabha Bhāṭṭa went to the home of Gadadhara Paññita. He
kept coming and going, showing affection in various ways, and thus main-
tained a relationship with him.

TEXT 91

प्रभुर उपेक्षाय सब नीलाचलेर जन।
हट्टेर ब्याख्यान किंचू न करे श्रवण्॥ ९१ ॥

prabhura upekṣāya saba nilācalera jana
bhāṭṭera vyākhyāna kichu nā kare śravana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; upekṣāya—because of neglect; saba—
all; nilācalera jana—people in Jagannātha Puri; bhāṭṭera vyākhyāna—explanation
of Vallabha Bhāṭṭa; kichu—any; nā kare śravana—do not hear.
Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Puri would hear any of his explanations.

**TEXT 92**

लज्जित हैल भट्ट, हैल अपमाने।  
दुःखित छेंद गेल प्रज्ञेते भर स्थाने॥ ९२ ॥

lajjita haila bhaṭṭa, haila apamāne  
duḥkhita hañā gela paṇḍitera sthāne

**SYNONYMS**

lajjita—ashamed; haila—became; bhaṭṭa—Vallabha Bhaṭṭa; haila apamāne—felt insulted; duḥkhita hañā—being unhappy; gela—went; paṇḍitera sthāne—to Gadādhara Paṇḍita.

**TRANSLATION**

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

**TEXT 93**

‘दैन्य करि’ कहे,—“निलुनं तोमार शरण।  
भूषि कुप। करि’ राख आमार जीवन।’  ९३ ॥

dainya kari’ kahe, —“niluñ tomāra śaraṇa  
tumi kṛpā kari’ rākha āmāra jivana

**SYNONYMS**

dainya kari’—with great humility; kahe—said; niluñ—I have taken; tomāra śaraṇa—shelter of you; tumi—you; kṛpā kari’—being merciful; rākha—keep; āmāra jivana—my life.

**TRANSLATION**

Approaching him with great humility, Vallabha Bhaṭṭa said, “I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

**TEXT 94**

कृष्णनाम-ब्याख्या यदि करह स्रोव ।  
तबे मोर लक्ष्म-पंक हय एक्षालन॥ ९४ ॥
krṣṇa-nāma-vyākhyaḥ yadi karaha śravaṇa
-tabe mora lajjā-paṅka haya prakṣālana"

SYNONYMS
krṣṇa-nāma—of the name of Lord Kṛṣṇa; vyākhyaḥ—explanation; yadiḥ—if; karaha śravaṇa—you hear; tabe—then; mora—my; lajjā-paṅka—the mud of shame; haya—there is; prakṣālana—washing.

TRANSLATION
"Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that way the mud of the shame that has come upon me will be washed off.”

TEXT 95
saṅkaṭe pādīla paṇḍita, karaye sarṁśaya
ki karibena, —eko, karite nā pāre niścaya

SYNONYMS
saṅkaṭe—into a dilemma; paṇḍīla paṇḍita—Paṇḍita Gosāṇi fell; karaye sarṁśaya—felt doubts; ki karibena—what he will do; eko—alone; karite nā pāre niścaya—cannot make a decision.

TRANSLATION
Thus Paṇḍita Gosāṇi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT
Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāṇi, or Gadadhara Gosāṇi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa's explanation of Śrī Kṛṣṇa's name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadadhara Paṇḍita Gosāṇi could not make a decision.

TEXT 96
bhāṣyāpita paṇṭitā tāra nā kaila ajñīkār ।
 bhūt bāhī' tṛtīyā pade' kari' balaṁkār ॥ ९६ ॥
yadyapi paṇḍita āra nā kailā aṅgikāra
bhaṭṭa yāī' tabu paḍe kari' balātkāra

SYNONYMS
yadyapi—although; paṇḍita—Gadādhara Paṇḍita; āra—also; nā kailā
aṅgikāra—did not accept; bhaṭṭa—Vallabha Bhaṭṭa; yāī’—going; tabu—still;
paḍe—reads; kari' balātkāra—forcibly.

TRANSLATION
Although Gadādhara Paṇḍita Gosāṇi did not want to hear it, Vallabha Bhaṭṭa
began to read his explanation with great force.

TEXT 97
अभिज्ञातेऽऽ्य पञ्चित करिते नारे निषेधनं ।
“ए स झटेतराख, कुरं लईलां शरणं ॥ ९७ ॥

ābhijātye paṇḍita karite nāre niṣedhana
“e saṅkaṭe rākha, kṛṣṇa la-ilāṇa śaraṇa

SYNONYMS
ābhijātye—because of his aristocracy; paṇḍita—Gadādhara Paṇḍita; karite nāre
niṣedhana—could not forbid; e saṅkaṭe—in this danger; rākha—please protect;
kṛṣṇa—O Lord Kṛṣṇa; la-ilāṇa—I have taken; śaraṇa—shelter.

TRANSLATION
Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could
not forbid him. Thus he began to think of Lord Kṛṣṇa. “My dear Lord Kṛṣṇa,”
he requested, “please protect me in this danger. I have taken shelter of You.

TEXT 98
अन्तर्यामी प्रब्हू जनिबेन मोर मन ।
तान्रे भय नाहि किचु, ‘विषाम’ तान्र गन ॥” ९८ ॥

antaryāmī prabhu jānibena mora mana
tānre bhaya nāhi kichu, ‘viṣama’ tānra gaṇa

SYNONYMS
antaryāmī—existing in everyone’s heart; prabhu—Śrī Caitanya Mahāprabhu;
jānibena—will know; mora mana—my mind; tānre—of Him; bhaya—fear; nāhi—
there is not; kichu—any; viṣama—very critical; tānra gaṇa—his associates.
Lord Caitanya Meets Vallabha Bhaṭṭa

TRANSLATION

“Śrī Caitanya Mahāprabhu is present in everyone’s heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical.”

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone’s heart. Therefore He would know the circumstances under which Paṇḍīta Gosāṇi agreed to hear Vallabha Bhaṭṭa’s explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadadhara Paṇḍīta’s inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadadhara Paṇḍīta Gosāṇi was seriously thinking in this way.

TEXT 99

yadya-pi vicāre paṇḍītēra nāhi kīchu doṣā tathāpi prabhura gaṇa tānre kare praṇaya-roṣa

SYNONYMS

yadya-pi—although; vicāre—conclusively; paṇḍītera—of Gadadhara Paṇḍīta; nāhi kīchu doṣā—there was no fault; tathāpi—still; prabhura gaṇa—associates of Śrī Caitanya Mahāprabhu; tānre—unto him; kare praṇaya-roṣa—showed affectionate anger.

TRANSLATION

Although Gadadhara Paṇḍīta Gosāṇi was not in the least at fault, some of Śrī Caitanya Mahāprabhu’s devotees showed affectionate anger toward him.

TEXT 100

pratyaha vallabha-bhaṭṭa āise prabhu-sthāne ‘udgrāhādī’ praya kare ācāryādi-sane

SYNONYMS

pratyaha—daily; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; āise—comes; prabhu-sthāne—to the place of Lord Śrī Caitanya Mahāprabhu; udgrāha-ādi praya—un-
necessary argument; kare—does; acārya-ādi-sane—with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhāṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

TEXT 101

yei kichu kare bhaṭṭa ‘siddhānta’ sthapana
śunitei acārya tāhā karena khaṇḍana

SYNONYMS

yei—whatever; kichu—any; kare—does; bhaṭṭa—Vallabha Bhāṭṭa; siddhānta—conclusion; sthapana—establishing; śunitei—hearing; acārya—Advaita Ācārya; tāhā—that; karena khaṇḍana—refuted.

TRANSLATION

Whatever conclusions Vallabha Bhāṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

TEXT 102

acāryādi-āge bhaṭṭa yabe yabe yaya
rājaharṣa-madhye yena rahe baka-prāya

SYNONYMS

acāryā-ādi-āge—in front of Advaita Ācārya and others; bhaṭṭa—Vallabha Bhāṭṭa; yabe yabe—whenever; yaya—goes; rāja-harṣa-madhye—in a society of white swans; yena—as; rahe—remained; baka-prāya—like a duck.

TRANSLATION

Whenever Vallabha Bhāṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.
Lord Caitanya Meets Vallabha Bhaṭṭa

TEXT 103

एकदिन भट्ट पुष्चि ह आचार्ये।
“जीव-प्रकृति ‘पति’ करि’ मानये कुक्षेरे || १०३||

eka-dina bhaṭṭa puchila ācāryere
‘jiva-prakṛti ‘pati’ kari’ mānaye kṛṣnere

SYNONYMS

eka-dina—one day; bhaṭṭa—Vallabha Bhaṭṭa; puchila ācāryere—inquired from Advaita Ācārya; jīva—the living entity; prakṛti—female; pati—husband; kari—as; mānaye kṛṣnere—accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, “Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].

TEXT 104

पतिव्रता हंगः पतिेर नाम नाहि लय।
‘कृष्णाय-लह, कौन धर्म हय?’ || १०४||

pati-vrata haṅga patira nāma nāhi laya
tomarā kṛṣṇa-nāma-laha, — kon dharma haya?”

SYNONYMS

pati-vrata—devoted to the husband; haṅga—being; patira—of the husband; nāma—name; nāhi laya—does not utter; tomarā—all of you; kṛṣṇa-nāma-laha—chant the name of Kṛṣṇa; kon—what; dharma—religious principle; haya—is it.

TRANSLATION

“It is the duty of a chaste wife, devoted to her husband, not to utter her husband’s name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?”

TEXT 105

आचार्य कहे—“आगे भोमार ‘धर्म’ मूर्तिसान।
ईंहारे पुष्चि, ईंह करिबेन ईंहार समाधान || १०५||

ācārya kahe, — “āge tomāra ‘dharma’ mūrtimān
inhāre puchha, inha karibena ihāra samādhāna
SYNONYMS

acārya kahe—Advaita Acārya said; āge—in front; tomāra—of you; dharma—religious principles; mūrtimān—personified; inhare puchaha—ask Him; inha—He; karibena—will make; ihāra—of this; samādhāna—solution.

TRANSLATION

Advaita Acārya responded, “In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer.”

TEXT 106

śuni' prabhu kahena, —“tumi nā jāna dharma-marma svāmi-ājñā pāle, —ei pati-vratā-dharma

SYNONYMS

śuni’—hearing; prabhu kahena—Śrī Caitanya Mahāprabhu said; tumi—you; nā jāna—do not know; dharma-marma—real religious principles; svāmi—of the husband; ājñā—order; pāle—obeys; ei—this; pati-vratā-dharma—the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, “My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

TEXT 107

patira ājñā, —nirantara tānra nāma la-ite
patira ājñā pati-vratā nā pāre laṅghite

SYNONYMS

patira ājñā—the husband’s order; nirantara—always; tānra—His; nāma—name; la-ite—to chant; patira ājñā—the order of the husband; pati-vratā—a chaste, devoted wife; nā pāre laṅghite—cannot deny.
**TRANSLATION**

“The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord’s name, for she cannot deny the husband’s order.

**TEXT 108**

अतः नाम लयः, नामेर ‘फल’ पायः।
नामेर फले कृष्णपदे ’प्रेम’ उपजायः॥” १०८ ॥

ataeva nāma laya, nāmera ‘phala’ pāya
nāmera phale kṛṣṇa-pade ‘prema’ upajāya”

**SYNONYMS**

ataeva—therefore; nāma laya—chants the holy name; nāmera—of the name; phala—result; pāya—gets; nāmera phale—as a result of chanting the holy name; kṛṣṇa-pade—at the lotus feet of Kṛṣṇa; prema—ecstatic love; upajāya—develops.

**TRANSLATION**

“Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa.”

**TEXT 109**

शुनिया वल्लभ-ब्रह्म हैल निर्वचन ॥
घरे याई’ मने दुःखें करेन चिन्तन ॥ १०९ ॥

śuniyā vallabha-bhaṭṭa haila nirvacana
ghare yāī’ mane duḥkhe karena cintana

**SYNONYMS**

śuniyā—hearing; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; haila—became; nirvacana—speechless; ghare yāī’—returning home; mane—in the mind; duḥkhe—unhappy; karena cintana—began to consider.

**TRANSLATION**

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.
TEXTS 110-111

“Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?”

SYNONYMS

nitya—daily; āmāra—my; ei—this; sabhāya—in the assembly; haya—there is; kakṣā-pāta—defeat; eka-dina—one day; upare—on top; yadi—if; haya—are; mora—my; vāt—words; tabe—then; sukha—happiness; haya—is; āra—and; saba—all; lajjā—shame; yāya—goes; sva-vacana—my statement; sthāpite—to establish; āmi—I; ki—what; kari—shall adopt; upāya—means.

TEXT 112

The next day coming to offer obeisances to Lord Śrī Caitanya Mahāprabhu, he said: something within the mind—being proud.

SYNONYMS

āra dina—the next day; āsi’—coming; vasi/lā—sat down; prabhure namaskari’—offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabhāte—in the assembly; kahena—he said; kichu—something; mane—within the mind; garva kari’—being proud.
The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

"In my commentary on Śrīmad-Bhāgavatam," he said, "I have refuted the explanations of Śridhara Svāmī. I cannot accept his explanations.

"Whatever Śridhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority."
TEXT 115

prabhu hāsi’ kahe, —“svāmī nā māne yei jana
veṣyāra bhitare tāre kariye gaṇana”

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; hāsi’—smiling; kahe—said; svāmī—husband; nā māne—does not accept; yei jana—anyone who; veṣyāra bhitare—among the prostitutes; tāre—him; kariye gaṇana—I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, “One who does not accept the svāmī [husband] as an authority I consider a prostitute.”

TEXT 116

eta kahi’ mahāprabhu mauna dharilā
śuniya sabāra mane santoṣa ha-ilā

SYNONYMS

eta kahi’—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; mauna dharilā—became very grave; śuniya—hearing; sabāra—of all the devotees; mane—in the mind; santoṣa ha-ilā—there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees present derived great satisfaction from hearing this statement.

TEXT 117

jagatera hita lāgi’ gaur-avatāra
antarera abhimāna jānena tāhāra
SYNONYMS
jagatera—of the entire world; hita lāgi’—for the benefit; gaura-avatāra—the incarnation of Śrī Caitanya Mahāprabhu; antarera abhimāna—internal pride; jānena—understands; tāhāra—his.

TRANSLATION
Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhāṭṭa very well.

TEXT 118

nānā avajñāne bhaṭṭe śodhena bhagavān
krṣṇa yaiche khaṇḍilena indrera abhimāna

SYNONYMS
nānā—various; avajñāne—by disrespect; bhaṭṭe—Vallabha Bhāṭṭa; śodhena—purifies; bhagavān—the Supreme Personality of Godhead; krṣṇa—Lord Kṛṣṇa; yaiche—as; khaṇḍilena—cuts down; indrera abhimāna—the pride of Indra.

TRANSLATION
By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhāṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT
Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yājña but to perform the Govardhana-yājña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra’s power most insignificant in the presence of His own omnipotence.

TEXT 119

�ज जीव निः‘हिते’ ‘अहित’ करि’ मानेः ।
गर्भ चूर्ण तैले, पाषाढ़ उष्णे नयने ॥ ११९ ॥
ajña jiva nīja-hite ‘ahita’ kari’ māne
garva cūrṇa haile, pāche  uğhāde nayane

SYNONYMS
ajña jiva—the ignorant living entity; nīja-hite—his personal benefit; ahita kari’ māne—considers a loss; garva cūrṇa haile—when pride is cut down; pāche—afterward;  uğhāde nayane—the eyes open.

TRANSLATION
An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

TEXT 120
ghare āsi’ rātreye bhatta cintite lāgila
“pūrve prayāge mōre mahā-kṛpā kaila

SYNONYMS
ghare āsi’—coming home; rātreye—at night; bhatta—Vallabha Bhaṭṭa; cintite lāgila—began to think; pūrve—previously; prayāge—at Prayāga; more—unto me; mahā-kṛpā kaila—showed great mercy.

TRANSLATION
Returning home that night, Vallabha Bhaṭṭa thought, “Previously, at Prayāga, Lord Caitanya was very kind to me.

TEXT 121
svagaṇa-sahite mora mānilā nimantraṇa
ebe kene prabhura mote phirī’ gela mana?

SYNONYMS
sva-gaṇa-sahite—accompanied by His personal associates; mora—my; mānilā—accepted; nimantraṇa—invitation; ebe—now; kene—why; prabhura—
He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannatha Puri?

Being very proud of my learning, I am thinking, ‘Let me become victorious.’ Sri Caitanya Mahaprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone’s welfare.

Being very proud of my learning, I am thinking, ‘Let me become victorious.’ Sri Caitanya Mahaprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone’s welfare.
TRANSLATION

“I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

TEXT 124

अमार ‘हित’ करेन,—इहे। आमि मानि ‘दुःख’ ।
कृष्णेर उपरे कैल येन इस्म महामूर्ख ॥” १२४ ॥

āmāra ‘hita’ kareṇa,—iho āmi māni ‘duḥkha’
kṛṣṇera upare kaila yena indra mahā-mūrkhā’

SYNONYMS

āmāra—my; hita—benefit; kareṇa—He is doing; iho—this; āmi—I; māni—consider; duḥkha—unhappiness; kṛṣṇera upare—upon Kṛṣṇa; kaila—did; yena—as; indra—Indra; mahā-mūrkhā—the great fool.

TRANSLATION

“He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him.”

TEXT 125

एत चिन्ति’ आते आलि’ प्रभुर चरणे ।
दैन्य करि’ गुड्डि करि’ लाइल शरणे ॥ १२५ ॥

eta cinti’ prāte āsi’ prabhura caraṇe
dainya kari’ stuti kari’ la-ila śaraṇe

SYNONYMS

ta cinti’—considering this; prāte—in the morning; āsi’—coming; prabhura caraṇe—to the lotus feet of Śrī Caitanya Mahāprabhu; dainya kari’—with great humility; stuti kari’—offering many prayers; la-ila śaraṇe—took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.
TEXT 126

“আমি অজ্ঞ জীব, —অজ্ঞোচিত কর্ম কৈলে।
তোমার আগে মূর্খ আমি পাণিত্য প্রকাশিলে।” ১২৬

“āmi ajña jīva, —ajñocita karma kailuṁ
tomāra āge mūrka āmi pāṇḍitya prakāśiluṁ

SYNONYMS

āmi—I; ajña jīva—a foolish living being; ajñocita—fit for a fool; karma—activity; kailuṁ—I have done; tomāra āge—before You; mūrka—a fool; āmi—I; pāṇḍitya prakāśiluṁ—have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, “I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

TEXT 127

তুমি—ঈশ্বর, নিজের কৃত্বা যে করিল।
অপমান করি’ সব গর্ভ খণ্ডাইল।” ১২৭

tumi—iśvara, niṣocita kṛpa ye karilā
apamāna kari’ sarva garva khaṇḍāilā

SYNONYMS

tumi—You; iśvara—the Supreme Personality of Godhead; niṣocita—exactly befitting Your position; kṛpa—mercy; ye—that; karilā—You showed; apamāna kari’—by insulting; sarva—all; garva—pride; khaṇḍāilā—You have cut down.

TRANSLATION

“My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

TEXT 128

আমি—অজ্ঞ, ‘হিত’-স্থানে মানি ‘অপমানে’।
ঈশ্বর যেন কৃষ্ণের নিম্ন করিল অজ্ঞানে।” ১২৮

āmi—ajña, ‘hita’-sthāne māni ‘apamāne’
indra yena kṛṣṇera nīndā karila ajñāne
SYNONYMS

ami—I; ajña—ignorant fool; hita—sthāne—what is for my benefit; māñi—I consider; apamāne—as an insult; indra—King Indra; yena—as; kṛṣnera—of Lord Kṛṣṇa; nindā—offense; karila—did; ajña—heout of ignorance.

TRANSLATION

“I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

TEXT 129

তোমার কৃপা-অজ্ঞে এবে গর্ব-অজ্ঞতা গেল।
তুমি এত কৃপা কৈলা,--এবে প্রাণ হৈল।[129]

tomāra kṛpā-aṅjane ebe garva-āndhya gela
tumi eta kṛpā kailā, —ebe ‘jñāna’ haila

SYNONYMS

tomāra kṛpā-aṅjane—by the eye-ointment of Your mercy; ebe—now; garva-āndhya—the blindness of false pride; gela—has gone; tumi—You; eta—such; kṛpā—mercy; kailā—have shown; ebe—now; jñāna—knowledge; haila—has become.

TRANSLATION

“My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

TEXT 130

অপরাধ কৈলা, ক্ষম, লাইনু শরণ।
কৃপা কারি’ মোর মাথে ধরহ চরণ।” [130]

aparādha kainu, kṣama, la-inu śarana
kṛpā kari’ mora māthe dharaha caraṇa”

SYNONYMS

aparādha kainu—I have committed offenses; kṣama—please excuse; la-inu śarana—I have taken shelter; kṛpā kari’—being merciful; mora māthe—on my head; dharaha caraṇa—please keep Your lotus feet.
TRANSLATION

“My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head.”

TEXT 131

prabhu kahe—“tumi ‘panḍita’ ‘maha-bhāgavata’
dui-guṇa yāhāṁ, tāhāṁ nāhi garva-parvata

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; tumi—you; paṇḍita—very learned scholar; maha-bhāgavata—great devotee; dui-guṇa—two qualities; yāhāṁ—wherever; tāhāṁ—there; nāhi—there cannot be; garva-parvata—the mountain of pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, “You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride.

TEXT 132

śridhara-svāmī nindi’ nija-tīkā kara!
śridhara-svāmī nāhi māna’, —eta ‘garva’ dhara!

SYNONYMS

śridhara-svāmī—a great commentator on Śrimad-Bhāgavatam; nindi’—blaspheming; nija-tīkā—your own commentary; kara—you make; śridhara-svāmī—Śrīdhar Svāmī; nāhi māna’—you do not accept; eta—this; garva—pride; dhara—you bear.

TRANSLATION

“You have dared criticize Śrīdhar Svāmī, and you have begun your own commentary on Śrimad-Bhāgavatam, not accepting his authority. That is your false pride.
TEXT 133

śrīdhara-svāmī—of Śrīdhara Svāmī; prasāde—by the mercy; bhāgavata jāni—we can understand Śrīmad-Bhāgavatam; jagat-guru—the spiritual master of the entire world; śrīdhara-svāmī—Śrīdhara Svāmī; guru kari’—as a spiritual master; māṇi—I accept.

SYNONYMS

śrīdhara-svāmī—of Śrīdhara Svāmī; prasāde—by the mercy; bhāgavata jāni—we can understand Śrīmad-Bhāgavatam; jagat-guru—the spiritual master of the entire world; śrīdhara-svāmī—Śrīdhara Svāmī; guru kari’—as a spiritual master; māṇi—I accept.

TRANSLATION

“Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

TEXT 134

śrīdhara-upare garve ye kichu likhibe
‘artha-vyasta’ likhana sei, loke nā māṇibe

SYNONYMS

śrīdhara-upare—above Śrīdhara Svāmī; garve—in false pride; ye kichu likhibe—whatever you write; artha-vyasta—the opposite meaning; likhana sei—such writing; loke nā māṇibe—no one will care about it.

TRANSLATION

“Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Śrīmad-Bhāgavatam has many tīkās, or commentaries, following the paramparā system, but Śrīdhāra Svāmī’s is first. The commentaries of all the other ācāryas
follow his. The paramārtha system does not allow one to deviate from the commentaries of the previous ācāryas. By depending upon the previous ācāryas, one can write beautiful commentaries. However, one cannot defy the previous ācāryas. The false pride that makes one think that he can write better than the previous ācāryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the sāstras, especially Bhagavad-gītā and Śrīmad-Bhāgavatam, in his own way. This system of commenting in one’s own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, ‘artha-vyasta’ likhana sei. Commentaries written according to one’s own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

**TEXT 135**

प्रीधरेर अनुगत ये करे लिखन।
सब लोक मान्य करिये करिबे ग्रहण। ॥ १३५ ॥

śrīdharera anugata ye kare likhana
saba loka mānya kariyē karibe grahāṇa

**SYNONYMS**

śrīdharera—of Śrīdara Svāmī; anugata—following in the footsteps; ye—anyone who; kare likhana—writes; saba loka—everyone; mānya kariyē—with great honor; karibe grahāṇa—will accept.

**TRANSLATION**

“One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdara Svāmī will be honored and accepted by everyone.

**TEXT 136**

प्रीधरानुगत कर भागवत-ब्याख्या।
अभिमान छाडि भज कृष्ण भगवान्। ॥ १३६ ॥

śrīdharānugata kara bhāgavata-vyākhyāna
abhimāna chaḍi bhaja kṛṣṇa bhagavān

**SYNONYMS**

śrīdharā-anugata—following in the footsteps of Śrīdara Svāmī; kara—put forth; bhāgavata-vyākhyāna—an explanation of Śrīmad-Bhāgavatam; abhimāna
chāḍī’—giving up false pride or false conceptions; bhaja—worship; kṛṣṇa bhagavān—the Supreme Personality of Godhead Kṛṣṇa.

TRANSLATION

“Put forth your explanation of Śrimad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.”

SYNONYMS

aparādha chāḍī’—giving up offenses; kara kṛṣṇa-saṅkīrtana—chant the holy name of the Lord; acirāt—very soon; pābe—you will get; tabe—thereupon; kṛṣṇera caraṇa—shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

“Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa.”

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; yadi—if; more—with me; ha-ilā prasanna—You are pleased; eka-dina—one day; punaḥ—again; mora—my; māna’—accept; nimantraṇa—invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, “If You are actually pleased with me, please accept my invitation once again.”
TEXT 139

prabhu āvatirna haila jagat tārīte
mānīlena nīmantraṇa, tāre sukhā dite

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; āvatirna haila—made His advent; jagat—the universe; tārīte—to deliver; mānīlena—He accepted; nīmantraṇa—the invitation; tāre—to him; sukhā—happiness; dite—to give.

TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

TEXT 140

jagatera ‘hitā’ ha-uka—ei prabhura mana
daṇḍa kari’ kare tāra hrdaya śodhana

SYNONYMS

jagatera—of the entire world; hita—welfare; ha-uka—let there be; ei—this; prabhura mana—the mind of Śrī Caitanya Mahāprabhu; daṇḍa kari’—punishing; kare—does; tāra—his; hrdaya—heart; śodhana—purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

TEXT 141

svagaṇa-sahita prabhura nīmantraṇa kaila
mahāprabhu tāre tabe prasanna ha-ilā

SYNONYMS

svagaṇa—sacrifice; prabhura nīmantraṇa kaila—He accepted the invitation of Śrī Caitanya Mahāprabhu; mahāprabhu—Śrī Caitanya Mahāprabhu; tāre—to him; tabe prasanna—just to please; ha-ilā—just to please.
SYNONYMS

sva-gaṇa-sahita—with His associates; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—in ventured; kailā—made; mahāprabhu—Śrī Caitanya Mahāprabhu; tāre—upon him; tabe—then; prasanna ha-ilā—became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

TEXT 142

 Jagadananda-paṇḍitera śuddha gāḍha bhāva satyabhāmā-prāya prema ‘vāmya-svabhāva’

SYNONYMS

jagadānanda-paṇḍitera—of Jagadananda Paṇḍita; śuddha—pure; gāḍha—deep; bhāva—ecstatic love; satyabhāmā-prāya—like Satyabhāmā; prema—his love for the Lord; vāmya-svabhāva—quarrelsome nature.

TRANSLATION

Jagadananda Paṇḍita’s pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

TEXT 143

bāra-bāra paṇāya kalaha kare prabhu-sane anyonye khaṭmaṭi cale dui-jane

SYNONYMS

bāra-bāra—again and again; paṇāya—loving; kalaha—quarrel; kare—makes; prabhu-sane—with Śrī Caitanya Mahāprabhu; anyonye—mutual; khaṭmaṭi—picking a quarrel; cale—goes on; dui-jane—between the two.
TRANSLATION

Jagadānanda Paṇḍīta was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

TEXT 144

गदाधर-पण्डितेर शुद्ध गाढा भाव ।
रुक्मिणी-देवीरं वैहिः संक्षिण्य-स्वभावः ॥ १४४ ॥

Gadadhara Paṇḍīta’s pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇidevi, who was always especially submissive to Kṛṣṇa.

TEXT 145

ताँर प्रणय-रोश देखिति अतुर इच्छा हय ।
ऐश्वर्य-ज्ञानेन ताँर रोश नाहि उपजय ॥ १४५ ॥

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadadhara Paṇḍīta’s affectionate anger, but because of knowledge of the Lord’s opulences, his anger was never invoked.
PURPORT

Joking with Rukmini-devi in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmini-devi, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

TEXT 146

एइ लक्ष्य पाञ्जा अशु तैले। रोशान्तास।
शुन्ति पाण्डितेर कित्ते उपजिला त्रास || १४६ ||

ei lakṣya pāṅga asu takile. rośānṭās.
śuni' paṇḍitera cittu upajila trāsa

SYNONYMS

ei—this; lakṣya—aim; pāṅga—taking; prabhu—Śrī Caitanya Mahāprabhu; kailā rośa-ābhāsa—made a semblance of anger; śuni’—hearing; paṇḍitera—of Gadādhara Paṇḍita; cittte—in the heart; upajila—arose; trāsa—fear.

TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

TEXT 147

पुर्वे यन कृष्ण यदि परिहास तैले।
शुनि' रुक्मिणीर मने त्रास उपजिला || १४७ ||

pūrve yena kṛṣṇa yadi parihāsa takila
śuni' rukmiṇīra mane trāsa upajila

SYNONYMS

pūrve—previously; yena—as; kṛṣṇa—Lord Kṛṣṇa; yadi—when; parihāsa kaila—play a joke; śuni’—hearing; rukmiṇīra mane—in the mind of Rukmiṇidevi; trāsa—fear; upajila—arose.
Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmini-devi, she took His words seriously, and fear awoke within her mind.

Vallabha Bhaṭṭa was accustomed to worshiping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshiping the Lord.

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshiping Kiṣora-gopāla, Kṛṣṇa as a young boy.
TEXT 150

पञ्जितेरः ठाङ्गी चाहे मन्त्रादिशिखिते।
पञ्जित कहे, — "एई कर्म नहे आमा हैते॥ १५०॥"

panḍītera ṭhāṇī cāhe mantra-ādi sikhīte
panḍīta kahe, — "ei karma nahe āmā haite"

SYNONYMS

panḍītera ṭhāṇī—from Gadādhara Paṇḍīta; cāhe—wanted; mantra-ādi sikhīte—to be initiated; panḍīta kahe—Gadādhara Paṇḍīta said; ei karma—this work; nahe āmā haite—is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍīta, but Gadādhara Paṇḍīta refused, saying, "The work of acting as a spiritual master is not possible for me.

TEXT 151

अमि—परतत्त्र, आमा प्रभु—गौरचंद्र।
तान्रा अज्ञा बिना अमि न हैं 'स्वतंत्र'॥ १५१॥

āmi—paratantra, āmā prabhu—gauracandra
tānra ājñā vinā āmi nā ha-i ‘svatantra’

SYNONYMS

āmi—I; paratantra—dependent; āmā prabhu—my Lord; gauracandra—Lord Śrī Caitanya Mahāprabhu; tānra—His; ājñā—order; vinā—without; āmi—I; nā—not; ha-i—am; svatantra—independent.

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

TEXT 152

तुमि ये आमारा ठाङ्गी कर आगमन।
तहातेइ प्रभु मोरे देन गोलाहन॥ १५२॥
tumi ye āmāra ṭhāṇī kara āgamana
tāḥātei prabhu more dena olāhana”

SYNONYMS

tumi—you; ye—that; āmāra ṭhāṇī—to me; kara āgamana—come; tāḥātei—
due to that; prabhu—Śrī Caitanya Mahāprabhu; more—unto me; dena—gives;
olāhana—punishment by words.

TRANSLATION

“My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī
Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me.”

TEXTS 153-154

etam adhātṝḥ kaṭhakā dīnagel
śeṣe yadi prabhu tāre su-prasanna haila ॥ १५३ ॥
nimāntraṇaṇa dīne pāṇḍite bolaila
śrīmad, jaggadānanda, Govinda paṭhaila ॥ १५४ ॥

ei-mata bhaṭṭera katheka dina gela
śeṣe yadi prabhu tāre suprasanna haila

nimāntraṇaṇa dīne pāṇḍite bolaila
śrīmad, jaggadānanda, Govinda paṭhaila

SYNONYMS

ei-mata—in this way; bhaṭṭera—of Vallabha Bhaṭṭa; katheka dina—some days;
gela—passed; śeṣe—at last; yadi—when; prabhu—Śrī Caitanya Mahāprabhu;
tāre—upon him; su-prasanna haila—became very pleased; nimāntraṇaṇa dīne—
on the day of invitation; pāṇḍite bolaila—He called for Gadādhara Paṇḍita;
śrīmad—Śrīmad Dāmodara; jaggadānanda—Jagadānanda Paṇḍita; Govinda—
Govinda; paṭhaila—He sent.

TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with
Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Śrīmad Dāmodara,
Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.
TEXT 155

On the way, Svarūpa Dāmodara said to Gadādhara Pañḍita, “Sri Caitanya Mahāprabhu wanted to test you. Therefore He neglected you."

TEXT 156

“Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?”

TEXT 157

“Pāṇḍita kahena—prabhu svatantra sarvajña-śiromaṇi tāṇra sane ‘hātha’ kari,—bhāla nāhi māni || 157 ||
SYNONYMS

pandita kahena—Gadadhara Paññita said; prabhu—Lord Śrī Caitanya Mahāprabhu; svatantra—inde­pendent; sarvajña-siromani—the best of the omnisci­ent; tāṅra sane—with Him; ṛtha kari—if I talk on an equal level; bhāla—good; nāhi māni—I do not think it is.

TRANSLATION

Gadadhara Paññita said, “Lord Śrī Caitanya Mahāprabhu is completely in­dependent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

TEXT 158

যেই কহে, সেই সহি নিজ-শিবে ধরি’।
আপনে করিবেন কৃপা গুণ-দোষ বিচারি’॥” ১৫৮ ॥

yei kahe, sei sahi nija-śire dhari’
āpane karibena kṛpā guṇa-doṣa vicāri’ ॥

SYNONYMS

yei kahe—whatever He says; sei sahi—I tolerate that; nija-śire—on my head; dhari’—bearing; āpane—automatically; karibena kṛpa—He will be mer­ciful; guṇa-doṣa—attributes and faults; vicāri’—after considering.

TRANSLATION

“I can tolerate whatever He says, bearing it upon my head. He will auto­matically be merciful to me after considering my faults and attributes.”

TEXT 159

এত বলি’ পণ্ডিত প্রভুর স্থানে আইল’।
রোদন করিয়া প্রভুর চরণে পড়িল’॥ ১৫৯ ॥

eta balī’ paññita prabhura sthāne āilā
rodana kariyā prabhura carane paḍilā

SYNONYMS

teta balī’—saying this; paññita—Gadadhara Paññita; prabhura sthāne—to Śrī Caitanya Mahāprabhu; āilā—came; rodana kariyā—crying; prabhura—of Śrī Caitanya Mahāprabhu; carane—at the lotus feet; paḍilā—fell down.
TRANSLATION

After saying this, Gadadhara Pandita went to Sri Caitanya Mahaprabhu and fell down crying at the lotus feet of the Lord.

TEXT 160

ि&&&ति भाषिा गुण वैला आलिंगन ।
सबारे शनांग फहे हन मंधुर बचन ॥ १६० ॥

ि&&&ति हासिया प्रभु काला आलिंगन
sabare suna-na kahena madhura vacana

SYNONYMS

ि&&&ति हासिया—smiling slightly; प्रभु—Sri Caitanya Mahaprabhu; काला
ालिंगन—embraced; sabare—all others; सुनाना—causing to hear; kahena—
began to say; मधुर vacana—sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

TEXT 161

“अमि सखलू तोमा, तुमि ना चलिला।
क्रोधे किछु ना कहिला, सकल सहिला ॥ १६१ ॥

“āmi calāilun tomā, tumi nā calilā
krodhe kichu nā kahilā, sakala sahilā

SYNONYMS

āmi—1; calāilun—tried to agitate; tomā—you; tumi—you; nā calilā—did not
become agitated; krodhe—in anger; kichu—anything; nā kahilā—you did not
say; sakala—everything; sahilā—you tolerated.

TRANSLATION

“I wanted to agitate you,” the Lord said, “but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

TEXT 162

आमार भुलौते तोमार मन ना चलिला ।
अबृंहु घरलंबै आमारे किनिला ॥” १६२ ॥
Lord Caitanya Meets Vallabha Bhaṭṭa

_text_ 164

āmāra bhaṅgite tomāra mana nā calilā sudrṣṭha sarala-bhāve āmāre kinilā”

SYNONYMS

āmāra bhaṅgite—by My trick; tomāra mana—your mind; nā calilā—did not become disturbed; sudrṣṭha—firm; sarala-bhāve—by simplicity; āmāre—Me; kinilā—you have purchased.

TRANSLATION

“Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me.”

_TEXT_ 163

पण्डितेरे भाक-मुद्रा कहन ना याय।
‘गदाधर-प्राणलाख’ नाम भैल याय॥ १६३॥

pāṇḍītera bhāva-mudrā kahana nā yāya
‘gadādhara-prāṇa-nātha’ nāma haila yāya

SYNONYMS

pāṇḍītera—of Gadādhara Paṇḍīta; bhāva-mudrā—characteristics and ecstatic love; kahana nā yāya—cannot be described; gadādhara-prāṇa-nātha—the Lord of the life of Gadādhara; nāma—name; haila—became; yāya—goes.

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍīta. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, “the life and soul of Gadādhara Paṇḍīta.”

_TEXT_ 164

पण्डिते प्रभुर प्रसाद कहन ना याय।
‘गदाईर गौराङ्ग’ बलि’ याइरे लोके गाय॥ १६४॥

pāṇḍīte prabhura prasāda kahana nā yāya
‘gadāira gaurāṅga’ bali’ yāire loke gāya

SYNONYMS

pāṇḍīte—upon Gadādhara Paṇḍīta; prabhura—of Śrī Caitanya Mahāprabhu; prasāda—mercy; kahana nā yāya—no one can explain; gadāira gaurāṅga—the
Gaurāṅga of Gadādhara Paṇḍita; bali’—as; yāṅre—whom; loke gāya—people say.

**TRANSLATION**

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāира Gaura, “the Lord Gaurāṅga of Gadādhara Paṇḍita.”

**TEXT 165**

चैतन्यप्रभुर लीला के बुझिते पारे?
एकलीलाय बहे गंगा शंक शंक धारे || १६५ ||

caitanya-prabhura līlā ke bujhite pāre?
eka-līlāya vahe gāṅāra şaţa şaţa dhāre

**SYNONYMS**

caitanya-prabhura līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; ke—who; bujhite pāre—can understand; eka-līlāya—in one activity; vahe—flow; gāṅāra—of the Ganges; şaţa şaţa dhāre—hundreds and hundreds of branches.

**TRANSLATION**

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

**TEXT 166**

पंडितेर सौजन्या, ब्राह्मणात्म-शुभः।
चूट प्रेममूला लोके करिला ख्यापन || १६६ ||

pañḍitera saujanya, brahmanyatā-guna
dṛḍha prema-mudrā loke karilā khyāpana

**SYNONYMS**

pañḍitera saujanya—the gentle behavior of Gadādhara Paṇḍita; brahmanyatā-guna—the attributes of a perfect brāhmaṇa; dṛḍha—firm; prema-mudrā—characteristic of love; loke—people; karilā khyāpana—proclaimed.

**TRANSLATION**

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.
TEXT 167

अभिमान-पङ्क्ति धूँधा भट्टेरे शोधिला।
सेईधारा आर सब लोके शिखाइला॥ १६७॥

abhimāna-paṅka dhuṇā bhaṭṭeरे śodhilā
sei-dvārā āra saba loke śikhāilā

SYNONYMS
abhimāna-paṅka—the mud of false pride; dhuṇā—washing; bhaṭṭeरे śodhilā—purified Vallabha Bhaṭṭa; sei-dvārā—by that; āra saba—all other; loke—persons; śikhāilā—instructed.

TRANSLATION
The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

TEXT 168

अन्तरे ‘अनुग्रह’, बाहे ‘उपेक्षार प्रायः’।
बाहार बेह लय, सेई नाश याय॥ १६८॥

antare ‘anugraha,’ bāhye ‘upekṣāra prāya’
bāhyārtha yei laya, sei nāśa yāya

SYNONYMS
antare—within the heart; anugraha—mercy; bāhye—externally; upekṣāra prāya—like neglect; bāhyā-artha—the external meaning; yei—anyone who; laya—takes; sei—he; nāśa yāya—becomes vanquished.

TRANSLATION
Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

TEXT 169

নিগৃহ চৈতন্যলীলা বুঝিতে কা’র শক্তি ।
সেই বুঝে গোরবচর্চ্য যাঁর দৃঢ় শক্তি॥ ১৬৯॥
nigūḍha caitanya-līlā bujhite kā'ra śakti?
sei bujhe, gauracandre yānra dṛṣṭha bhakti

SYNONYMS

nigūḍha—very deep; caitanya-līlā—the pastimes of Lord Caitanya; bujhite—to understand; kā'ra—of whom; śakti—the power; sei bujhe—he understands; gauracandre—unto Lord Śrī Caitanya Mahāprabhu; yānra—whose; dṛṣṭha bhakti—fixed devotion.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

TEXT 170


dināntare paṇḍita kaila prabhura nimantraṇa
prabhu tāhān bhikṣa kaila laňā nija-gaṇa

SYNONYMS

dina-antare—another day; paṇḍita—Gadādhara Paṇḍita; kaila prabhura nimantraṇa—invited Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; tāhān—there; bhikṣa kaila—took prasāda; laňā nija-gaṇa—with His personal associates.

TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasāda at his home with His personal associates.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord’s being dissatisfied with him. However, a person who is too attracted to externals cannot understand
the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

TEXT 171

ताहाँि वल्लभ-भट्ट स्वात-आजा लैल ||
पन्धढ-तहाँि पुरुषप्रार्थित सब सिजि हैल || १७१ ||

tāhāṇi vallabha-bhaṭṭa prabhura ājñā laila
paṇḍita-ṭhāṇi pūrva-prārthita saba siddhi haila

SYNONYMS

tāhāṇi—there; vallabha-bhaṭṭa—Vallabha Bhaṭṭa; prabhura ājñā— the permission of Śrī Caitanya Mahāprabhu; laila— took; paṇḍita-ṭhāṇi—from Gadādhara Paṇḍita; pūrva-prārthita—as previously petitioned; saba siddhi haila—everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

TEXT 172

एिः तेकसिंि वल्लभ-भट्टेर मिलन ||
याहार श्रवणे पाय गौर-प्रेमधन || १७२ ||

ei ta' kahiliṁ vallabha-bhaṭṭera milana
yāhāra śrāvaṇe pāya gaura-prema-dhana

SYNONYMS

ei ta' kahiliṁ—thus I have explained; vallabha-bhaṭṭera milana—the meeting of Vallabha Bhaṭṭa; yāhāra śrāvaṇe—by hearing which; pāya—one can get; gaura-prema-dhana—the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord’s meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.
Śrī Śrī Caitanya-caritāmṛta
[Antya-lilā, Ch. 7]

TEXT 173

śrī-rūpa-raghuṇātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghuṇātha—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 to the Śrī Caitanya-caritāmṛta, Antya-lilā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.
CHAPTER 8

Rāmacandra Purī Criticizes the Lord

The following summary of the Eighth Chapter is given by Śrila Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. This chapter describes the history of the Lord’s dealings with Rāmacandra Purī. Although Rāmacandra Purī was one of the disciples of Mādhavendra Purī, he was influenced by dry Māyāvādīs, and therefore he criticized Mādhavendra Purī. Therefore Mādhavendra Purī accused him of being an offender and rejected him. Because Rāmacandra Purī had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Māyāvāda philosophy. For this reason he was not very respectful to the Vaiṣṇavas, and later he became so fallen that he began criticizing Śrī Caitanya Mahāprabhu for His eating. Hearing his criticisms, Śrī Caitanya Mahāprabhu reduced His eating, but after Rāmacandra Purī left Jagannātha Purī, the Lord resumed His usual behavior.

TEXT 1

tam vande kṛṣṇa-caitanyam
rāmacandra-puri-bhayat
laukikāhārataḥ svāṁ yo
bhikṣānam samakocayat

SYNONYMS

tam—to Him; vande—I offer my respectful obeisances; kṛṣṇa-caitanyam—Lord Śrī Caitanya Mahāprabhu; rāmacandra-puri-bhayat—due to fear of Rāmacandra Purī; laukika—ordinary; āhārataḥ—from eating; svāṁ—His own; yaḥ—who; bhikṣā-annam—quantity of food; samakocayat—reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.
TEXT 2

(jaya jaya śrī-caitanya karunā-sindhu-avatāra
brahmā-sīvādika bhaje caraṇa yānhāra)

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; karunā-sindhu-avatāra—the incarnation of the ocean of mercy; brahmā-sīva-ādika—demigods, beginning from Lord Brahmā and Śiva; bhaje—worship; caraṇa—lotus feet; yānhāra—whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

TEXT 3

(jaya jaya avadhūta-candra nityānanda
jagat bāndhila yenha diya prema-phānda)

SYNONYMS

jaya jaya—all glories; avadhūta-candra—to the moon of mendicants; nityānanda—Lord Nityānanda; jagat—the world; bāndhila—bound; yenha—who; diya—by; prema-phānda—the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

TEXT 4

(jaya jaya abhūtvā śrī-krṣṇa avatāra
krṣṇa avatāri’ kīlā jagat-nistārā)

SYNONYMS

jaya jaya—all glories; abhūtvā śrī-krṣṇa—to the Lord Kṛṣṇa; avatāra—the incarnation; krṣṇa avatāri’—Kṛṣṇa incarnation; kīlā—the; jagat-nistārā—the entire world.

TRANSLATION

All glories to Kṛṣṇa, the greatest incarnation, who bound the entire world.
**Text 6**

Rāmacandra Puri Criticizes the Lord

\[ \text{jaya jaya advaita iśvara avatāra} \]
\[ \text{krṣṇa avatāri' kaila jagat-nistāra} \]

**SYNONYMS**

\[ \text{jaya jaya — all glories; advaita — to Advaita Ācārya; iśvara — of the Supreme Personality of Godhead; avatāra — incarnation; krṣṇa avatāri’ — inducing Kṛṣṇa to descend; kaila — did; jagat-nistāra — delivery of the entire world.} \]

**TRANSLATION**

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

**TEXT 5**

\[ \text{জয় জয় শ্রীবাসাদি যত সত্কৃষ্ণন} \]
\[ \text{শ্রীকৃষ্ণচৈতন্য প্রভু — যাইর প্রাণধন} \]

\[ \text{jaya jaya śrivāsa-ādi yata bhakta-ghaṇa} \]
\[ \text{śrī-krṣṇa-caitanya prabhu — yānra prāṇa-dhana} \]

**SYNONYMS**

\[ \text{jaya jaya — all glories; śrivāsa-ādi — headed by Śrivasa Thakura; yata bhakta-ghaṇa — to all the devotees; śrī-krṣṇa-caitanya prabhu — Śrī Caitanya Mahāprabhu; yānra — whose; prāṇa-dhana — life and soul.} \]

**TRANSLATION**

All glories to all the devotees, headed by Śrivasa Thakura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

**TEXT 6**

\[ \text{এইমত গোরচন্দ্র নিজনন্দ-সঙ্গে} \]
\[ \text{নীলাচল ক্রীড়া করে কৃষ্ণপ্রেমতরঙ্গ} \]

\[ \text{ei-mata gauracandra nija-bhakta-saṅge} \]
\[ \text{nilācāle kriṣṇa kare krṣṇa-prema-tarange} \]

**SYNONYMS**

\[ \text{ei-mata — in this way; gauracandra — Lord Śrī Caitanya Mahāprabhu; nija-bhakta-saṅge — with His own devotees; nilācāle — at Jagannātha Puri; kriṣṇa kare — executes different pastimes; krṣṇa-prema-tarange — in the waves of love of Kṛṣṇa.} \]
TRANSLATION
Thus Śrī Caitanya Mahāprabhu, at Jagannātha Puri, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

TEXT 7

हेनाकाले रामचन्द्रपुरी-गोसाञिच आईल।
परमानन्द-पुरीरे आर अजुरे हिलिल। ॥ ७ ॥

hena-kāle rāmacandra-puri-gosāñi āilā
paramānanda-purire āra ājūre ājīlā

SYNONYMS

hena-kāle—at this time; rāmacandra-puri-gosāñi—a sannyāsī named Rāmacandra Puri; āilā—came; paramānanda-purire—Paramānanda Puri; āra—and; prabhure—Śrī Caitanya Mahāprabhu; mīlīlā—met.

TRANSLATION
Then a sannyāsī named Rāmacandra Puri Gosāñi came to see Paramānanda Puri and Śrī Caitanya Mahāprabhu.

TEXT 8

परमानन्द-पुरी तैल चरण चण्डन।
पुरी-गोसाञिच तैल तान्रे दृधा आलिङ्गन ॥ ८ ॥

paramānanda-puri kaila carana vandana
puri-gosāñi kaila tānre dṛḍha āliṅgana

SYNONYMS

paramānanda-puri—Paramānanda Puri; kaila—did; carana—unto the feet; vandana—offering obeisances; puri-gosāñi—Rāmacandra Puri; kaila—did; tānre—unto him; dṛḍha—strong; āliṅgana—embracing.

TRANSLATION
Paramānanda Puri offered respects at the feet of Rāmacandra Puri, and Rāmacandra Puri strongly embraced him.

PURPORT
Because Rāmacandra Puri was a disciple of Mādhavendra Puri, both Paramānanda Puri and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrila
Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism—or, in other words, against the principles of the Supreme Personality of Godhead and His devotees—common people nevertheless addressed him as Gosvāmī or Gosāi because he was superficially in the renounced order and dressed like a sannyāsī. In the modern age the title gosvāmī is used by a caste of gṛhasthas, but formerly it was not. Rūpa Gosvāmī and Saṅatana Gosvāmī, for example, were called gosvāmī because they were in the renounced order. Similarly, because Paramānanda Purī was a sannyāsī, he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that gosvāmī is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

**TEXT 9**

महाप्रभु कैला तांरे दंगवत नति।
अलिंगन करि’ तेहों कैल कृष्णस्मर्ति।

mahāprabhu kailā tānre daṅḍavat nati
ālingana kari’ teṅho kaila kṛṣṇa-smṛti

**SYNONYMS**

mahāprabhu—Śrī Caitanya Mahāprabhu; kailā—did; tānre—unto him; daṅḍavat nati—offering obeisances; ālingana kari’—embracing; teṅho—Rāmacandra Purī; kaila—did; kṛṣṇa-smṛti—remembrance of Kṛṣṇa.

**TRANSLATION**

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

**PURPORT**

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Madhavendra Purī, the spiritual master of His own spiritual master, Tīvara Purī. When a Vaiṣṇava sannyāsī meets another Vaiṣṇava sannyāsī, they both remember Kṛṣṇa. Even Māyāvādī sannyāsīs generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying om namo bhagavate nārāyaṇa or namo nārāyaṇa. Thus it is the duty of a sannyāsī to remember Kṛṣṇa. According to smṛti-śāstra, a sannyāsī does not offer obeisances or blessings to anyone. It is said, sannyāsī nirāsir nirnāmaskriyah: a sannyāsī should not offer anyone blessings or obeisances.
TEXT 10

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Puri.

SYNONYMS

tina-jane—three persons; iṣṭha-goṣṭhi—discussion on Kṛṣṇa; kailā—performed; kata-kṣaṇa—for some time; jagadānanda-paṇḍita—Jagadānanda Paṇḍita; tāṅre—Rāmacandra Puri; kailā nimantraṇa—invited.

TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Puri ate sumptuously, and then he wanted to find faults in Jagadānanda Paṇḍita.

TEXT 12

bhikṣā kari’ kahe purī,—“śuna, jagadānanda avaśeṣa prasāda tumi karaha bhaksana”
SYNONYMS
bhikṣā kari’—after finishing the lunch; kahe purī—Rāmacandra Puri began to speak; śuna, jagadānanda—my dear Jagadānanda, just hear; avaśeṣa prasāda—the remaining prasāda; tumī—you; karaha bhakṣaṇa—eat.

TRANSLATION
After finishing the meal, Rāmacandra Puri requested, “My dear Jagadānanda, please listen. You eat the food that is left.”

TEXT 13
আগ্রহ করিয়া তাঁরে বসিয়া খাওয়াইল।
আপনে আগ্রহ করি’ পরিবেশন কৈল॥ ১৩॥
āgraḥa kariyā tāṇre vasi’ khāoyāila
āpane āgraḥa kari’ pariveśana kaila

SYNONYMS
āgraḥa kariyā—with great eagerness; tāṇre vasi’—seating him; khāoyāila—he fed; āpane—personally; āgraḥa kari’—with great eagerness; pariveśana kaila—administered the prasāda.

TRANSLATION
With great eagerness Rāmacandra Puri seated Jagadānanda Paṇḍita and personally served him prasāda.

TEXT 14
আগ্রহ করিয়া পুনঃ পুনঃ খাওয়াইল।
আচমন কৈলে নিন্দা করিতে লাগিল॥ ১৪॥
āgraḥa kariyā punah punah khāoyāila
ācamana kaile nindā karite lāgila

SYNONYMS
āgraḥa kariyā—with eagerness; punah punah—again and again; khāoyāila—fed; ācamana kaile—when he had washed his hands and mouth; nindā karite lāgila—began to criticize.

TRANSLATION
Encouraging him again and again, Rāmacandra Puri fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Puri began criticizing him.
TEXT 15

“śuni, caitanya-gaṇa kare bahuta bhakṣaṇa
‘satya’ sei vākya,—sākṣāt dekhilūn ekhana

SYNONYMS

śuni—I have heard; caitanya-gaṇa—the followers of Śrī Caitanya Mahāprabhu; kare bahuta bhakṣaṇa—eat more than necessary; satya—true; sei vākya—that statement; sākṣāt—directly; dekhilūn—I have seen; ekhana—now.

TRANSLATION

“I have heard,” he said, “that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

TEXT 16

sannyāsīre et tā audhāraṇā kore dharma nāśa
vairāgi haṇā eta khāya, vairāgyera nahi ‘bhāsa’

SYNONYMS

sannyāsīre—unto a sannyāsī; eta—so much; khāoṭā—feeding; kare dharma nāśa—destroys the regulative principles; vairāgi haṇā—being in the renounced order; eta—so much; khāya—eats; vairāgyera nāhi bhāsa—there is no trace of renunciation.

TRANSLATION

“Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed.”

TEXT 17

ei ta’ svaḥāva tāṅra āgraḥa kariya
piche nindā kare, āge bahuta khaṇi vāraṇa

SYNONYMS

ei ta’ svabhāva—so much; tāṅra—agha; āgraḥa kariya—agha; piche—there; nindā—suffering; kare, āge—now; bahuta khāoṭā—too much

TRANSLATION

“Feeding too much agha is suffering; now suffer too much agha.”
SYNONYMS

ei—this; ta’—certainly; sva-bhava—characteristic; tāṇra—his; āgraḥa kariyā—with great eagerness; piche—afterward; nindā kare—criticizes; āge—at first; bahuta—much; khoṣyāṇā—feeding.

TRANSLATION

The characteristic of Rāmacandra Puri was that first he would induce someone to eat more than necessary and then he would criticize him.

TEXT 18

पुर्वे यबे माधवेन्द्र करेन अन्तर्धानं।
रामचंद्रपुरी तब आइल। तार स्थानं। १८॥

pūrve yabe mādhavendra kareṇa antardhāna
rāmacandra-puri tabe āilā tāṇra sthāna

SYNONYMS

pūrve—formerly; yabe—when; mādhavendra—Mādhavendra Purī; kareṇa an-
tardhāna—was about to die; rāmacandra-puri—Rāmacandra Purī; tabe—at that
time; āilā—came; tāṇra sthāna—to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāma-
candra Purī came to where he was staying.

TEXT 19

पुरी-गोसाङ्गि करे कुष्णानाम-साङ्कीर्तनं।
‘मथुरा ना पाईस्त्’ बलि करेन क्रमनं। १९॥

puri-gosaṅgi kare krṣṇa-nāma-saṅkīrtana
‘mathurā nā pāinu’ bali’ kareṇa krandaṇa

SYNONYMS

puri-gosaṅgi—Mādhavendra Purī; kare—was performing; krṣṇa-nāma-
saṅkīrtana—the chanting of the holy name of Lord Kṛṣṇa; mathurā nā pāinu—I did
not get shelter at Mathurā; bali’—saying; kareṇa krandaṇa—was crying.

TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he
would cry, “O my Lord, I did not get shelter at Mathurā.”
TEXT 20

रामचन्द्रपुरी तबे उपदेशे ताँने।
शिष्य हङ्गा गुरुके कहे, भय नाहि करे॥ २० ॥

ramacandra-puri tabe upadeše tānre
śiṣya haṅga guruke kahe, bhaya nāhi kare

SYNONYMS

ramacandra-puri—Rāmacandra Puri; tabe—then; upadeše tānre—instructed
him; śiṣya haṅga—being a disciple; guruke kahe—said to his spiritual master;
bhaya nāhi kare—without fear.

TRANSLATION

Then Rāmacandra Puri was so foolish that he fearlessly dared to instruct his
spiritual master.

TEXT 21

“तुमी—पुर्ण-ब्रह्मानंद, करह स्मरन।
‘ज्ञानविंद हसं केने करह रोदन?” २१ ॥

“tumi—pūrṇa-brahmānanda, karaha smarana
jñāna-vinda hasa kene karaha rodana?”

SYNONYMS

tumi—you; pūrṇa-brahma-ānanda—full in transcendental bliss; karaha
smarana—you should remember; brahma-vit haṅga—being fully aware of Brah-
man; kene—why; karaha rodana—are you crying.

TRANSLATION

“If you are in full transcendental bliss,” he said, “you should now remem-
ber only Brahman. Why are you crying?”

PURPORT

As stated in Bhagavad-gitā, brahma-bhūtaḥ prasannātmā: a Brahman realized
person is always happy. Na śocati na kāṅkṣati: he neither laments nor aspires for
anything. Not knowing why Mādhavendra Puri was crying, Rāmacandra Puri tried
to become his advisor. Thus he committed a great offense, for a disciple should
never try to instruct his spiritual master.
TEXT 22

Rāmacandra Purī Criticizes the Lord

SYNONYMS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>śuni</td>
<td>hearing</td>
</tr>
<tr>
<td>madhavendra</td>
<td>Madhavendra Purī</td>
</tr>
<tr>
<td>mane</td>
<td>in the mind</td>
</tr>
<tr>
<td>krodha</td>
<td>anger</td>
</tr>
<tr>
<td>upajila</td>
<td>arose</td>
</tr>
<tr>
<td>dūra</td>
<td>get out</td>
</tr>
<tr>
<td>pāpiṣṭha</td>
<td>you sinful rascal</td>
</tr>
<tr>
<td>bali'</td>
<td>saying</td>
</tr>
<tr>
<td>bhartsana karila</td>
<td>he chastised.</td>
</tr>
</tbody>
</table>

TRANSLATION

Hearing this instruction, Madhavendra Purī, greatly angry, rebuked him by saying, “Get out, you sinful rascal!

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Madhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, “I could not achieve Kṛṣṇa! I could not reach Mathurā!” this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Madhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Madhavendra Purī’s expressions as ordinary material lamentation, he advised him to remember Brahman because he was latently an impersonalist. Madhavendra Purī understood Rāmacandra Purī’s position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

TEXT 23

SYNONYMS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kṛṣṇa</td>
<td>Lord Kṛṣṇa</td>
</tr>
<tr>
<td>nā pāinu</td>
<td>I did not get</td>
</tr>
<tr>
<td>nā pāinu</td>
<td>did not get</td>
</tr>
<tr>
<td>mathurā</td>
<td>Mathurā</td>
</tr>
<tr>
<td>āpana-duḥkhe</td>
<td>in my own unhappiness</td>
</tr>
<tr>
<td>maroṁ</td>
<td>I am dying</td>
</tr>
<tr>
<td>ei</td>
<td>this person</td>
</tr>
<tr>
<td>dite aila jvālā</td>
<td>has come to give more pain.</td>
</tr>
</tbody>
</table>
TRANSLATION

"O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

TEXT 24

more mukha nā dekhābi tui, yāo yathi-tathi
tore dekhi' maile mora habe asad-gati

SYNONYMS

more—to me; mukha—face; nā dekhābi—do not show; tui—you; yāo—go;
yathi-tathi—anywhere else; tore—you; dekhi'—seeing; maile—if I die; mora habe asat-gati—I shall not get my destination.

TRANSLATION

"Don’t show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

TEXT 25

kṛṣṇa nā pāinu muṇi maroṇ āpanāra duḥkhe
more ‘brahma’ upadeśe ei chāra mūrkhe"

SYNONYMS

kṛṣṇa—Kṛṣṇa; nā pāinu—could not get; muṇi—I; maroṇ—I die; āpanāra duḥkhe—in my own unhappiness; more—to me; brahma—Brahman; upadeśe—instructs; ei—this; chāra—condemned; mūrkhe—fool.

TRANSLATION

"I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."
TEXT 26

Rāmacandra Puri Criticizes the Lord

SYNONYMS

ei—this; ye—that; śri-mādhavendra śri-pāda—His Lordship Madhavendra Puri;
upekṣā karila—neglected or denounced; sei aparādhe—because of the offense;
iṁhāra—of Rāmacandra Puri; vāsanā—material desire; janmila—arose.

TRANSLATION

Rāmacandra Puri was thus denounced by Madhavendra Puri. Due to his offense, gradually material desire appeared within him.

PURPORT

The word vāsanā ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in Śrīmad-Bhāgavatam (10.14.4), a person without devotional service who simply wants to know things (kevala-bodha-labdhaye) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the Bhakti-sandarbha (111), wherein it is said:

jīvan-mukta api punar
yānti saṁsāra-vāsanāṁ
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ

"Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one."

In his Laghu-toṣāṇī commentary on Śrīmad-Bhāgavatam (10.2.32), Jīva Gosvāmī says:

jīvan-mukta api punar
bandhanarhiḥ yānti karmabhiḥ
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ
“Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead.”

A similar quotation from one of the Purāṇas also appears in the Viṣṇu-bhakti-candrodaya:

\[
\text{jīvān-muktāḥ prapadyante} \\
\text{kvacit sarṅsāra-vāsanām} \\
\text{yogino na vilipyante} \\
\text{karmabhir bhagavat-parāḥ}
\]

“Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires.”

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

TEXT 27

 sûṣka-brahma-jñānī, nāhi krṣnera ‘sambandha’
sarva loka nindā kare, nindāte nirbandha

SYNONYMS

 sûṣka—dry; brahma-jñānī—impersonalist philosopher; nāhi—there is not; krṣnera—with Lord Kṛṣṇa; sambandha—relationship; sarva—all; loka—persons; nindā kare—criticizes; nindāte nirbandha—fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his Anubhāṣya that the word nirbandha indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as karma-kāṇḍa, or fru-itive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining dharma, artha, kāma and mokṣa. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is
māyā and that Kṛṣṇa or Viṣṇu is also māyā. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

**TEXT 28**

Isvara Puri gosāñī kare śrī-pāda-sevana
sva-haste kareṇa mala-mūtra-ādi mārjana

**SYNONYMS**

Isvara-puri—Isvara Puri; gosāñī—Gosvami; kare—performs; śrī-pāda-sevana—service to Mādhavendra Puri; sva-haste—with his own hand; kareṇa—performs; mala-mūtra-ādi—stool, urine, and so on; mārjana—cleaning.

**TRANSLATION**

Isvara Puri, the spiritual master of Śri Caitanya Mahāprabhu, performed service to Mādhavendra Puri, cleaning up his stool and urine with his own hand.

**TEXT 29**

Nirantar krṣṇa-nāma karāya smarāṇa
krṣṇa-nāma, krṣṇa-līlā śunāya anukṣaṇa

**SYNONYMS**

Nirantar—always; krṣṇa-nāma—the name of Lord Kṛṣṇa; karāya smarāṇa—was reminding; krṣṇa-nāma—the holy name of Kṛṣṇa; krṣṇa-līlā—pastimes of Kṛṣṇa; śunāya anukṣaṇa—was always causing to hear.

**TRANSLATION**

Isvara Puri was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Puri to hear. In this way he helped Mādhavendra Puri remember the holy name and pastimes of Lord Kṛṣṇa at the time of death.

**TEXT 30**

Tūṣṭe ṛṣṭe purī tīrthāre kailā ānīlīn
 barring—‘kṛṣṇe ṭoṣār hauk pramāṇa’ 30
Pleased with Īśvara Puri, Mādhavendra Puri embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

Thus Īśvara Puri became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Puri became a dry speculator and a critic of everyone else.
TRANSLATION

Īśvara Puri received the blessing of Mādhavendra Puri, whereas Rāmacandra Puri received a rebuke from him. Therefore these two persons, Īśvara Puri and Rāmacandra Puri, are examples of the objects of a great personality’s benediction and punishment. Mādhavendra Puri instructed the entire world by presenting these two examples.

TEXT 33

**jagad-guru mādhavendra kari’ prema dāna
ei śloka paḍi’ teṅho kaila antardhāna**

SYNONYMS

*jagat-guru*—the spiritual master of the entire world; *mādhavendra*—Mādhavendra Puri; *kari’ prema dāna*—giving ecstatic love of Kṛṣṇa as charity; *ei śloka paḍi’*—reciting this verse; *teṅho*—he; *kaila antardhāna*—passed away from this material world.

TRANSLATION

His Divine Grace Mādhavendra Puri, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

TEXT 34

**āyī dīna-dārdrā nātha he
mathurā-nātha kadāvalokythe
dayita bhrāmyati kim karomy aham**

SYNONYMS

*āyī*—O my Lord; *dīna*—on the poor; *dārdrā*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when;
avalokye — I shall see you; hṛdaya — my heart; tvat — of You; aloka — without seeing; kātaram — very much aggrieved; dayita — O most beloved; bhrāmyatī — becomes overwhelmed; kim — what; karomi — shall do; aham — I.

TRANSLATION

"O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?"

TEXT 35

et eukve kūka prema kare upadeśa
kūka virahe bhaktera bhāva-viśeṣa

SYNONYMS

et eukv — in this verse; kūka-prema — love of Kṛṣṇa; kare upadeśa — instructs; kūka virahe — by feeling separation from Kṛṣṇa; bhaktera — of the devotee; bhāva-viśeṣa — transcendental situation.

TRANSLATION

In this verse Madhavendra Puri instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

TEXT 36

prthivite ropana kari' gelā premāṅkura
sei premaṅkurera vṛksa — caitanya-ṭhākura

SYNONYMS

prthivite — within this material world; ropana kari’ — sowing; gelā — went; prema-āṅkura — the seed of ecstatic love for Kṛṣṇa; sei prema-āṅkurera — of that seed of ecstatic love for Kṛṣṇa; vṛksa — the tree; caitanya-ṭhākura — Lord Śrī Caitanya Mahāprabhu.
TRANSLATION

Mādhavendra Puri sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

TEXT 37

prastāve kahilū puri-gosāṅira niryaṇa
yei iḥā śune, sei baḍa bhāgyavān

SYNONYMS

prastāve—incidentally; kahilū—I have described; puri-gosāṅira—of Mādhavendra Puri; niryaṇa—the passing away; yei—one who; iḥā—this; śune—hears; sei—he; baḍa bhāgyavān—very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Puri. Anyone who hears this must be considered very fortunate.

TEXT 38

rāmacandra-puri aiche rahilā nilācale
virakta sva-bhāva, kabhu rahe kona sthale

SYNONYMS

rāmacandra-puri—Rāmacandra Puri; aiche—in this way; rahilā nilācale—remained at Jagannātha Puri; virakta—renounced; sva-bhāva—as is the custom; kabhu—sometimes; rahe—he remained; kona sthale—at a particular place.

TRANSLATION

Thus Rāmacandra Puri stayed at Jagannātha Puri. As customary for those in the renounced order, he would sometimes stay someplace and then go away.
TEXT 39

\[\text{animantraṇa bhikṣā kare, nāhika nirṇaya anyera bhikṣāra sthitira layena niścaya}\]

SYNONYMS

animantraṇa—without being invited; bhikṣā kare—accepts food; nāhika nirṇaya—there is no certainty; anyera—of others; bhikṣāra—of acceptance of prasāda; sthitira—of the situation; layena niścaya—takes account.

TRANSLATION

There was no certainty of where Rāmacandra Puri would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

TEXT 40

\[\text{prabhura nimantraṇe lāge kauḍi cāri paṇa kabhu kāśiśvara, govinda khāna tina jana}\]

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇe—for invitation; lāge—is required; kauḍi cāri paṇa—four times eighty small conchshells; kabhu kāśiśvara—sometimes Kāśiśvara; govinda—the personal servant of Caitanya Mahāprabhu; khāna—eat; tina jana—three persons.

TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśiśvara and Govinda.

TEXT 41

\[\text{prāṇāh prāṇaḥ śvīkṛtā iti-utti haya. keha video mūlyā aha, chariṇaḥ-śīrṣaḥ}\]

SYNONYMS

prāṇāh—of Śrī Caitanya Mahāprabhu; śvīkṛtā—accepted; iti—thus; utti—once; keha—someone; video—materially; mūlyā—worth; aha—stands; chariṇaḥ—head; śīrṣaḥ—head.

TRANSLATION

Someone accepted Śrī Caitanya Mahāprabhu's give [materially]. One worth stands, head—head.
Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four pañás.

Rāmacandra Puri concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

prabhura yateka guṇa sparśite nārila
chidra cáhi’ bule, kánhá chidra ná pāila

Rāmacandra Puri Criticizes the Lord

pratyaha prabhura bhikṣā iti-uti haya
dhā man mūlya āne, cári-paṇa-nirṇaya

SYNONYMS
prati-aha—daily; prabhura—of Śrī Caitanya Mahāprabhu; bhikṣā—alms; iti­uti—here and there; haya—is; keha—someone; yadi—if; mūlya āne—pays; cári­paṇa—four times eighty small conchshells; nirṇaya—as a fixed amount.

TRANSLATION
Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four pañás.

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; sthiti—situation; riti—regulative principles; bhikṣā—accepting lunch; āvaya—sleeping; prayāṇa—movement; rāmacandra-puri—Rāmacandra Puri; kare sarva-anusandhāna—takes all information of.

TRANSLATION
Rāmacandra Puri concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; yateka guṇa—all the transcendental attributes; sparśite nārila—could not touch or understand; chidra cáhi’—looking
Sri Caitanya-caritāmṛta [Antya-līlā, Ch. 8]

for faults; būle—he goes about; kāṁhā—anywhere; chidra—fault; nā pāila—he could not find.

**TRANSLATION**

Because Rāmacandra Puri was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

**TEXT 44**

‘sannyāsi haṁa kare miṣṭāna bhakṣaṇa
ei bhoge haya kaiche indriya-vāraṇa’?

SYNONYMS

sannyāsī haṁa—being a sannyāsī; kare miṣṭāna bhakṣaṇa—eats sweetmeats;
ei bhoge—by this eating; haya—there is; kaiche—how; indriya-vāraṇa—controlling the senses.

**TRANSLATION**

At last he found a fault. “How can a person in the renounced order eat so many sweetmeats?” he said. “If one eats sweets, controlling the senses is very difficult.”

**TEXT 45**

‘ei ninda kari’ kahe sarva-loka-sthāne
prabhure dekhiteha avaśya āise prati-dine

SYNONYMS

ei nindā—this criticism; kari’—making; kahe—speaks; sarva-loka-sthāne—to everyone; prabhure—Śrī Caitanya Mahāprabhu; dekhiteha—to see, still; avaśya—certainly; āise—comes; prati-dine—daily.

**TRANSLATION**

In this way Rāmacandra Puri blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.
TEXT 46

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Râmacandra Puri’s business, however, was to search for faults in the Lord.

TEXT 47

Śrī Caitanya Mahāprabhu knew that Râmacandra Puri was criticizing Him before everyone, but whenever Râmacandra Puri came to see Him, the Lord offered him respects with great attention.

TEXT 48

Both brothers came to a meeting place, and they sat down.  
Râmacandra Puri criticized the Lord.
eka-dina prāṭah-kāle āilā prabhura ghara
pipilikā dekhi’ kichu kahena uttara

SYNONYMS

eka-dina—one day; prāṭah-kāle—in the morning; āilā—came; prabhura ghara—to the place of Śrī Caitanya Mahāprabhu; pipilikā dekhi’—seeing many ants; kichu kahena uttara—began to say something critical.

TRANSLATION

One day Rāmacandra Puri came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

TEXT 49

"Rātrāv atra aikśavam āsit, tena
pipilikāḥ sańcaranti aho! viraktanāṁ
sannyāsināṁ iyam indriya-lālaseti
bruvan utthāya gataḥ.

SYNONYMS

rātrau—at night; atra—here; aikśavam—sugar candy; āsit—was; tena—by that; pipilikāḥ—ants; sańcaranti—wander about; aho—alas; viraktanāṁ—renounced; sannyāsināṁ—of sannyāsi; iyam—this; indriya—to the senses; lālasa—attachment; iti—thus; bruvan—speaking; utthāya—getting up; gataḥ—left.

TRANSLATION

“Last night there was sugar candy here,” he said. “Therefore ants are wandering about. Alas, this renounced sannyāsi is attached to such sense gratification!” After speaking in this way, he got up and left.

TEXT 50

prabhu paramparāya nīnaḥ kīrācchena śravaṇa
ēbe sākṣāt śunilena ‘kalpita’ nindana
SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; paramparāya—by hearsay; nindā—blasphemy; kairācēna śravaṇa—had heard; ebe—now; sākṣāt—directly; śunilena—He heard; kalpita—imaginary; nindana—blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī’s blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

TEXT 51

sahajēi pipilikā sarvatrā bēcaīyā
tāḥāte tarka uthānā doṣā lāgāya

SYNONYMS

sahajēi—generally; pipilikā—ants; sarvatrā—everywhere; bēcaīyā—loiter; tāḥāte—by that; tarka uthānā—raising a controversy; doṣā lāgāya—find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

TEXT 52

śuni’ tāhā prabhura saṅkoca-bhaya mane
govinde bolānā kichu kahena vacane
SYNONYMS

śuni’—hearing; tāhā—that; prabhura—of Śrī Caitanya; sankoca—doubt; bhaya—fear; mane—in the mind; govinde bolāṇā—calling for Govinda; kichu—some; kahena—spoke; vacane—words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

TEXT 53

"āji haite bhikṣā āmāra ei ta’ niyama
piṇḍā-bhogera eka cauthi, pāńca-gaṇḍāra vyaņjana

SYNONYMS

āji haite—from today; bhikṣā āmāra—My accepting prasāda; ei—this; ta’—certainly; niyama—the rule; piṇḍā-bhogera—of Lord Jagannātha’s prasāda; eka cauthi—one-fourth of a pot; pāńca-gaṇḍāra vyaņjana—vegetables costing five gaṇḍās (one gaṇḍā equals four kaudīs).

TRANSLATION

“From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha’s prasāda and five gaṇḍās worth of vegetables.

TEXT 54

ihā ba-i adhika āra kichu nā ānibā
adhika ānile āmā ethā nā dekhibā”

SYNONYMS

ihā ba-i—except for this; adhika—more; āra—extra; kichu—anything; nā ānibā—do not bring; adhika ānile—if more is brought; āmā—Me; ethā—here; nā dekhibā—you will not see.

TRANSLATION

“If you bring any more than this, you will not see Me here anymore.”
TEXT 55

সকল বৈষ্ণবে গোবিন্দ কহে এই বাক্যঃ।
গুরুস্য সবার মাথে যেতে হেল বঞ্জাহাত ॥ ৫৫ ॥

sakala vaisnave govinda kahe ei vat
suni' sabara mathe yaiche haila vajraghata

SYNONYMS

sakala vaisnave—to all the Vaisnavas; govinda—Govinda; kahe—informs; ei
vat—this message; suni’—hearing; sabara mathe—on everyone’s head; yaiche—as
if; haila—there was; vajra-aghata—striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they
felt as if their heads had been struck by thunderbolts.

TEXT 56

রামচন্দ্রপুরীকে সবাই দেয় তিরস্কারঃ।
‘এই পাপিষ্ঠ আমি প্রাণ লইল সবার’ ॥ ৫৬ ॥

ramacandra-purike sabaya deya tiraskara
‘ei papiṣṭha āsi’ prāna la-ilā sabāra’

SYNONYMS

ramacandra-purike—unto Rāmacandra Puri; sabaya—all the devotees; deya
tiraskara—offer chastisement; ei papiṣṭha—this sinful man; āsi’—coming; prāna—life;
la-ilā—has taken; sabāra—of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Puri, saying, “This sinful man has
come here and taken our lives.”

TEXTS 57-58

সেইদিন একবিংশ কৈল নিম্ব্রান।
একচৌঁটি চতুর্থ, পঞ্চগুণার ব্যাঙ্ক ॥ ৫৭ ॥
এইমাত্র গোবিন্দ কৈল অগ্নীকার।
মাধ্যায় ঘাঁ মারে বিপ্লব, কহে হাহাকার ॥ ৫৮ ॥
That day, a brahmana extended an invitation to Sri Caitanya Mahaprabhu. When Govinda accepted only five gandhas worth of vegetables and a fourth of a pot of rice, the brahmana, in great despair, struck his head with his hand and cried, “Alas! Alas!”

Sri Caitanya Mahaprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.
Text 62] Rāmacandra Purī Criticizes the Lord

ardhāśana kareṇa prabhū, govinda ardhāśana
saba bhakta-gaṇa tabe chāḍila bhojana

SYNONYMS

ardha-asana kareṇa—eats half; prabhū—Śrī Caitanya Mahāprabhu; govinda—Govinda; ardha-asana—eats half; saba bhakta-gaṇa—all the devotees; tabe—at that time; chāḍila bhojana—gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

TEXT 61

govinda-kāśīśvare prabhu kailā ājñāpana
‘duṇhe anyatra māgi’ kara udara bharāṇa’

SYNONYMS

govinda-kāśīśvare—unto Govinda and Kāśīvara; prabhū—Śrī Caitanya Mahāprabhu; kailā—made; ājñāpana—order; duṇhe—both of you; anyatra—elsewhere; māgi’—begging; kara udara bharāṇa—fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīvara, “You may both take alms elsewhere to fill your bellies.”

TEXT 62

ei-rūpa mahā-duḥkhe dina kata gela
śuni’ rāmacandra-puri prabhu-pāśā āila

SYNONYMS

ei-rūpa—in this way; mahā-duḥkhe—in great unhappiness; dina kata—some days; gela—passed; śuni’—hearing; rāmacandra-puri—Rāmacandra Puri; prabhu-pāśā āila—came to Śrī Caitanya Mahāprabhu.
TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Puri went to Śrī Caitanya Mahāprabhu.

TEXT 63

śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Puri, worshiping his feet. Then Rāmacandra Puri smiled and spoke to the Lord.

SYNONYMS

pranāma kari’—offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; kailā caraṇa vandana—offered respect at his feet; prabhure—to Caitanya Mahāprabhu; kahaye—he says; kichu—some; hāsiyā—smiling; vacana—words.

TRANSLATION

Rāmacandra Puri advised, “It is not the business of a sannyāsi to gratify his senses. He should fill his belly some way or other.
tomāre kṣīṇa dekhi, śuni, —kara ardhaśaṇa
ei ‘śuṣka-vairāγya’ nahe sannyāsira ‘dharma’

SYNONYMS

tomāre—You; kṣīṇa—skinny; dekhi—I see; śuni—I have heard; kara ardhaśaṇa—You are eating half; ei—this; śuṣka-vairāγya—dry renunciation; nahe—is not; sannyāsira dharma—the religion of a sannyāsi.

TRANSLATION

“I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsi.

TEXT 66

ṣraddhāyogāṇa ुृद्भरे, ना करेव ‘विसय’ कोण
सर्वांगोर तवे सिद्ध हैं ज्ञानयोग || ६६ ||

yathā-yogya udara bhare, nā kare ‘viṣaya’ bhoga
sannyāsira tabe siddha haya jñāna-yoga

SYNONYMS

yathā-yogya—as much as necessary; udara bhare—fills the belly; nā kare—does not do; viṣaya bhoga—material enjoyment; sannyāsira—of a sannyāsi; tabe—then; siddha—perfect; haya—is; jñāna-yoga—spiritual advancement in knowledge.

TRANSLATION

“A sannyāsi eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsi becomes perfect in his spiritual advancement in knowledge.

TEXTS 67-68

नात्यात्याविहृत्य योगांहि न चैष्कास्तमन्नतः ।
न चातिष्टीष्टपूलपूर्वम जागते। नैव चाचहृन्न || ६७ ||
युक्तहार्विहस्य मुक्तचेतस कर्षम् ।
युक्तव्रोपोषया योगेऽविभवति चुंबह || ६८ ||

nātyaśnato ‘pi yogo ‘sti
na caikāntam anaśnataḥ
na cātisvapna-śilasya
jāgrato naiva cārjuna

yuktāhāra-vihārasya
yuktā-cesṭasya karmasu
yuktā-svapnāvabodhasya
yogo bhavati duḥkhahā”

SYNONYMS

na—not; ati-aśnataḥ—of one who eats too much; api—certainly; yogaḥ—linking with the Supreme; asti—there is; na—not; ca—also; ekāntam—solely; anāśnataḥ—of one who abstains from eating; na—not; ca—also; ati-svapnā-śilasya—of one who dreams too much in sleep; jāgrataḥ—of one who keeps awake; na—not; eva—certainly; ca—also; arjuna—O Arjuna; yuktā—as much as necessary; āhāra—eating; vihārasya—of one whose sense enjoyment; yuktā—proper; cesṭasya—of one whose endeavor; karmasu—in executing duties; yuktā—as much as necessary; svapna—dreaming while asleep; avabodhasya—of one whose keeping awake; yogā—practice of yoga; bhavati—is; duḥkha-hā—diminishing sufferings.

TRANSLATION

‘My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.’”

PURPORT

This is a quotation from Bhagavad-gītā (6.16-17).

TEXT 69

prabhu kahe, —“ajña bālaka mui ‘siṣya’ tomāra
morer shikṣā deha’, —ei bhāgya āmāra”

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ajña—ignorant; bālaka—boy; mui—I; siṣya tomāra—your disciple; more—Me; shikṣā deha’—you are instructing; ei—this; bhāgya āmāra—My great fortune.
TRANSLATION

Sri Caitanya Mahaprabhu then humbly submitted, “I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me.”

TEXT 70

एता शुनि रामचन्द्रपुरी उठि गेला।
सुकृतं अर्डाणं करे,—पुरी गोसाँधि शुनिला॥

eta śuni’ rāmacandra-puri uṭhi’ gelā
bhakta-gaṇa ardhāśana kare, —puri gosāṇi śunilā

SYNONYMS

eta śuni’—hearing this; rāmacandra-puri—Rāmacandra Puri; uṭhi’ gelā—got up and left; bhakta-gaṇa—the devotees; ardhā-āśana kare—were taking half the quantity of food; puri gosāṇi—Rāmacandra Puri; śunilā—heard.

TRANSLATION

Hearing this, Rāmacandra Puri got up and left. He also heard from various sources that all the devotees of Sri Caitanya Mahaprabhu were eating half as much as usual.

TEXT 71

অন্শদিন সুকৃতাংসহ পরমানন্দপুরি ত।
প্রার্ত্তিকে নিবেদিল দৈন্য-বিনয় করিঃ। ৭১॥

āra dina bhakta-gaṇa-saha paramānanda-puri
prabhu-pāse nivedilā dainya-vinaya kari'

SYNONYMS

āra dina—the next day; bhakta-gaṇa-saha—with the other devotees; paramānanda-puri—Paramānanda Puri; prabhu-pāse—before Sri Caitanya Mahaprabhu; nivedilā—submitted; dainya-vinaya kari’—in great humility and submission.

TRANSLATION

The next day, Paramānanda Puri and other devotees approached Sri Caitanya Mahaprabhu with great humility and submission.
TEXT 72

“Rāmacandra-puri haya ninduka-svabhāva.
Tāra bole anna chāḍi' kibā habe lābha?

“rāmacandra-puri haya ninduka-svabhāva
tāra bole anna chāḍi’ kibā habe lābha?

SYNONYMS

rāmacandra-puri—Rāmacandra Puri; haya—is; ninduka-svabhāva—a critic by nature; tāra bole—by his words; anna chāḍi’—giving up eating properly; kibā—what; habe—will be; lābha—profit.

TRANSLATION

Paramānanda Puri said, “My Godbrother Rāmacandra Puri is by nature a bad critic. If You give up eating because of his words, what will be the profit?

TEXT 73

Pūriya svabhāva,—yathēṣṭa āhāra karāṅga.
Ye nā khāya, tāre khāoyāya yatana kariya

purīra svabhāva, ——yatheṣṭa āhāra karāṅa
ye nā khāya, tāre khāoyāya yatana kariya

SYNONYMS

purīra svabhāva—Rāmacandra Puri’s character; yathēṣṭa—as much as desired; āhāra karāṅa—getting someone to eat; ye—what; nā khāya—one does not eat; tāre khāoyāya—causes him to eat; yatana kariya—with great attention.

TRANSLATION

“It is the nature of Rāmacandra Puri that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

TEXT 74

Khāoyoāya purīya tāra kare laiṃdān.
‘Eva atā khāya, — tōmār keta atē ḍhāna?

khāoyāṅā punah tāre karaye nindana
‘eta anna khāo, ——tomāra kata āche dhana?
SYNONYMS
khāoyāṇā—after feeding; punah—again; tāre—him; karaye nindana—criticizes; eta—so much; anna—food; khāo—you eat; tomāra—your; kata—how much; āche—is there; dhana—wealth.

TRANSLATION
"In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, ‘You eat so much. How much money do you have in your treasury?’

TEXT 75
सन्यासीके एत खाओयाणा कर धर्म नाश।
अतं एव जानिनु — तोमार बिछु नाहि भास।" ॥ ७५ ॥
sannyāsike eta khāoyāṇā kara dharma nāśa!
ataeva jāninu, —tomāra kichu nāhi bhāsa'

SYNONYMS
sannyāsike—sannyāsī; eta—so much; khāoyāṇā—inducing to eat; kara dharma nāśa—you spoil their religious principles; ataeva—therefore; jāninu—I can understand; tomāra—your; kichu nāhi bhāsa—there is no advancement.

TRANSLATION
"‘Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.’

TEXT 76
के कैचे व्यवहारे, केहा कैचे खाय।
एই অনুসন্ধান কৃত্ত করয় সদায।" ॥ ৭৬ ॥
ke kaiche vyavahāre, kebā kaiche khāya
ei anusandhāna tenho karaya sadāy

SYNONYMS
ke—who; kaiche—how; vyavahāre—behaves; kebā—who; kaiche—how; khāya—eats; ei anusandhāna—this inquiry; tenho—he; karaya—does; sadāy—always.

TRANSLATION
"It is Rāmacandra Puri’s business to inquire always about how others are eating and conducting their daily affairs."
TEXT 77

śāstre yei dui dharma kairāche varjana
sei karma nirantara inhāra karaṇa

SYNONYMS
śāstre—in the revealed scriptures; yei—which; dui—two; dharma—activities; kairāche varjana—are rejected; sei—those; karma—activities; nirantara—always; inhāra—his; karaṇa—action.

TRANSLATION
“The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

TEXT 78

para-svabhāva-karmāṇi
na praśāṁsena na garhayet
viśvam eka-ātmakaṁ paśyan
prakṛtyā puruṣena ca

SYNONYMS
para-svabhāva-karmāṇi—the characteristics or activities of others; na—not; praśāṁset—one should praise; na—not; garhayet—should criticize; viśvam—the universe; eka-ātmakaṁ—as one; paśyan—seeing; prakṛtyā—by nature; puruṣena—by the living entity; ca—and.

TRANSLATION
“One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.’

PURPORT

This verse from Śrīmad-Bhāgavatam (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.
Rāmacandra Puri Criticizes the Lord

TEXT 79

तार मध्ये पूर्वविधि ‘प्रशंसा’ चाहियाँ।
परविधि ‘निंदा’ करे ‘बलिष्ठ’ जानियाँ॥ ७९ ॥

tāra madhye pūrva-vidhi ‘praśarīṣā’ chādiyā
para-vidhi ‘nindā’ kare ‘baliṣṭha’ jāniyā

SYNONYMS

śāra madhīye—between the two; pūrva-vidhi—the former rule; prāsāṁśa—praising; chādiyā—giving up; para-vidhi—the other rule; nindā—criticizing; kare—does; baliṣṭha jāniyā—knowing it to be more prominent.

TRANSLATION

"Of the two rules, Rāmacandra Puri obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from Śrīmad-Bhāgavatam gives two injunctions. The first, called pūrva-vidhi, is that one should not praise, and the second, para-vidhi, is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the para-vidhi, although one may neglect the pūrva-vidhi. Thus the actual injunction is that one may praise but should not criticize. This is called śleṣokti, or a statement having two meanings. Rāmacandra Puri, however, acted in just the opposite way, for he neglected the para-vidhi but strictly observed the pūrva-vidhi. Since he avoided following the principle of not criticizing, Rāmacandra Puri broke both the rules.

TEXT 80

पूर्वपरयथा परविधिर्भवनं ॥ ८० ॥

pūrva-parayor madhye para-vidhir balavān

SYNONYMS

pūrva-parayoh—the former and the latter; madhye—between; para-vidhīḥ—the latter rule; balavān—more prominent.
TRANSLATION

‘Between the former rule and the latter rule, the latter is more important.’

PURPORT

This is a verse from the nyāya literatures.

TEXT 81

yāhāṁ gūṇa śata āche, tāhā nā kare grahaṇa
gūṇa-madhye chale kare doṣa-āropana

SYNONYMS
yāhāṁ—where; gūṇa—good attributes; śata—hundreds; āche—there are; tāhā—them; nā kare grahaṇa—he does not accept; gūṇa-madhye—in such good attributes; chale—by tricks; kare—does; doṣa-āropana—attributing faults.

TRANSLATION

“Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

TEXT 82

iṁhāra svabhāva ihān karite nā yuyāya
tathāpi kahiye kichu marma-duḥkha pāya

SYNONYMS
iṁhāra sva-bhāva—his characteristics; ihān—here; karite nā yuyāya—one should not follow; tathāpi—still; kahiye—I say; kichu—something; marma-duḥkha—unhappiness within the heart; pāya—get.

TRANSLATION

“One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say something against him because he is making our hearts unhappy.
TEXT 83

इङ्गार बचारे केले अन्न त्याग कर?
pūrvavat nīmaṇṭraṇa māṇa',—सबार बोल धर ॥" ८३ ॥

inhāra vacane kene anna tyāga kara?
pūrvavat nīmaṇṭraṇa māṇa', —sabāra bola dhara”

SYNONYMS

inhāra vacane—by his words; kene—why; anna—food; tyāga kara—You give up; pūrvavat—as before; nīmaṇṭraṇa māṇa’—please accept the invitation; sabāra—of everyone; bola—the words; dhara—accept.

TRANSLATION

“Why have you given up proper eating due to the criticism of Rāmacandra Puri? Please accept invitations as before. This is the request of us all.”

TEXT 84

অহঁ কেহ—“সবে কেলে পূর্বারে কর রোষ?
‘সহজ’ ধর্ম কেহ তেঁহে৷ তাই কিবা রোষ ? ৮৪ ॥

prabhu kahe, —“sabe kene purire kara roṣa?
‘sahaja’ dharma kahe teṅho, tāṅra kibā doṣa?

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; sabe—all of you; kene—why; purire—at Rāmacandra Puri; kara roṣa—are angry; sahaja—natural; dharma—religious principles; kahe—speaks; teṅho—he; tāṅra—of him; kibā—what; doṣa—fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Why are all of you angry at Rāmacandra Puri? He is expounding the natural principles of sannyāsa life. Why are you accusing him?

TEXT 85

যত হঞ্জঞ জিঙ্র-লম্পট্য,—অত্যন্ত অত্যায়।
যতির ধর্ম,—প্রাণ রাখীতে আহারমাত্র খাও ॥” ৮৫ ॥

यति हं जिङ्र-जङ्ग-लम्पट्य,—अत्यतः अत्याय।
यति कर्म,—प्राण राखिते आहारमात्र खाओ ॥” ८५ ॥
yati haṁa jihvā-lāmpaṭya—atyanta anyāya
yatira dharma, —prāṇa rākhite āhāra-mātra khaya”

SYNONYMS
yati haṁa—being a sannyāsi; jihvā-lāmpaṭya—indulging in satisfying the
tongue; atyanta anyāya—grievous offense; yatira dharma—the religious principle
of a sannyāsi; prāṇa rākhite—to maintain life; āhāra—food; mātra—only; khaya—
eats.

TRANSLATION
“For a sannyāsi to indulge in satisfying the tongue is a great offense. The
duty of a sannyāsi is to eat only as much as needed to keep body and soul
together.”

TEXT 86

tbody sabe meli’ prabhure bahu yatna kailā
sabāra agrahe prabhu ardheka rākhilā

SYNONYMS
tabe—thereafter; sabe meli’—when all the devotees came together;
prabhure—unto Śrī Caitanya Mahāprabhu; bahu yatna kailā—requested fer­
vently; sabāra agrahe—due to the eagerness of all of them; prabhu—Śrī Caitanya
Mahāprabhu; ardheka rākhilā—accepted half.

TRANSLATION
When they all requested very fervently that Śrī Caitanya Mahāprabhu take a
full meal, He still would not do so. Instead, He responded to their request by
accepting half as much as usual.

TEXT 87

dui-pana kaudī lāge prabhura nimantraṇe
kabhu dui-jana bhoktā, kabhu tina-jane
SYNONYMS

dui-paṇa kauḍī—two paṇas of kauḍīs (160 small conchshells); lāge—costs; prabhura nimantraṇe—to invite Śrī Caitanya Mahāprabhu; kabhu—sometimes; dui-jana—two men; bhoktā—eating; kabhu—sometimes; tina-jane—three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two paṇas of kauḍīs [160 conchshells], and that food would be taken by two men and sometimes three.

TEXT 88

অতোঙ্গ্যান্ত বিপ্র যদি করেন নিমন্ত্রণ ।
প্রসাদ-মূল্য লইতে লাগে কৌড়ি দুইপাণ ॥ ৮৮ ॥

abhojya-anna vipra yadi kare nimaṇṭraṇa
prasāda-mūlya la-ite lāge kauḍi dui-paṇa

SYNONYMS

abhojya-anna vipra—a brāhmaṇa at whose place an invitation cannot be accepted; yadi—if; kare nimaṇṭraṇa—he invites; prasāda-mūlya—the price of the prasāda; la-ite—to bear; lāge—costs; kauḍi dui-paṇa—two paṇas of kauḍīs.

TRANSLATION

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two paṇas of conchshells to purchase the prasāda.

TEXT 89

ভোঙ্গ্যান্ত বিপ্র যদি নিমন্ত্রণ করে ।
কিছু ‘প্রসাদ’ আনে, কিছু পাক করে ঘরে ॥ ৮৯ ॥

bhojya-anna vipra yadi nimaṇṭraṇa kare
kichu ‘prasāda’ āne, kichu pāka kare ghare

SYNONYMS

bhojya-anna vipra—a brāhmaṇa at whose place an invitation could be accepted; yadi—if; nimaṇṭraṇa kare—invites; kichu—some; prasāda—prasāda; āne—brings; kichu—some; pāka kare—cooks; ghare—at home.
TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

TEXTS 90-91

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.
SYNONYMS

bhakta-gaṇe—to His devotees; sukha dite—to give happiness; prabhura—of Śrī Caitanya Mahāprabhu; avatāra—incarnation; yāhān yaiche yogya—whatever was fitting according to the time and circumstances; tāhān kareṇa vyavahāra—He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

TEXT 93

कभू लौकिक रीति,—येन ‘इत्यत्र’ जन।
कभू ब्रत्य, करेण ‘ऐश्वर्य’ प्रकटनं || ९३ ||

kabhu laukika riti, —yena ‘itara’ jana
kabhu bhṛtya, kareṇa ‘aiśvarya’ prakātanā

SYNONYMS

kabhu—sometimes; laukika riti—common behavior; yena—as; itara jana—a common man; kabhu—sometimes; svatantra—fully independent; kareṇa—does; aiśvarya prakātanā—manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

TEXT 94

कभू रामचन्द्रपुरिर हस्त भूत्यप्राय।
कभू तारे नाहि माने, देखे भूर्ण-प्राय॥ ९४ ॥

kabhu rāmacandra-purīra haya bhṛtya-prāya
kabhu tāre nāhi māne, dekhe tṛṇa-prāya

SYNONYMS

kabhu—sometimes; rāmacandra-purīra—of Rāmacandra Purī; haya—was; bhṛtya-prāya—exactly like a servant; kabhu—sometimes; tāre—for him; nāhi māne—He did not care; dekhe—sees; tṛṇa-prāya—just like a straw.
TRANSLATION
Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Puri as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

TEXT 95

śrī-caitanya-caritāmṛta [Antya-līlā, Ch. 8]

SYNONYMS
śrī-caitanya-caritāmṛta—character exactly like that of the Supreme Personality of Godhead; prabhura—of Śrī Caitanya Mahāprabhu; buddhīra agocara—beyond one’s intelligence; yabe—when; yei—whatever; kareṇa—He did; sei—that; sabā—all; manohara—very beautiful.

TRANSLATION
Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone’s intelligence. Whatever He liked He did, but all His activities were very beautiful.

TEXT 96

SYNONYMS
ei-mata—this way; rāmacandra-puri—Rāmacandra Purī; nilācāla—at Jagannātha Purī; dina kata—for some days; rahī’—staying; gelā—left; tīrtha karibāre—to visit holy places.

TRANSLATION
Thus Rāmacandra Purī stayed for some days at Nilācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.
Rāmacandra Puri Criticizes the Lord

TEXT 97

rtleho gata prabhura gana haila harasita
śirera pāthara yena paḍila ācambita

SYNONYMS

tēnho gele—when he left; prabhura gana—the associates of Śrī Caitanya Mahāprabhu; haila harasita—became very, very happy; śirera—on the head; pāthara—a stone; yena—as if; paḍila—fell down; ācambita—suddenly.

TRANSLATION

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

TEXT 98

svacchande nimantraṇa, prabhura kirtana-nartana
svacchande karena sabe prasāda bhojana

SYNONYMS

svacchande—freely; nimantraṇa—invitation; prabhura—of Śrī Caitanya Mahāprabhu; kirtana-nartana—chanting and dancing; svacchande—in full independence; karena sabe—everyone did; prasāda bhojana—accepting prasāda.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasāda without hindrances.

TEXT 99

ghrū upakāra kāle, āche kal hāya
krame ivalaparāṇa aparaṅge ṭhakura

SYNONYMS

ghrū—cloud; upakāra—encouragement; āche kal—those days; kal—days; ivalaparāṇa—take refuge in; aparaṅga—encouragement; ṭhakura—Lord.
SYNONYMS

guru upekṣā kaile—if one’s spiritual master rejects him; aiche—such; phala—result; haya—there is; krame—gradually; iśvara-paryanta—up to the point of the Personality of Godhead; aparādhe thekaya—commits offenses.

TRANSLATION

If one’s spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Puri, commits offenses even to the Supreme Personality of Godhead.

TEXT 100

yadyapi guru-buddhye prabhu tāra doṣa nā la-ilā tāra phala-dvārā loke śikṣā karāila

SYNONYMS

yadyapi—although; guru-buddhye—due to considering him a spiritual master; prabhu—Śrī Caitanya Mahāprabhu; tāra—his; doṣa—offense; nā la-ilā—did not accept; tāra—his; phala—result; dvārā—by; loke—the general populace; śikṣā karāila—He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Puri, for the Lord considered him His spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

TEXT 101

caitanya-caritra—yena amṛtera pūra śunite śravane mane lāgaye madhura
SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; yena—as if; 
amṛṣṭera pūra—filled with nectar; śunite—hearing; śravane—to the ear; 
mane—to the mind; lāgaye—feels; madhura—pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it 
is pleasing to the ear and mind.

TEXT 102

caitanya-caritra likhi, śuna eka-mane
anāyāse pābe prema śri-krṣṇa-carane

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; likhi—I write; 
śuna—please hear; eka-mane—with attention; anāyāse—easily; pābe—you will 
get; prema—ecstatic love; śri-krṣṇa-carane—at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please 
hear with attention, for thus you will easily receive ecstatic love for the lotus 
feet of Lord Śrī Kṛṣṇa.

TEXT 103

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

SYNONYMS

śri-rūpa—Śrīla Rūpa Gosvāmī; raghuṇātha—Śrīla Raghunātha dāsa Gosvāmī; 
pade—at the lotus feet; yāra—whose; āśa—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, Antya-līlā, Eighth Chapter, describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Puri.
The Deliverance of Gopinātha Paṭṭanāyaka

This Ninth Chapter is summarized as follows. Gopinātha Paṭṭanāyaka, the son of Bhavānanda Rāya, was engaged in the service of the government, but he misappropriated some funds from the treasury. Therefore the bada-jāna, the eldest son of King Pratāparudra, ordered that he be punished by death. Thus Gopinātha Paṭṭanāyaka was raised on the cāṅga to be killed, but by the mercy of Śrī Caitanya Mahāprabhu he was delivered. Moreover, he was even promoted to a higher post.

TEXT 1

अगण्यस्वात्मकां गणानां प्रेमवर्यां।
निगण्तव्यासां स्वात्मरूपं शुभवनुपूर्ताय। १।

agāṇya-dhanya-caitanya-gaṇānāṁ prema-vanyayā
nīnaye ‘dhanya-jana-svānta-maruh śaśvad anūpataṁ

SYNONYMS

agāṇya—innumerable; dhanya—glorious; caitanya-gaṇānāṁ—of the associates of Śrī Caitanya Mahāprabhu; prema-vanyayā—by the inundation of ecstatic love; nīnaye—was brought; adhanya-jana—of unfortunate persons; svānta-maruh—the desert of the heart; śaśvata—always; anūpataṁ—to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.
SYNONYMS

SYNONYMS

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TRANSLATION

TRANSLATION

TEXT 3

TEXT 3

TEXT 4

TEXT 4
SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhākta-gaṇa-saṅge—all with His devotees; nilācāle—at Jagannātha Puri; vāsa kareṇa—resides; krṣṇa-prema-raṅge—overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nilācāla [Jagannātha Puri] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

TEXT 5

अन्तरे-बाहिरे कृष्णविरह-तरंगः
नानाभावे ब्याकुल अंधुर मनं आर अंग || ५ ||

antare-bāhire krṣṇa-viraha-taraṅga
nānā-bhāve vyākula prabhura mana āra ānga

SYNONYMS

antare-bāhire—internally and externally; krṣṇa-viraha-taraṅga—the waves of separation from Kṛṣṇa; nānā-bhāve—by various ecstasies; vyākula—agitated; prabhura—of Śrī Caitanya Mahāprabhu; mana āra ānga—mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

TEXT 6

दिने नृत्य-कीर्तन, जगन्नाथ-दरशनः
रात्रे राय-स्वरूप-सनल रस-आस्वादन || ६ ||

dine nrtya-kirtana, jagannātha-daraśana
rātrye rāya-svarūpa-sane rasa-āsvādana

SYNONYMS

dine—during the day; nrtya-kirtana—dancing and chanting; jagannātha-daraśana—seeing Lord Jagannātha; rātrye—at night; rāya-svarūpa-sane—with Rāmānanda Rāya and Svarūpa Dāmodara; rasa-āsvādana—tasting transcendental bliss.
TRANSLATION
During the day He chanted, danced and saw Lord Jagannatha in the temple. At night He tasted transcendental bliss in the company of Ramananda Raya and Svarupa Damodara.

TEXT 7

त्रिजगतेर लोक आसि करेन दराशन।
येही देखे, येही पाय नृसेन्द्र-धन। || 7 ||

trijagatera loka äsi' karena daraśana
yehi dekhe, yehi pāya kršṇa-prema-dhana

SYNONYMS

trijagatera—of the three worlds; loka—people; äsi’—coming; karena daraśana—visited; yehi dekhe—anyone who saw; yehi pāya—he got; kršṇa-prema-dhana—the transcendental treasure of ecstatic love for Kršṇa.

TRANSLATION
People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kršṇa.

TEXT 8

मनुष्येर बेशे देव-गंधर्व-किन्नर।
सप्तपाताले यत दैत्य विषंहर। || 8 ||

manuṣyera veše deva-gandharva-kinnara
sapta-pātālere yata daitya viṣadhara

SYNONYMS

manuṣyera veše—in the dress of human beings; deva-gandharva-kinnara—the demigods, the Gandharvas and the Kinnaras; sapta-pātālere—of the seven lower planetary systems; yata—all kinds of; daitya—demons; viṣa-dhara—serpentine living entities.

TRANSLATION
The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Pātalalokā], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.
TEXT 9

सप्तेवीपे नवक्षण्डे वैसे यत्ता जना ।
नाना-वेश आसि’ करे प्रभुज दरासन ॥ १ ॥

sapta-dvipe nava-khaṇḍe vaise yata jana
nānā-veṣe āsi’ kare prabhura daraśana

SYNONYMS

sapta-dvipe—in seven islands; nava-khaṇḍe—in nine khaṇḍas; vaise—reside;
yata jana—all persons; nānā-veṣe—in different dresses; āsi’—coming; kare prabhura daraśana—visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine khaṇḍas visited Śrī Caitanya Mahāprabhu.

TEXT 10

प्रहलाद, बलि, व्यास, सुका आदि मुनी-गाना ।
आसि’ प्रभु देखि’ प्रेमेष हय अचेतन ॥ १० ॥

prahlāda, bali, vyāsa, śuka ādi muni-gaṇa
āsi’ prabhu dekhi’ preme haya acetana

SYNONYMS

prahlāda—Prahlāda Mahārāja; bali—Bali Mahārāja; vyāsa—Vyāsadeva; śuka—Śukadeva Gosvāmī; ādi—and so on; muni-gaṇa—great sages; āsi’—coming; prabhu dekhi’—by seeing Śrī Caitanya Mahāprabhu; preme—in ecstatic love of Kṛṣṇa; haya acetana—became unconscious.

TRANSLATION

Prahlāda Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlāda Mahārāja was born in Tretā-yuga in the city of Mūlatāna in the state of Punjab. He was born of Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahlāda Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all
kinds of bodily pain upon Prahlāda. When this torture became intolerable, the Supreme Lord appeared as Nṛṣīṁhadeva and killed the great demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahlāda Mahārāja. The son of Prahlāda Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavataya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on the Vedas, he divided the original Veda, for convenience, into four divisions—Sāma, Yajur, Rg and Atharva. He is the author of eighteen Purāṇas as well as the theosophical thesis Brahma-sūtra and its natural commentary, Śrimad-Bhāgavatam. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmi is the son of Vyāsadeva. He was a brahmacāri fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated Śrimad-Bhāgavatam to Mahārāja Parīkṣit.

TEXT 11

बाहिरे फ़ुकारे लोक, दर्शन ना पाएग।
'क्रोण कह' बलैन एघु बाहिरे आसिया || ११ ||

bāhire phu-kāre loka, darśana nā pāṇā 'kṛṣṇa kaha' balena prabhu bāhire āsiyā

SYNONYMS

bāhire—outside; phu-kāre—with a tumultuous sound; loka—people; darśana nā pāṇā—not being able to see; kṛṣṇa kaha—chant Kṛṣṇa; balena—says; prabhu—Śrī Caitanya Mahāprabhu; bāhire āsiyā—coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, “Chant Hare Kṛṣṇa.”

TEXT 12

प्रभुर दर्शने सब लोक प्रेमे स्वासे ।
एहिमेव यय प्रभुर राज्य-दिविसे || १२ ||
prabhura darśane saba loka preme bhāse
ei-mata yāya prabhura rātri-divase

SYNONYMS

prabhura darśane—by seeing Śrī Caitanya Mahāprabhu; saba loka—all the people; preme bhāse—became inundated in ecstatic love; ei-mata—in this way; yāya—passes; prabhura—of Śrī Caitanya Mahāprabhu; rātri-divase—night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

TEXT 13

एकदिन लोक आसि’ प्रभुरे निवेदिल ।
गोपीनाथेरे ‘बाड़ा जाना’ चांजे चांठाईल ॥ १३ ॥

eka-dina loka āsi’ prabhure nivedila
gopināthere ‘baḍa jāna’ cānge caḍāila

SYNONYMS

eka-dina—one day; loka—people; āsi’—coming; prabhure—to Śrī Caitanya Mahāprabhu; nivedila—informed; gopināthere—Gopinātha Paṭṭanāyaka; baḍa jāna—the eldest son of King Pratāparudra; cānge caḍāila—was raised on the cāṅga.

TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, “Gopinātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jāna, the eldest son of the King, and has been raised on the cāṅga.

PURPORT

The cāṅga was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopinātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the cāṅga.
TEXT 14

“tale khadga pāti’ tāre upare dāribe
prabhu rakṣā karena yabe, tabe nistaribe”

SYNONYMS

tale—underneath; khadga—swords; pāti’—setting; tāre—him; upare—upon; dāribe—he will throw; prabhu—Śrī Caitanya Mahāprabhu; rakṣā karena—will protect; yabe—when; tabe—then; nistaribe—he will be saved.

TRANSLATION

“He has placed swords beneath the platform,” they said, “and will throw Gopinātha upon them. O Lord, only if You protect him will he be saved.

TEXT 15

“Bhavananda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavananda Rāya."

TEXT 16

“prabhu kahe,—‘rājā kene karaye tāḍana?’
tabe sei loka kahe saba vivaraṇa”
SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; rājā—the King; kene—why; karaye tāḍana—punishes; tabe—thereupon; sei loka—those persons; kahe—stated; saba vivarāṇa—all of the description.

TRANSLATION
Śrī Caitanya Mahāprabhu inquired, “Why is the King chastising him?” Thereupon the people described the entire incident.

TEXT 17
“গোপীনাথ-পাট্টানায়ক—রামানন্দ-ভাই।
সর্বকাল হয় তেহে রাজবিষয়।” || ১৭ ||

gopinātha-paṭṭanāyaka—Gopinātha Paṭṭanāyaka; rāmānanda-bhai—a brother of Rāmānanda Rāya; sarva-kāla—always; haya—is; teňha—he; rāja-visayi—treasurer of the King.

TRANSLATION
They said, “Gopinātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

TEXT 18
“মালাজাঠ্যা-দানপাটে তার অধিকার।
সাধি’ পাড়ি’ আনি’ ত্র্য ছিল রাজন্ত্র।” || ১৮ ||

mālaįṭhya-daṇḍapāṭe tāra adhikāra
sāḍhi’ pāḍi’ āni’ dravya dila rāja-dvāra

SYNONYMS
mālaįṭhya-daṇḍapāṭe—in the place known as Mālaįṭhya Daṇḍapāṭa; tāra—his; adhikāra—authority; sāḍhi’—soliciting; pāḍi’—collecting; āni’—bringing; dravya—the money; dila—gave; rāja-dvāra—to the door of the King.

TRANSLATION
“He served in the place known as Mālaįṭhya Daṇḍapāṭa, soliciting and collecting money there and depositing it in the government treasury.
TEXT 19

dui-lakṣa kāhāna tārā ṭhāṇī bākī ha-ilā

dui-lakṣa kāhāna kauḍī rājā ta’ māgila

SYNONYMS

dui-lakṣa kāhāna—200,000 kāhanas of kauḍis (one kāhana equals 1280 kauḍis); tārā ṭhāṇī—from him; bākī ha-ilā—there was a balance due; dui-lakṣa kāhāna—200,000 kāhanas; kauḍī—conchshells; rājā—the King; ta’—certainly; māgila—demanded.

TRANSLATION

"Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

TEXT 20

teṇha kahe—"sthūla-draya nāhi ye gaṇi’ dibā
krāme-krame veci’ kini’ drayva bhariba

SYNONYMS

teṇha kahe—he replied; sthūla-draya—cash money; nāhi—there is not; ye—which; gaṇi’—counting; dibā—I can give; krāme-krame—gradually; veci’ kini’—purchasing and selling; drayva—goods; bhariba—I shall fill.

TRANSLATION

"Gopinātha Paṭṭanāyaka replied, ‘There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

TEXT 21

ṣeṛa’ ḍeṣ-ber hāy, leh’ ṭuṇḍa’ kori’"

SYNONYMS

ṣeṛa’ ḍeṣ-ber hāy, leh’ ṭuṇḍa’ kori’—"I have been told that you have some stones which you want to sell.”
The Deliverance of Gopinātha Paṭṭanāyaka

ghoḍā daśa-bāra haya, laha' mūlya kari’
eta bali’ ghoḍā āne rāja-dvāre dhari’

SYNONYMS
ghoḍā—horses; daśa-bāra—ten to twelve; haya—there are; laha’—take; mūlya kari’—on the proper value; eta bali’—saying this; ghoḍā āne—he brought the horses; rāja-dvāre dhari’—keeping at the door of the King.

TRANSLATION
‘There are ten to twelve good horses. Take them immediately for a proper price.’ After saying this, he brought all the horses to the door of the King.

TEXT 22

एक राजपुत्र योड़ेर मुल्या भाल जाने ।
तारे पाठाइल राजा पात्र-मित्र सने॥ २२ ॥

eka rāja-putra ghoḍāra mūlya bhāla jāne
tāre pāṭhāila rājā pātra-mitra sane

SYNONYMS
eka—one; rāja-putra—prince; ghoḍāra mūlya—the price of horses; bhāla—well; jāne—knows; tāre pāṭhāila—sent for him; rājā—the King; pātra-mitra sane—accompanied by ministers and friends.

TRANSLATION
“One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

TEXT 23

सेह राजपुत्र मुल्य करे घाटाञ्जा ।
गोपीनाथे ते क्रोध हैल मुल्या सुनिया ॥ २३ ॥

sei rāja-putra mūlya kare ghāṭānā
gopināthera krodha haila mūlya śuniyā

SYNONYMS
sei—that; rāja-putra—prince; mūlya—price; kare—estimates; ghāṭānā—reducing; gopināthera—of Gopinātha; krodha haila—there was anger; mūlya śuniyā—hearing the price.
TRANSLATION

“The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopinātha Paṭṭanāyaka heard the price quoted, he was very angry.

TEXT 24

sei rāja-putrerā svabhāva, — grivā phirāya
ūrdhva-mukhe bāra-bāra iti-uti cāya

SYNONYMS
sei rāja-putrerā — of that prince; svabhāva — characteristic; grivā phirāya — turns his neck; ārdhva-mukhe — with his face toward the sky; bāra-bāra — again and again; iti-uti — here and there; cāya — looks.

TRANSLATION

“That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

TEXT 25

tāre nindā kari’ kahe sagarva vacane
rājā kṛpā kare tāte bhaya nāhi mão ne

SYNONYMS
tāre — him; nindā kari’ — criticizing; kahe — said; sa-garva vacane — words full of pride; rājā — the King; kṛpā kare — was very kind to him; tāte — therefore; bhaya nāhi mão ne — he was not afraid.

TRANSLATION

“Gopinātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.
TEXT 26

‘আমার ঘোড়া গ্রীবা না ফিরায় উঁকো নাহি চায়।
তাতে ঘোড়ার মূল্য ঘটি করিতে না যুদ্ধায়।’ ২৬

‘/amāra ghōḍā grīvā nā phirāya ʿūrdhve nāhi cāya
tāte ghōḍāra mūlya ghāṭi karite nā yuyāya’

SYNONYMS

/amāra ghōḍā—my horses; grīvā—the neck; nā phirāya—do not turn; ʿūrdhve—upward; nāhi cāya—do not look; tāte—because of this; ghōḍāra mūlya—the price of the horse; ghāṭi karite—to reduce; nā yuyāya—is not proper.

TRANSLATION

‘Gopinātha Paṭṭanāyaka said, ‘My horses never turn their necks or look upward. Therefore the price for them should not be reduced.’

TEXT 27

সুনি’ রাজপুত-মনে ক্রোধ উপজিল।
রাজার ঠাকির যাই’ বহু লাগামি করিল। ২৭

śuni’ rājaputra-mane krodha upajila
rājāra ṭhāṇi yāi’ bahu lāgāmi karila

SYNONYMS

śuni’—hearing; rāja-putra—of the prince; mane—in the mind; krodha—anger; upajila—arose; rājāra ṭhāṇi—before the King; yāi’—going; bahu lāgāmi karila—made many false allegations.

TRANSLATION

‘Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopinātha Paṭṭanāyaka.

TEXT 28

“কৌড়ি নাহি দিবে এই, বেড়ায় ছল্ল করি।
আজ্ঞা দেহ বলি,—‘চাক্ষু চাড়াঞ্চ লই কৌড়ি।’ ২৮

“kauḍi nāhi dibe ei, beḍāya chadma kari
ājñā deha yadi,—‘cāṅge caḍāṅa la-i kauḍi’
SYNONYMS

kauḍī—the money; nāhi dibe—will not pay; ei—this man; beḍāya—wanders; chadma kari’—on some pretext; ājñā deha yadi—if you order; cānge caḍāṇā—raising on the cāṅga; la-i kauḍi—I shall get the money.

TRANSLATION

‘This Gopinātha Paṭṭanāyaka,’ he said, ‘is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the cāṅga and thus realize the money.’

TEXT 29

राजा बले,—‘येक पाल, सेह कर यां।
ये उपाये कौड़ि पाई, कर से उपायं॥’ २९॥

राजा बले,—“येक पाल, सेह कर यां।
ये उपाये कौड़ि पाई, कर से उपायं॥” २९॥

SYNONYMS

राजा बले—the King said; yei bhāla—whatever is best; sei kara—do that; yāya—going; ye upāye—by whatever means; kauḍi pāi—I can get back our money; kara—do; se upāya—such means.

TRANSLATION

‘The King replied, ‘You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.’

TEXT 30

राजपुत्र आसि’ भारे चाले चड़ाइल।
कड़ा-उपरे फेराइते तुले कड़ा पाठिल।॥३०॥

rāja-putra āsi’ tāre cāṅge caḍāila
khada-ga-upare phelāite tale khada-ga pāṭilai

SYNONYMS

rāja-putra—the prince; āsi’—coming; tāre—him; cāṅge—on the cāṅga; caḍāila—raised; khada-ga-upare—upon the swords; phelāite—to throw; tale—below; khada-ga pāṭila—he spread swords.
TRANSLATION

“Thus the prince went back, raised Gopinātha Paṭṭanāyaka onto the platform of the cāṅga and spread swords below upon which to throw him.”

SYNONYMS

śuni’—hearing; prabhu kahe—Śrī Caitanya Mahāprabhu said; kichu—some; kari’ pranaya-roṣa—displaying anger in affection; rāja-kauḍi—money due the government; dite nāre—does not wish to pay; rājāra—of the King; kibā doṣa—what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. “Gopinātha Paṭṭanāyaka does not want to pay dues to the King,” the Lord said. “How then is the King at fault in punishing him?

SYNONYMS

rāja-bilāt—money due the King; sādhi’—collecting; khāya—he uses; nāhi rāja-bhaya—without fear of the King; dārī-nāṭuyāre—to dancing girls; diyā—giving; kare—makes; nānā—various; vyaya—expenditures.

TRANSLATION

“Gopinātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.
TEXT 33

येई चतुर, सेइ करुक राज-बिषय ।
राज-विश्व सोधि' पायः, ताह करुक बयः॥३३॥

yei catura, sei kuruka rāja-viśaya
rāja-dravya śodhi' pāya, tāra karuka vyaya“

SYNONYMS
yei—one who; catura—intelligent; sei—such a person; kuruka—let him do; rāja-viśaya—government service; rāja-dravya śodhi’—after paying the dues of the government; pāya—whatever he gets; tāra karuka vyaya—let him spend that.

TRANSLATION
“If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left.”

TEXT 34

हेन-काले आर लोक आईल धांग ।
‘वानिनाथा श्रवंशें लंगेल बंधिया’॥३४॥

hena-kāle āra loka āila dāṅā
ta-vaṇināthādī sa-varṇē laṅā gela bāndhiyā’

SYNONYMS
hena-kāle—at this time; āra—another; loka—person; āila—came; dāṅā—in great haste; vaṇināṭha-ādi—beginning with Vaṇinātha; sa-varṇē laṅā—with his family; gela bāndhiyā—was arrested.

TRANSLATION
At that time another person came there in great haste, bringing the news that Vaṇinātha Rāya and his entire family had been arrested.

TEXT 35

प्रभु कहे,—“राजा आपने लेखार ग्रन्थ लाइव ।
आमि—बिरस्त सर्यासी, ताहें कि करिब? ” ॥३५॥

prabhu kahe,—“rāja āpane lekhāra dravya la-iba āmi—virakta sannyāsī, tāhe ki kariba?”
SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; rājā—the King; āpane—personally; lekhāra dravya—dues of the proper account; la-iba—will take; āmi—I; virakta sannyāsi—a renounced sannyāsi; tāhe—about that; ki kariba—what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “The King must personally realize the dues. I am but a sannyāsi, a member of the renounced order. What can I do?”

TEXT 36

তবে স্বরূপাদি যত প্রভুর গুরুচরণ জ।
প্রভুর চরণে সবে কৈলা নিবেদন ॥ ৩৬ ॥

tabe svarūpādi yata prabhura bhakta-gaṇa
prabhura caraṇe sabe kailā nivedana

SYNONYMS

tabe—at that time; svarūpa-ādi—beginning with Svarūpa Dāmodara; yata—all; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—devotees; prabhura caraṇe—at the lotus feet of the Lord; sabe—all of them; kailā nivedana—submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmi, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

TEXT 37

“রামানন্দ-রায়ের গোষ্ঠী, সব—তোমার 'দাস'।
তোমার উচিত নহে ঐছন উদাস ॥” ৩৭ ॥

“rāmānanda-rāyera goṣṭhi, saba—tomāra ‘dāsa’
tomāra ucita nahe aichana udāsa”

SYNONYMS

rāmānanda-rāyera—of Rāmānanda Rāya; goṣṭhi—family; saba—all; tomāra dāsa—Your servants; tomāra—for You; ucita—befitting; nahe—is not; aichana—such; udāsa—indifference.
TRANSLATION

“All the members of Rāmānanda Rāya’s family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way.”

TEXT 38

शुनि’ महाप्रभु कहे सक्रोध बच्चने।
“मोरे आज्ञा देह’ सबे, बांझ राजस्थाने।” ३८॥

śuni’ mahāprabhu kahe sakrodh vaśane
“more ājñā deha’ sabe, yāṇa rāja-sthāne!”

SYNONYMS

śuni’—hearing; mahāprabhu—Lord Śrī Caitanya Mahāprabhu; kahe—says; sakrodha vaśane—angry words; more—Me; ājñā deha’—you order; sabe—all; yāṇa—I shall go; rāja-sthāne—to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. “You want to order Me to go to the King,” He said.

TEXT 39

तोमा-सबार एह में—राज-ठाकरे याङ।
कौड़ि मागी’ लन्ह, मुनिक आँचल पातियः॥ ३९॥

tomā-sabāra ei mata,—rāja-ṭhānī yāṅā
kauḍi māgi’ laṅ muṇī āncala pātiyā
ds

SYNONYMS

tomā-sabāra—of all of you; ei mata—this is the opinion; rāja-ṭhānī yāṅā—going to the King; kauḍi māgi’—begging kauḍis; laṅ—shall take; muṇī—I; āncala pātiyā—spreading My cloth.

TRANSLATION

“Your opinion is that I should go to the King’s palace and spread My cloth to beg money from him.”
TEXT 40

पञ्चगंगार पात्र हय सन्नासी ब्राह्मण।
मागिले वा केने दिबे दुईलक्ष काहन?” ४० ॥

पञ्च-गण्डारा पात्र हय सन्नासी ब्राह्मणा
māgile vā kene dibe dui-lakṣa kāhana?”

SYNONYMS

पञ्च-गण्डारा—वे सात गण्डास; पात्र—सात गण्डास; हया—करने; सन्नासी
ब्राह्मणा—सन्नासी ब्राह्मणास; मागिले—मागिले; केने—केने; दिबे—मागिले;
दुई-लक्ष काहना—दुई अधिक काहना.

TRANSLATION

“Of course, a sannyāsī or brahmāna may beg for up to five gaṇḍās, but why
should he be granted the inappropriate sum of 200,000 kāhanas of conch-
shells?”

TEXT 41

हेनाकाले आर लोक आइल धाँग।
खड़गर उपरे गोपिनाथे दितेहे जातिया। ४१ ॥

hena-kāle āra loka āila dhāṅa
khadeagara upare gopināthe diteche dāriyā

SYNONYMS

हेनाकाले—हे ना; आरा—को; लोका—संस्कृत; आइल—धाँग; खड़ग—
संस्कृत; उपरे—उपरे; गोपिनाथ—गोपिनाथ; diteche
dāriyā—ले ये ले देंगे.

TRANSLATION

Then another person came with the news that Gopinātha had already been
set up to be thrown upon the points of the swords.

TEXT 42

शुनिः प्रभुर गण प्रभुरे करे अनुनय।
प्रभु कहे,—“आमि बिखुक, आमाते हीते किछु नय।

śuni' prabhura gaṇa prabhure kare anunaya
prabhur kahe, —“āmi bhikṣuka, āmā haite kichu nay.
SYNONYMS
śuni—hearing; prabhura gaṇa—the devotees of the Lord; prabhure kare anunaya—entreated the Lord; prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; āmi bhikṣuka—I am a beggar; āmā haite kichu naya—it is not possible for Me to do anything.

TRANSLATION
Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, “I am a beggar. It is impossible for Me to do anything about this.

TEXT 43

tāte rākṣa karite yadi haya sabāra mane
sabe meli’ jānāha jagannāthera caraṇe

SYNONYMS
tāte—therefore; rākṣa karite—to save; yadi—if; haya—is; sabāra—of all; mane—in the mind; sabe meli’—all together; jānāha—pray; jagannāthera caraṇe—at the lotus feet of Lord Jagannātha.

TRANSLATION
“Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

TEXT 44

iśvara jagannātha,—yāṅra hāte sarva ‘artha’
kartum akartum anyathā karite samartha”

SYNONYMS
iśvara—the Supreme Personality of Godhead; jagannātha—Lord Jagannātha; yāṅra hāte—within His hands; sarva artha—all potencies; kartum—to do; akartum—not to do; anyathā—and otherwise; karite—to do; samartha—able.
TRANSLATION

“Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes.”

TEXT 45

\[ \text{ihaṅ yadi mahāprabhu eteka kahilā} \]
\[ \text{haricandana-pātra yāī' rājāre kahilā} \]

SYNONYMS

\begin{itemize}
  \item ihaṅ—here;
  \item yadi—when;
  \item mahāprabhu—Śrī Caitanya Mahāprabhu;
  \item eteka kahilā—spoke like this;
  \item haricandana-pātra—the officer named Haricandana Pātra;
  \item yāī’—going;
  \item rājāre kahilā—informed the King.
\end{itemize}

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

TEXT 46

\[ \text{“gopinātha-paṭṭanāyaka—sevaka tomāra} \]
\[ \text{sevakera prāṇa-dāṇḍa nahe vyavahāra} \]

SYNONYMS

\begin{itemize}
  \item gopinātha-paṭṭanāyaka—Gopinātha Paṭṭanāyaka;
  \item sevaka tomāra—your servant;
  \item sevakera prāṇa-dāṇḍa—to condemn a servant to death;
  \item nahe—is not;
  \item vyavahāra—good behavior.
\end{itemize}

TRANSLATION

“After all,” he said, “Gopinātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.”
TEXT 47

viśeṣa tāhāra tāhāni kauḍī bāki haya
prāṇa nile kibā lābhā? nija dhana-ksaya

SYNONYMS
viśeṣa—particular; tāhāra tāhāni—from him; kauḍī—of kauḍis; bāki—debt; haya—there is; prāṇa nile—if he is killed; kibā—what; lābha—profit; nija—own; dhana—wealth; ksaya—loss.

TRANSLATION
“His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

TEXT 48

yathārtha mūlye ghodā laha, yebā bāki haya
krame krame dibe, vyarthā prāṇa kene laya”

SYNONYMS
yathā-artha mūlye—for the proper price; ghodā laha—accept the horses; yebā—whatever; bāki haya—balance is due; krame krame—gradually; dibe—he will give; vyarthā—unnecessarily; prāṇa—his life; kene—why; laya—are you taking.

TRANSLATION
“It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?”

TEXT 49

rāja kahe, —“eitā vāt āmi nāhi jāni
prāṇa kene la-iba, tāra dravya cāhi āmi”
SYNONYMS
raja kahe—the King replied; ei vāt—this news; āmi—I; nāhi jāni—do not know; prāṇa—his life; kene—why; la-ība—should I take; tāra—his; dravya—money; cāhi āmi—I want.

TRANSLATION
The King answered in surprise, “I did not know about all this. Why should his life be taken? I only want the money from him.”

TEXT 50
তুমি যাই' কর তাহ’ সর্ব সমাধান।
জ্ঞে যেহে আইসে, আর রহে তার প্রাণ॥”৫০॥

tumi yāi’ kara tāhā’i sarva samādhāna
dravya yaiche āise, āra rahe tāra prāṇa’

SYNONYMS
tumi—you; yāi’—going; kara—make; tāhā’—there; sarva samādhāna—all adjustments; dravya—goods; yaiche—so that; āise—come; āra—and; rahe—keeps; tāra—his; prāṇa—life.

TRANSLATION
“Go there and adjust everything. I want only the payment, not his life.”

TEXT 51
তবে হরিচন্দ্র আসি’ জানারে কহিল।
চাঙ্গে হৈতে গোপীনাথে শীঘ্র নামাইল॥ ৫১॥

tabe haricandana āsi’ jānāre kahila
cāṅge haite gopinātha shoighra nāmaīla

SYNONYMS
tabe—at that time; haricandana—Haricandana Pātra; āsi’—coming; jānāre kahila—informed the prince; cāṅge haite—from the cāṅga platform; gopināthe—Gopinātha; shoighra—very soon; nāmaīla—took down.

TRANSLATION
Haricandana then returned and informed the prince of the King’s desire, and immediately Gopinātha Paṭṭanāyaka was taken down from the cāṅga.
TEXT 52

‘জ্বলন্ত দেহ’ রাজা মাগে—উপায় পুঞ্জিল।
‘ষার্থার্থ্যং মূলয়ে ঘোড়া লহ’, তেহ তা’ কহিল। ॥ ৫২ ॥

‘dravya deha’ rājā māge—upāya puchila
‘yathārtha-mūlye ghodā laha’, tenha ta’ kahila

SYNONYMS

dravya deha—pay the dues; rājā māge—the King asks; upāya—the means; puchila—inquired; yathā-artha-mūlye—at a proper price; ghodā laha—take the horses; tenha ta’ kahila—he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. “Kindly take my horses,” he replied, “for a proper price.

TEXT 53

‘ক্রমে ক্রমে দিষ্টু আর যস্ত কিছু পারি।
অবিচারে প্রাণ লহ—কি বলিতে পারি?’ ৫৩ ॥

‘krame krame dimu, āra yata kichu pāri
avicāre prāṇa laha,—ki balite pāri?’

SYNONYMS

krame krame—gradually; dimu—I shall pay; āra—more; yata—as much; kichu—any; pāri—I can; avicāre—without consideration; prāṇa laha—you take my life; ki balite pāri—what can I say.

TRANSLATION

“I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?”

TEXT 54

যথার্থ্যং মূলঃ করি’ ভবে সব ঘোড়া লইল।
আর জ্বল্যের মূলধ্বনি করি’ ঘরে পাঠাইল। ॥ ৫৪ ॥

yathārtha mūlya kari’ tabe saba ghodā la-ila
āra dravyera muddatī kari’ ghare pāṭhāila
SYNONYMS

yathā-artha mūlya kari’—estimating the proper price; tabe—then; saba—all; ghodā—horses; la-ila—took; āra dravyera—of the balance; muddati kari’—setting a time for payment; ghare pāṭhāila—sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopinatha Paṭṭanāyaka was released.

TEXT 55

एथा अभु सेई मनुष्येरे प्रस्न बैल ।
“वानिनाथ की करे, घब बाञ्चिया आनिल ?” ५५ ॥

ethā prabhu sei manuṣyere praśna kaila
“vāṇinātha ki kare, yabe bāndhiyā ānila?”

SYNONYMS

etha—here; prabhu—Śrī Caitanya Mahāprabhu; sei manuṣyere—unto that person who brought the message; praśna kaila—inquired; vāṇinātha ki kare—what was Vāṇinātha doing; yabe—when; bāndhiyā ānila—he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, “What was Vāṇinātha doing when he was arrested and brought there?”

TEXT 56

से कहे—“बाञ्चिया निर्भये लय कृष्णनाम ।
‘हरे कृष्ण, हरे कृष्ण’ कहे अविश्राम ॥ ५६ ॥

se kahe—“vāṇinātha nirbhaye laya krṣṇa-nāma
‘hare krṣṇa, hare krṣṇa’ kahe aviśrāma

SYNONYMS

se kahe—he replied; vāṇinātha—Vāṇinātha; nirbhaye—without fear; laya krṣṇa-nāma—was chanting the Hare Krṣṇa mahā-mantra; hare krṣṇa, hare krṣṇa—Hare Krṣṇa, Hare Krṣṇa; kahe aviśrāma—was chanting incessantly.
TRANSLATION
The messenger replied, “He was fearlessly, incessantly chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 57

saṅkhya lāgi’ dui-hāte angulite lekhā
sahasrādi pūrṇa haile, anže kāṭe rekha”

SYNONYMS
saṅkhya lāgi’—for counting; dui-hāte—in two hands; angulite—on the fingers; lekhā—marking; sahasra-ādi—one thousand times; pūrṇa haile—when finished; anže—on the body; kāṭe rekha—makes a mark.

TRANSLATION
“He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body.”

TEXT 58

śuni’ mahāprabhu ha-ilā parama ānanda
ke bujhite pāre gaurera krpa-chanda-bandha?

SYNONYMS
śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; ha-ilā—became; parama ānanda—very pleased; ke bujhite pāre—who can understand; gaurera—of Lord Śrī Caitanya Mahāprabhu; krpa-chanda-bandha—mercy upon His devotee.

TRANSLATION
Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?
TEXT 59

हेनकाले काशीमिश्र आईल। गंभू-स्थाने।
गंभू तारे कहे किछु सोब्र-बचने। ॥ ५९ ॥

hena-kāle kāśi-miśra aīlā prabhu-sthāne
prabhu tāṅre kahe kichu sodvega-vacane

SYNONYMS

hena-kāle—at this time; kāśi-miśra—Kāśi Miśra; aīlā—came; prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—to him; kahe—said; kichu—some; sa-udvega—with anxiety; vacane—words.

TRANSLATION

At that time Kāśi Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

TEXT 60

“इहाँ रहिते मारि, यामु आलालनाथ।
नाना उपज्व इहाँ; ना पाइ सोयाथ।” ॥ ६० ॥

“ihāṅ rahite nāri, yāmu alālanātha
nānā upadrava ihāṅ, nā pāi soyātha”

SYNONYMS

ihāṅ rahite nāri—I cannot stay here; yāmu alālanātha—I shall go to Ālālanātha; nānā—various; upadrava—disturbances; ihāṅ—here; nā pāi—I cannot get; soyātha—rest.

TRANSLATION

“I cannot stay here any longer,” the Lord said. “I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

TEXT 61

भवानन्द-रायेच्या गोष्ठी चरे राजमुखय।
नाना-प्रकारे चरे तारा राजमुखव व्यय। ॥ ६१ ॥

bhavānanda-rāyer gousthi kare rāja-viṣaya
nānā-prakāre kare tārā rāja-dravya vyaya
SYNONYMS
bhavānanda-rāyera—of Bhavānanda Rāya; gośthi—the family; kare—engages; rāja-viṣaya—in government service; nānā-prakāre—in various ways; kare—do; tārā—all of them; rāja-dravya vyaya—spending the government’s revenues.

TRANSLATION
“All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government’s revenue in various ways.

TEXT 62
राजार कि दोष ? राजा निज-द्राव्य चाय।
दिते नारे द्राव्य, दण्ड आशारे जानाय॥ ६२ ॥

rājāra ki doṣa rājā nija-dravya cāya
dite nāre dravya, dāṇḍa āmāre jānāya

SYNONYMS
rājāra—of the King; ki doṣa—what is the fault; rājā—the King; nija—own; dravya—money; cāya—wants; dite nāre—they cannot give; dravya—money; dāṇḍa—punishment; āmāre—to Me; jānāya—they inform.

TRANSLATION
“What is the fault on the part of the King? He wants the government’s money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

TEXT 63
राजा गोपिनाथे यदि चाङ्गे चतुर्विंशिल।
चारिबारे लोके आसे मोरे जानाइल॥ ६३ ॥

rājā gopināthe yadi cāṅge caṭāila
cāri-bāre loke āsī more jānāila

SYNONYMS
rājā—the King; gopināthe—Gopinātha; yadi—when; cāṅge—on the cāṅga; caṭāila—raised; cāri-bāre—four times; loke—messengers; āsī—coming; more—unto Me; jānāila—informed.
TRANSLATION

“When the King put Gopinātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

TEXT 64

भिक्षुक सन्यासी आमि निर्जनवासी।
আমায় দুঃখ দেয়, নিজ-দুঃখ কহি’ আসি’। ॥ ৬৪ ॥

bhikṣuka sannyāsi āmi nirjana-vāsi
āmāya duḥkha deya, nija-duḥkha kahi’ āsi’

SYNONYMS

bhikṣuka—beggar; sannyāsi—mendicant; āmi—I; nirjana-vāsi—living in a solitary place; āmāya—to Me; duḥkha—unhappiness; deya—they give; nija-duḥkha—their own unhappiness; kahi’—speaking; āsi’—coming.

TRANSLATION

“As a beggar sannyāsi, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

TEXT 65

আজি তারে জগন্নাথ করিলা রক্ষণ।
কালি কে রাখিবে, যদি না দিবে রাজধান। ॥ ৬৫ ॥

āji tāre jagannātha karilā rakṣāna
kāli ke rākhibe, yadi nā dibē rāja-dhana?

SYNONYMS

āji—today; tāre—him; jagannātha—Lord Jagannātha; karilā rakṣāna—protected; kāli—tomorrow; ke rākhibe—who will protect; yadi—if; nā dibē—he will not pay; rāja-dhana—the King’s money.

TRANSLATION

“Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?
PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in Bhagavad-gītā (9.30-31):

\begin{align*}
\text{api cet sudurācāro} \\
\text{bhajate mām ananya-bhāk} \\
\text{sādhur eva sa mantavyaḥ} \\
\text{sarīyag vyavasito hi saḥ}
\end{align*}

\begin{align*}
\text{kṣipram bhavati dharmātmā} \\
\text{śaśvac-chāntiṁ nigacchati} \\
\text{kaunteya pratijānihi} \\
\text{na me bhaktāḥ praṇaśyati}
\end{align*}

“Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.” However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, kāli ke rākhibe, yadi nā dibe rāja-dhana?: “Jagannātha has saved Gopinātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?” Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

TEXT 66

विषयीर वर्ती शुनि स्कुप्त हय मन ।
ताते इहि रहि' चोर नाहि प्रयोजन ॥ ६६ ॥

viṣayīra vārtā śuni kṣubdha haya mana
tāte iḥāṁ rahi' mora nāḥi prayojana"

SYNONYMS

viṣayīra—of materialistic persons; vārtā—news; śuni’—hearing; kṣubdha—agitated; haya—becomes; mana—mind; tāte—therefore; iḥāṁ rahi’—to stay here; mora—My; nāḥi prayojana—there is no necessity.

TRANSLATION

“If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way.”
The Deliverance of Gopinatha Paṭṭanāyaka

TEXT 67

काशीमिश्र कहे प्रभुं धरिया चरणें।
“कृष्ण केन एই बातें क्षोभ कर मने? ६७॥

kāśī-miśra kahe prabhura dhariyā caraṇe
tumi kene ei vāte kṣobha kara mane?

SYNONYMS

kāśi-miśra kahe—Kāśī Miśra said; prabhura—of Śrī Caitanya Mahāprabhu; dhariyā caraṇe—embracing the lotus feet; tumi—You; kene—why; ei vāte—by these talks; kṣobha kara—become agitated; mane—within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord’s lotus feet and said, “Why should You be agitated by these affairs?”

TEXT 68

सन्यासी बिरक्त तोमार का-सने सब्ज? ।
ब्यवहार लागि’ तोमा भजे, सेइ ज्ञान-अंध ॥ ६८॥

sannyāsī virakta tomāra kā-sane sambandha?
vyavahāra lāgi’ tomā bhaje, sei jñāna-andha

SYNONYMS

sannyāsī—a sannyāsī; virakta—one who has given up all connections with everyone; tomāra—Your; kā-sane—with whom; sambandha—relationship; vyavahāra lāgi’—for some material purpose; tomā bhaje—worships You; sei—he; jñāna-andha—blind to all knowledge.

TRANSLATION

“You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge.”

PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. Indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as Sapta-śāti, as mentioned by Śrila
Bhaktisiddhānta Sarasvati Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (sei jñāna-andha).

A materialist does not actually know why one should become a devotee. A devotee’s only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

\[
\text{anyābhilāṣitā-śūnyam}
\]
\[
jñāna-karmādy-anāvṛtam
\]
\[
ānukūlyena krṣṇānu-
\]
\[
śilanāṁ bhaktir uttamā
\]

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (bhukti mukti siddhi kāmā), some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in Śrimad-Bhāgavatam (10.2.32):

\[
\text{āruhya krccreṇa param padam tataḥ}
\]
\[
\text{patanty adho 'nādṛta-yuṣmad-āṅghrayah}
\]

Because Māyāvādi philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

TEXT 69


tomāra bhajana-phale tomāte ‘prema-dhana’
viṣaya lāgi’ tomāya bhaje, sei mūrkhā jana
SYNONYMS

tomāra—Your; bhajana—devotional service; phāle—by the result of; tomāte—unto You; prema-dhana—wealth of love; viṣaya lāgi'—for material profit; tomāya bhaje—one engages in Your service; sei—he; mūrkha jana—a fool.

TRANSLATION

Kāśi Miśra continued, “If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, gurus, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a sannyāsi or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the Bhāgavatam or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become bābājis or collect money on the plea of worshiping the poor, whom they call daridra-nārāyaṇa, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

TEXT 70

tomā lāgi' rāmānanda rājya tyāga kaila ||
tomā lāgi' sanātana 'viṣaya' chāḍilā || 70 ||

tomā lāgi' rāmānanda rājya tyāga kailā

tomā lāgi' sanātana 'viṣaya' chāḍilā
SYNONYMS

tomā lāgi‘—for Your sake; rāmānanda—Rāmānanda Rāya; rājya—the kingdom; tyāga kailā—gave up; tomā lāgi‘—for Your sake; sanātana—Sanātana Gosvāmī; viṣaya—material life; chāḍilā—gave up.

TRANSLATION

“It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

TEXT 71

तोमा लागि’ रघुनाथ सकल हाँडिल ।
हेथाय ताहार पिता बिषय पाठाइल || ७१ ||

tomā lāgi‘ raghunātha sakala chāḍila
hethāya tāhāra pitā viṣaya pāṭhāila

SYNONYMS

tomā lāgi‘—for Your sake; raghunātha—Raghunātha dāsa; sakala chāḍila—gave up everything; hethāya—here; tāhāra pitā—his father; viṣaya pāṭhāila—sent money.

TRANSLATION

“It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

TEXT 72

तोमार चरण-कपा हुँगाछे ताहारे ।
छत्रे मागि’ खाय, ‘बिषय’ स्पर्श नाहि करे || ७२ ||

tomāra caraṇa-kṛpā haṅāche tāhāre
chatre māgi’ khāya, ‘viṣaya’ sparśa nāhi kare

SYNONYMS

tomāra caraṇa—of Your lotus feet; kṛpā—the mercy; haṅāche—has been; tāhāre—upon him; chatre—from centers for the distribution of food; māgi’—begging; khāya—he eats; viṣaya—money; sparśa nāhi kare—he does not touch.
“However, because he has received the mercy of Your lotus feet, he does not even accept his father’s money. Instead he eats by begging alms from centers for the distribution of food.

**TEXT 73**

रामानन्देर भाई गोपीनाथ-महाशय।

तोमा हैते बिषय-वान्चा, तार इच्छा नय। ॥ ७३ ॥

rāmānandera bhāi gopinātha-mahāśaya
tomā haite viṣaya-vānča, tāra icchā naya

**SYNONYMS**

rāmānandera—of Rāmānanda; bhāi—brother; gopinātha—Gopinātha Paṭṭanāyaka; mahāśaya—a great gentleman; tomā haite—from You; viṣaya-vānča—desire for material advantage; tāra icchā—his desire; naya—is not.

**TRANSLATION**

“Gopinātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

**TEXT 74**

तार दुःख देखि तार सेवकादीगा।

तोमारे जानाइल,—याते ‘अनंतशरण’। ॥ ७४ ॥

tāra duḥkha dekhi’ tāra sevakā-di-gaṇa
tomāre jānāila,—yāte ‘ananya-saraṇa’

**SYNONYMS**

tāra—his; duḥkha—distressed condition; dekhi’—seeing; tāra—his; sevakā-di-gaṇa—servants and friends; tomāre jānāila—informed You; yāte—because; ananya—no other; šaraṇa—shelter.

**TRANSLATION**

“It is not Gopinātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopinātha is a soul surrendered unto You.
TEXT 75

sei ‘śuddha-bhakta’, ye tomā bhaje tomā lagi’
āpanāra sukha-duḥkhe haya bhoga-bhogī’ ॥ 75 ॥

SYNONYMS
sei—he; śuddha-bhakta—a pure devotee; ye—who; tomā bhaje—worships You; tomā lagi’—for Your satisfaction; āpanāra sukha-duḥkhe—for personal happiness and distress; haya—is; bhoga-bhogī—one who wants to enjoy this material world.

TRANSLATION
“Gopinātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

TEXT 76

tomāra anukampā căhe, bhaje anukṣaṇa
acirāt mile tāṅre tomāra caraṇa

SYNONYMS
tomāra—Your; anukampā—mercy; căhe—desires; bhaje anukṣaṇa—engages in devotional service twenty-four hours a day; acirāt—very soon; mile—meet; tāṅre—him; tomāra caraṇa—Your lotus feet.

TRANSLATION
“One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

TEXT 77
**SYNONYMS**

tat—therefore; te—Your; anukampam—compassion; su-samikṣamāṇah—hoping for; bhūnjānaḥ—enduring; eva—certainly; ātma-kṛtam—done by himself; vipākam—fruitive results; hṛt—with the heart; vāk—words; vapurbhīḥ—and body; vidadhat—offering; namāḥ—obeisances; te—unto You; jīveta—may live; yah—anyone who; mukti-pade—in devotional service; saḥ—he; dāya-bhāk—a bona fide candidate.

**TRANSLATION**

‘One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.’

**PURPORT**

This is a verse from Śrīmad-Bhāgavatam (10.14.8).

**TEXT 78**

एथा तुमी वसी’ रहा, केने याबे आलालनाथ ?
केह तोमा ना शुनाबे विषयीर सात् ॥ ७८ ॥

ethā tumī vasi’ raha, kene yābe ālālanātha?
kēha toma na śunābe viṣayīra vāt

**SYNONYMS**

ethā—here; tumī—You; vasi’—residing; raha—kindly stay; kene—why; yābe—shall You go; ālālanātha—to Ālālanātha; kēha toma nā śunābe—no one will inform You; viṣayīra vāt—about the affairs of materialistic persons.
TRANSLATION

“Kindly stay here at Jagannātha Puri. Why should You go to Álānātha? Henceforward, no one will approach You about material affairs.”

TEXT 79

yadi vā toṁaṁ tāre rākhite haya mana aji ye rākhila, sei karibe rakṣana”

SYNONYMS

yadi vā—if somehow or other; toṁaṁ—of You; tāre—him; rākhite—to protect; haya—is; mana—mind; aji—today; ye—he who; rākhila—protected; sei—he; karibe rakṣana—will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, “If You want to give protection to Gopinātha, then Lord Jagannātha, who protected him today, will also protect him in the future.”

TEXT 80

eta bali’ kāśī-miśra gelā sva-mandire mādhyāṁhe prātāparudra āilā tānra ghare

SYNONYMS

eta bali’—saying this; kāśī-miśra—Kāśī Miśra; gelā—went; sva-mandire—to his own temple; mādhyāṁhe—at noon; prātāparudra—King Pratāparudra; āilā—came; tānra ghare—to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra’s home.
TEXT 81

प्रतापरुद्रे एक आचार नियमे।
यति दिन रहे स्ते ह्रीपुरुषोत्तमेः \(81\)

pratāparudrera eka āchaye niyame
yata dina rahe teṁha śri-puruṣottame

SYNONYMS

pratāparudrera—of King Pratāparudra; eka—one; āchaye—is; niyame—a regular duty; yata dina—as long as; rahe—remained; teṁha—he; śri-puruṣottame—at Jagannātha Puri.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

TEXT 82

नित्या असि’ करे मिश्रेर पाद सर्वाहने।
जगन्नाथ-सेवार करे भियान स्रवाने \(82\)

nitya āsi’ kare misrera pāda sarivāhana
jagannātha-sevāra kare bhiyāna śravaṇa

SYNONYMS

nitya āsi’—coming daily; kare—performs; misrera—of Kāśi Miśra; pāda—the feet; sarivāhana—massaging; jagannātha-sevāra—for the service of Lord Jagannātha; kare—does; bhiyāna—arrangements; śravaṇa—hearing.

TRANSLATION

He would come daily to the house of Kāśi Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

TEXT 83

राजा मिश्रेर चरण यबे चापिते लागिल।
तबे मिश्रे ताँरे किछू अङ्गीते कइल। \(83\)

rājā miśrera caraṇa yabe cāpite lāgilā
tabe miśra tānre kichu bhaṅgite kahilā
SYNONYMS

raja—the King; miśra—of Kāśi Miśra; carana—the lotus feet; yabe—when; cápite lāgilā—began to press; tabe—at that opportunity; miśra—Kāśi Miśra; tānre—unto him; kichu—something; bhaṅgite—by a hint; kahilā—informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśi Miśra informed him about something through hints.

TEXT 84

“সবে শুন আর এক অপরূপ বাণী,
মহাপ্রভু ক্ষেত্র ছাড়ি’ যাবেন অলালনাথ।”

“deva, śuna āra eka aparūpa vāt!
mahāprabhu kṣetra chādi’ yābena álālanātha!”

SYNONYMS

deva—my dear King; śuna—hear; āra—another; eka—one; aparūpa—uncommon; vāt—news; mahāprabhu—Śrī Caitanya Mahāprabhu; kṣetra chādi’—leaving Jagannātha Puri; yābena—will go; álālanātha—to Álālanātha.

TRANSLATION

“My dear King,” he said, “please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Puri and go to Álālanātha.”

TEXT 85

শুনি রাজা দুঃখী হইলা, পুছিলেন কারণ।
তবে মিশ্র কহে তারে সব বিবরণ।

śuni rājā duḥkhi hailā, puchilen kāraṇa
tabe miśra kahe tānre saba vivarana

SYNONYMS

śuni—hearing; rājā—the King; duḥkhi hailā—became very unhappy; puchilenā—inquired; kāraṇa—the reason; tabe—at that time; miśra kahe—Miśra said; tānre—to him; saba—all; vivarana—details.
When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśi Miśra informed him of all the details.

"When Gopinātha Paṭṭanāyaka was lifted onto the cāṅga," he said, "all his servants went to inform Śrī Caitanya Mahāprabhu.

Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopinātha Paṭṭanāyaka.
TEXT 88

‘अजितेन्द्रिय हः न करे राजविषयं।
मनः असंपत्ते करे राजव्रतम् ब्ययं॥ ८८ ॥

‘ajitendriya hañā kare rāja-viṣaya
nānā asat-pathe kare rāja-dravya vyaya

SYNONYMS
ajitendriya hañā—being mad after sense gratification; kare rāja-viṣaya—serves the government; nānā asat-pathe—in various sinful activities; kare rāja-dravya vyaya—spends the revenue of government.

TRANSLATION

‘Because he is mad after sense gratification,’ the Lord said, ‘he acts as a government servant but spends the government’s revenue for various sinful activities.

TEXT 89

ब्राह्मस्व-अधिक एि है राजधनं।
ताहं हृति भोग करे महापापी जन॥ ८९ ॥

brahmasva-adhika ei haya rāja-dhana
tāhā hari’ bhoga kare mahā-pāpi jana

SYNONYMS
brahmasva—a brāhmaṇa’s property; adhika—more than; ei—this; haya—is; rāja-dhana—the revenue of the government; tāhā hari’—stealing that; bhoga kare—enjoys sense gratification; mahā-pāpi jana—a most sinful person.

TRANSLATION

‘The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government’s money and uses it to enjoy sense gratification is most sinful.

TEXT 90

राज्यारंभल धनं, आर चुरी करे।
राजदण्डू हय सेइ शास्त्रे विचारे॥ ९० ॥
rājāra vartana khāya, āra curī kare
rāja-daṇḍya haya sei śāstrera vicāre

SYNONYMS
rājāra vartana—the salary of the King; khāya—he takes; āra—and; curī kare—steals; rāja-daṇḍya—liable to be punished by the King; haya—is; sei—he; śāstrera vicāre—the verdict of the revealed scripture.

TRANSLATION
“One who serves the government but misappropriates the government’s revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

TEXT 91
nija-kauḍi mage, rājā nahi kare daṇḍa
rājā—mahā-dhārmika, ei haya pāpi bhaṇḍa!

SYNONYMS
nija-kauḍi—his own money; mage—demands; rājā—the King; nahi kare daṇḍa—does not punish; rājā—the King; mahā-dhārmika—very religious; ei—this man; haya—is; pāpi—sinful; bhaṇḍa—cheat.

TRANSLATION
“The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopinātha Paṭṭanāyaka is a great cheat.

TEXT 92
rājā-kaḍi na deya, āmāre phukāre
ei mahā-duḥkha ihān ke sahite pāre?
SYNONYMS
raja-kaci—the revenue of the King; nā deya—does not pay; āmāre—to Me; phu-kāre—cries; ei—this; mahā-duhkha—great unhappiness; ihān—here; ke sahite pāre—who can tolerate.

TRANSLATION
"He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

TEXT 93
ālālanātha yāi’ tāhān niścinte rahimu
viśayira bhāla manda vārtā nā śunimu’”

SYNONYMS
ālālanātha yāi’—going to Alalanatha; tāhān—there; niścinte rahimu—I shall live peacefully; viśayira—of materialistic persons; bhāla manda—good and bad; vārtā—news; nā śunimu—I shall not hear.

TRANSLATION
"Therefore I shall leave Jagannatha Puri and go to Alalanatha, where I shall live peacefully and not hear about all these affairs of materialistic people."

TEXT 94
eta śuni’ kahe rājā pānā mane vyathā
“saba dravya chādoṁ, yadi prabhu rahena ethā”

SYNONYMS
eta śuni’—hearing all these details; kahe rājā—the King said; pānā—getting; mane vyathā—pain in his mind; saba dravya chādoṁ—I shall give up all the dues; yadi—if; prabhu—Śrī Caitanya Mahāprabhu; rahena ethā—remains here.
TEXT 95

एकक्षण प्रभुर यदि पाइये दरशन।
कौटिच्छिन्नामी-लाभ नहे तार सम ॥ ९५ ॥

eka-kṣaṇa prabhura yadi pāiye daraśana
do-cintāmaṇi-lābha nahe tāra sama

SYNONYMS
eka-kṣaṇa—for a moment; prabhura—of Śrī Caitanya Mahāprabhu; yadi—if; pāiye—I get; daraśana—an interview; koṭi-cintāmaṇi-lābha—obtaining millions of cintāmaṇi stones; nahe—is not; tāra sama—equal to that.

TRANSLATION
“If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

TEXT 96

कोल्हार पदार्थ एवे दुईलक्ष काहना?
प्राण-राज्य करे। प्रभुपदे निर्माणना” ॥ ९६ ॥

kon chāra padārtha ei dui-lakṣa kāhana?
pṛāṇa-ṛājya karōṇ prabhu-pade nirmaṇchana”

SYNONYMS
kon—what; chāra—little; padārtha—matter; ei—this; dui-lakṣa kāhana—200,000 kāhanas; pṛāṇa—life; rājya—kingdom; karoṇ—I do; prabhu-pade—at the lotus feet of Śrī Caitanya Mahāprabhu; nirmaṇchana—sacrificing.

TRANSLATION
“I do not care about this small sum of 200,000 kāhanas. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom.”
TEXT 97

miśra kahe, “kauḍi chāḍāvā, —nahe prabhura mana
 tārā duḥkhā pāya, —ei nā yāya sahana”

SYNONYMS

miśra kahe—Kāśi Miśra said; kauḍi chāḍāvā—you shall abandon the money;
 nahe—is not; prabhura mana—the desire of Śrī Caitanya Mahāprabhu; tārā—
 they; duḥkhā pāya—get unhappiness; ei—this; nā yāya sahana—is intolerable.

TRANSLATION

Kāśi Miśra hinted to the King, “It is not the Lord’s desire that you forfeit the
 payment. He is unhappy only because the whole family is troubled.”

TEXT 98

rājā kahe,—“tare ami duḥkhā nāhi diye
cāṅge caḍā, khaḍge ḍārā, —āmi nā jāniye

SYNONYMS

rājā kahe—the King replied; tāre—to him; āmi—I; duḥkhā—unhappiness; nāhi
diyē—have no desire to give; cāṅge caḍā—the raising on the cāṅga; khaḍge—on
the swords; ḍārā—the throwing; āmi—I; nā jāniye—did not know.

TRANSLATION

The King replied, “I have no desire to give pain to Gopinātha Paṭṭanāyaka
and his family, nor did I know about his being lifted on the cāṅga to be thrown
on the swords and killed.

TEXT 99

puruṣottama-jānāre tēṁhā kele parihāsā
dsēi ‘jāna’ tāre dekhaile mithyā trāsā
SYNONYMS

caruṣottama-janāre—at Puruṣottama Jana, the prince; teṅha—he; kaila
parihāsa—made a joke; sei janā—that prince; tāre unto him; dekhaila—
showed; mithya—false; trāsa—scare.

TRANSLATION

“He sneered at Puruṣottama Jana. Therefore the prince tried to scare him as
a punishment.

TEXT 100

tumi yāha, prabhure rākhaha yatna kari'
ei mui tāhāre cādīnu saba kauḍī”

SYNONYMS

tumi—you; yāha—go; prabhure—Śrī Caitanya Mahāprabhu; rākhaha—keep;
yatna kari’—with great attention; ei mui—as far as I am concerned; tāhāre—unto
him; cādīnu—I abandon; saba kauḍī—all dues.

TRANSLATION

“Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha
Puri with great attention. I shall excuse Gopinātha Paṭṭanāyaka from all his
debts.”

TEXT 101

miṣra kahe, “kauḍi cādībā, —nahe prabhura mane
kauḍi cādīle prabhu kadacit duḥkha māne”

SYNONYMS

miṣra kahe—Kāśi Miṣra said; kauḍi cādībā—you will excuse all dues; nahe—is
not; prabhura mane—the thought of Śrī Caitanya Mahāprabhu; kauḍi cādīle—if
you excuse all the dues; prabhu—Śrī Caitanya Mahāprabhu; kadacit—certainly;
duḥkha māne—will be sorry.
Kāśī Miśra said, “Excusing Gopinātha Paṭṭanāyaka of all his debts will not make the Lord happy, for that is not His intention.”

The King said, “I shall absolve Gopinātha Paṭṭanāyaka of all his debts, but don’t speak of this to the Lord. Simply let Him know that all the family members of Bhavananda Rāya and Gopinātha Paṭṭanāyaka are naturally my dear friends.

“Bhavananda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons.”
The Deliverance of Gopinatha Patṭanāyaka

TEXT 104

एत बलि’ मिश्रे नमस्करि’ राजा घरे गेला।
गोपीनाथे ‘बड़ू जानाया’ डाकिया आलिला। ॥ १०४ ॥

eta bali’ miśre namaskari’ rājā ghare gelā
gopināthe ‘baḍa jānāya’ dākiyā ānilā

SYNONYMS

eta bali’—saying this; miśre namaskari’—after offering obeisances to Kāśi Miśra;
rājā—the King; ghare gelā—returned to his palace; gopināthe—Gopinatha Paṭṭanāyaka;
baḍa jānāya—the eldest prince; dākiyā ānilā—called forth.

TRANSLATION

After offering obeisances to Kāśi Miśra, the King returned to his palace and called for both Gopinatha and the eldest prince.

TEXT 105

राजा कहे—“सब कौड़ि तोमारे ছাড়িলু।
সেই মালাজঃ থা পাট তোমারে ত’ দিলু।” ॥ ১০৫॥

rājā kahe,—“saba kaudī tomāre chaḍilū
sei mālajāthya daṇḍa pāṭa tomāre ta’ dilūn

SYNONYMS

rājā kahe—the King said; saba—all; kaudī—money; tomāre—unto you;
chaḍilū—l excuse; sei mālajāthya daṇḍa pāṭa—the place called Mālajāthya Daṇḍapāṭa;
tomāre—to you; ta’—certainly; dilūn—l give.

TRANSLATION

The King told Gopinatha Paṭṭanāyaka, “You are excused for all the money you owe the treasury, and the place known as Mālajāthya Daṇḍapāṭa is again given to you for collections.

TEXT 106

আর বার এছে না খাইছ রাজধন।
আজি হীতে দিলু তোমায় দিগন্ত বন্ধন।” ॥ ১০৬॥
Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled.”

After saying this, the King appointed him by offering him a silken wrapper for his body. “Go to Sri Caitanya Mahaprabhu,” he said. “After taking permission from Him, go to your home. I bid you farewell. Now you may go.”
SYNONYMS

paramārtha—for spiritual advancement; prabhura kṛpā—mercy of Śrī Caitanya Mahāprabhu; seha—that; rahu dūre—let alone; ananta—unlimited; tāhāra—of that; phala—result; ke—who; balite pāre—can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

TEXT 109

‘राज्य-विषयः-फल एरे—कुपार ‘आतासेः’!
ताहार गणना कारो मने नाहि आइसे! १०९॥

‘raṣṭya-vaśaya’—phala e—kṛpā ‘ābhāse’!
tāhāra ganaṇa kāro mane nāhi āise!

SYNONYMS

raṣṭya-vaśaya—kingly opulence; phala—result; e—this; kṛpā ābhāse—by only a glimpse of such mercy; tāhāra—of that; ganaṇa—calculation; kāro—of anyone; mane—within the mind; nāhi āise—does not come.

TRANSLATION

Gopinātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord’s mercy. Therefore no one can calculate the full value of His mercy.

TEXT 110

काहें चांजे चड़ाएं लो धन-प्राणः!
काहें सब छाड़ि’ नेई राज्यादि-प्रदाना! ११०॥

kāhān cānge caḍāṇā laya dhana-prāṇa!
kāhān saba chāḍi’ sei rājya-ādi-pradāna!

SYNONYMS

kāhān—on one hand; cānge—on the cāṅga; caḍāṇā—raising; laya—takes; dhana—wealth; prāṇa—life; kāhān—on the other hand; saba—all; chāḍi’—excusing; sei—he; rājya-ādi-pradāna—awarding the same government post and so on.
TRANSLATION

Gopinātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

TEXT 111

kāhān sarvasva veci’ laya, deyā nā yāya kauḍi!
kāhān dviguṇa vartana, parāya neta-dhādi!

SYNONYMS

kāhān—on one hand; sarvasva—all possessions; veci’—selling; laya—takes; deyā nā yāya—cannot be paid; kauḍi—the debt; kāhān—on the other hand; dviguṇa vartana—twice the salary; parāya—puts on; neta-dhādi—the silken cover.

TRANSLATION

On one hand Gopinātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

TEXT 112

prabhura icchā nāhi, tāre kauḍi chāḍāihe |
dviguṇa vartana kari’ punah ‘viṣaya’ dibe

SYNONYMS

prabhura icchā—the wish of the Lord; nāhi—was not; tāre kauḍi chāḍāihe—he be excused from the dues; dviguṇa—twice as much; vartana kari’—increasing the salary; punah—again; viṣaya dībe—he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopinātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.
When Gopinatha Patfanayaka's servant went to Sri Caitanya Mahaprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.
184

ke kahite pāre gaurera āscarya svabhāva?
brahmā-sīva ādī yāñra nā pāya antarbhāva

SYNONYMS
ke—who; kahite pāre—can estimate; gaurera—of Śrī Caitanya Mahāprabhu; āscarya svabhāva—wonderful characteristics; brahmā-sīva—Lord Brahmā, Lord Śiva; ādi—and others; yāñra—whose; nā pāya—cannot understand; antarbhāva—the intention.

TRANSLATION
No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

TEXT 116

ētha kāśi-miśra āsi’ prabhura caraṇe
rājāra caritra saba kailā nivedane

SYNONYMS
ētha—here; kāśi-miśra—Kāśi Miśra; āsi’—coming; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—to the feet; rājāra—of the King; caritra saba—all the behavior; kailā nivedane—informed.

TRANSLATION
Kāśi Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King’s intentions.

TEXT 117

prabhu kahe, “kāśi-miśra, ki tumi karilā?
raja-pratigraha tumi āmā’ karailā?”

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; kāśi-miśra—My dear Kāśi Miśra; ki—what; tumi karilā—have you done; rāja-pratigraha—taking from the King; tumi—you; āmā’—me; karailā—have made to do.
TRANSLATION

Upon hearing about Kāśi Miśra’s tactics with the King, Śrī Caitanya Mahāprabhu said, “Kāśi Miśra, what have you done? You have made Me indirectly take help from the King.”

PURPORT

When the King heard the details of Gopinātha Paṭṭanāyaka’s unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the money forfeited to Gopinātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

TEXT 118

miśra kahe, —“śuna, prabhu, rājāra vacane
akapate rājā ei kailā nivedane || 118 ||

SYNONYMS

miśra kahe—Kāśi Miśra said; śuna—kindly hear; prabhu—my dear Lord; rājāra vacane—to the statement of the King; akapate—without duplicity; rājā—the King; ei—this; kailā nivedane—has submitted.

TRANSLATION

Kāśi Miśra said, “My dear Lord, the King has done this without reservations. Kindly hear his statement.

TEXT 119

‘prabhu yena nahi jānena,—rājā āmarā lāgiyā
dui-lakṣa kāhana kauḍi dileka chādiyā || 119 ||

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; yena—so that; nahi jānena—may not think; rājā—the King; āmarā lāgiyā—for Me; dui-lakṣa kāhana kauḍi—200,000 kāhanas of kauḍis; dileka chādiyā—has remitted.
TRANSLATION

"The King said, 'Speak to the Lord in such a way that He will not think, "For My sake the King has forfeited 200,000 kāhanas of kauḍis.""

PURPORT

The kauḍi is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a kauḍi. Four kauḍis made one ganḍa, twenty ganḍas made one pana, and sixteen panas made one kāhana. Gopinātha Paṭṭanāyaka owed the government 200,000 kāhanas. The King absolved him of this debt, reappointed him to his post and doubled his salary.

TEXT 120

bhavanandera putra saba—mora priyatama
inhā-sabākāre āmi dekhi ātma-sama

SYNONYMS

bhavanandera—of Bhavananda Rāya; putra saba—all the sons; mora—to me; priyatama—very dear; inhā-sabākāre—all of them; āmi—I; dekhi—see; ātma-sama—as my relatives.

TRANSLATION

"Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavananda Rāya are especially dear to me. I consider them like members of my family.

TEXT 121

ataeva yāhāṅ yāhāṅ dei adhikāra
khāya, piye, luṭe, vilāya, nā karoṅ vicāra

SYNONYMS

ataeva—therefore; yāhāṅ yāhāṅ—wherever; dei adhikāra—I appoint them; khāya—they eat; piye—drink; luṭe—plunder; vilāya—distribute; nā karoṅ vicāra—I do not consider.
TRANSLATION

“’Therefore I have appointed them collectors in various places, and although they spend the government’s money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

TEXT 122

राजमहिंदार ‘राजा’ दैलो राम-राय।
ये खाइल, खेरा दिल, नाही लेखा-दाय। ॥ १२२ ॥

rajamahindara ‘rājā’ kainu rāma-rāya
ye khāila, yebā dila, nāhi lekhā-dāya

SYNONYMS

rajamahindara—of the place known as Rājamahendri; rājā—governor; kainu—I made; rāma-rāya—Rāmānanda Rāya; ye khāila—whatever money he took; yebā—whatever; dila—distributed; nāhi lekhā-dāya—there is no account.

TRANSLATION

“’I made Rāmānanda Rāya the governor of Rājamahendri. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rājamahendri is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendri City is located on the northern bank of the Godāvari. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvari, at the confluence of the Godāvari and the sea. That was the part of the country which at that time was known as Rājamahendri. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendri, but now the location of Rājamahendri has changed.

TEXT 123

गोपिनाथ एইषद ‘विषया’ करिया।
दुईचरौ-लक्ष काहन रहे त’ खाण्ड। ॥ १२३ ॥

gopinātha ei-mata ‘viṣaya’ kariyā
dui-cāri-lakṣa kāhāna rahe ta’ khāṇā
SYNONYMS

gopinātha—Gopinātha; ei-mata—in this way; viṣaya kariyā—doing business; dui-cāri-lakṣa kāhana—two to four hundred thousand kāhanas; rahe ta' khāṇā—spends as he likes.

TRANSLATION

"‘Having been appointed collector, Gopinātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

TEXT 124

kichu deya, kichu nā deya, nā kari vicāra
‘jānā’-sahita apritye duḥkha pāila ei-bāra

SYNONYMS

kichu—some; deya—he pays; kichu—some; nā deya—he does not pay; nā kari vicāra—I do not consider; jānā sahita—with the prince; apritye—due to some unfriendliness; duḥkha pāila—has gotten so much trouble; ei-bāra—this time.

TRANSLATION

"‘Gopinātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

TEXT 125

‘jānā’-eta kailā,—iḥā mui nāhi jānoṁ bhavānandera putra-sabe ātma-sama mānoṁ

SYNONYMS

jānā—the prince; eta—such; kailā—has done; iḥā—this; mui—I; nāhi jānoṁ—did not know; bhavānandera putra—the sons of Bhavānanda Rāya; sabe—all; ātma-sama mānoṁ—I considered like my relatives.
TRANSLATION

"The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

TEXT 126

तान्हा लागि’ ड्रव्या छाडि’—िहा मात जाने।
‘सहजेभ मोर प्रीति हय ताहास-णे’॥१२६॥

tāṅhā lāgi’ dravya chāḍi’—ihā māt jāne
‘sahajei mora priti haya tāhā-sane’

SYNONYMS

tāṅhā lāgi’—for them; dravya chāḍi’—I remit the debt; ihā—this; māt jāne—He does not know; sahajei—naturally; mora priti—my affection; haya—is; tāhā-sane—with them all.

TRANSLATION

"Because of my intimate relationship with them, I have absolved Gopinātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya."

TEXT 127

शुनिय कालव विनय प्रबुद्ध अनन्द।
हेनकाले आईला तेना राय सवानल।॥१२७॥

śuniyā rājāra vinaya prabhura ānanda
hena-kāle āilā tathā rāya bhavānanda

SYNONYMS

śuniyā—hearing; rājāra—of the King; vinaya—submission; prabhura ānanda—Śrī Caitanya Mahāprabhu became very happy; hena-kāle—at this time; āilā—arrived; tathā—there; rāya bhavānanda—Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśi Miśra all these statements concerning the King’s mentality, Śrī Caitanya Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.
**TEXT 128**

pañca-putra-sahite āsi’ paḍilā carane
uṭhānā prabhu tānre kailā āliṅgane

**SYNONYMS**

pañca-putra-sahite—with five sons; āsi’—coming; paḍilā carane—fell down at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhānā—getting him up; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; kailā āliṅgane—embraced.

**TRANSLATION**

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

**TEXT 129**

rāmānanda-rāya ādi sabāī mililā
bhavānanda-rāya tabe balite lāgilā

**SYNONYMS**

rāmānanda-rāya ādi—Rāmānanda Rāya and other brothers; sabāī—all; mililā—met; bhavānanda-rāya—Bhavānanda Rāya; tabe—then; balite lāgilā—began to speak.

**TRANSLATION**

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

**TEXT 130**

“tōmāra kiṅkara ei sava mora kula
e vipade rākhi’ prabhu, punaḥ nilā mūla

“tōmāra kiṅkara ei sava mora kula
e vipade rākhi’ prabhu, punaḥ nilā mūla
SYNONYMS

tomāra kiṅkara—your servants; ei saba—all these; mora kula—my family; e vipade—in this great danger; rākhi’—by saving; prabhu—my Lord; punaḥ—again; nilā mūla—have purchased.

TRANSLATION

“All these members of my family,” he said, “are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

TEXT 131

bhakta-vātsalya ebe prakāṭa karilā
pūrve yena pañca-pāṇḍave vipade tārilā”

SYNONYMS

bhakta-vātsalya—love for Your devotees; ebe—now; prakāṭa karilā—You have demonstrated; pūrve—previously; yena—as; pañca-pāṇḍave—the five Pāṇḍavas; vipade—from danger; tārilā—You saved.

TRANSLATION

“‘You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger.’

TEXT 132

‘netadhaṭṭi’-māthe gopinātha carane paḍilā
rājāra kṛpa-vṛttānta sakala kahilā”

SYNONYMS

netadhaṭṭi-māthe—with the silken cover on the head; gopinātha—Gopinātha Paṭṭanāyaka; carane paḍilā—fell down at the lotus feet; rājāra—of the King; kṛpa-vṛttānta—story of the mercy; sakala—all; kahilā—narrated.
TRANSLATION

Gopinātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King’s mercy toward him.

TRANSLATION

“The King has excused me for the balance due,” he said. “He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

SYNONYMS

bāki-kauḍi bāḍa—excusing the balance due; āra—and; dvi-guna—double; vartana kailā—made the salary; punah—again; viṣaya diyā—giving the post; neta-dhaṭī parāilā—decorated with the silken cloth.

SYNONYMS

kāhān cāṅgera upara sei maraṇa-pramāda!
kāhān ‘neta-dhaṭi’ punah, —e-saba prasāda!

SYNONYMS

kāhān—on one hand; cāṅgera upara—on the cāṅga; sei—that; maraṇa-pramāda—danger of death; kāhān—on the other hand; neta-dhaṭī—the silken cloth; punah—again; e-saba—all this; prasāda—mercy.

TRANSLATION

“I was lifted upon the cāṅga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.
The Deliverance of Gopinātha Paṭṭanāyaka

TEXT 135

চাঙ্গের উপরে তোমার চরণ ধ্যান কৈলুন।
চরণ-মৃত্যু-প্রাণে এই ফল পাইলুন॥ ১৩৫॥

cāṅgera upare tomāra caraṇa dhyāna kailuṁ
caraṇa-smaraṇa-prabhāve ei phala pāiluṁ

SYNONYMS
cāṅgera upare—on the cāṅga; tomāra caraṇa—on Your lotus feet; dhyāna kailuṁ—I meditated; caraṇa-smaraṇa-prabhāve—by the power of remembering Your lotus feet; ei phala—these results; pāiluṁ—I have got.

TRANSLATION

“On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

TEXT 136

লোকে চমৎকার মোর এ সব দেখিযাঁ।
গ্রাহণে তোমার কুপা-মহিমা গাঁঞ্জ॥ ১৩৬॥

loke camatkāra mora e saba dekhiyā
praśāṁse tomāra kṛpā-mahimā gāṅā

SYNONYMS
loke—among the people; camatkāra—great wonder; mora—my; e saba—all these; dekhiyā—by seeing; praśāṁse—they glorify; tomāra—Your; kṛpā—of mercy; mahimā—greatness; gāṅā—chanting.

TRANSLATION

“Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

TEXT 137

কিন্তু তোমার মৃত্যুর প্রাণের নাহে এই ‘মুখ্যফল’।
‘ফলাভাসা’ এই,—যাতে ‘বিষয়’ চঞ্চল॥ ১৩৭॥

kintu tomāra smarāṇera nahe ei ‘mukhya-phala’
‘phalābhāsa’ ei, —yāte ‘viṣaya’ caṅcala
SYNONYMS

*kintu*—but; *tomāra*—Your; *smaraṇera*—of remembrance; *nahe*—not; *ei*—this; *mukhya-phala*—chief result; *phala-ābhāsa*—a glimpse of the result; *ei*—this; *yāte*—because; *viṣaya*—material opulence; *cañcala*—flickering.

TRANSLATION

“However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in Śrimad-Bhāgavatam (dharmaḥ projhitā-vaiśeṣika), success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one’s dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopinātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopinātha Paṭṭanāyaka prayed to the Lord for such detachment.

TEXT

*भागवतः, पञ्चशील I निर्विशयः*।

*सेह कुपा सोदेन लाहि, याते ऐछे हृयः! १३८*

*rāma-rāye, vānīnāthe kailā ‘nirviṣaya’*

*sei kṛpā mote nāhi, yāte aiche haya!*

SYNONYMS

*rāma-rāye*—Rāmānanda Rāya; *vānīnāthe*—Vānīnātha; *kailā*—You have made; *nirviṣaya*—free from all material attachment; *sei kṛpā*—that mercy; *mote nāhi*—I have not received; *yāte*—by which; *aiche*—such; *haya*—is.

TRANSLATION

“Your real mercy has been granted to Rāmānanda Rāya and Vānīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.
The Deliverance of Gopīnātha Paṭṭanāyaka

TEXT 139

शुद्ध कृपा कर, गोसाङिः, गुच्छाह विषयः।
निर्विषय हुईन्त, योते विषयः न हैयः॥ १३९ ॥

śuddha kṛpā kara, gosāñi, ghucāha 'viṣaya'।
nirviṣaya ha-inu, mote 'viṣaya' nā haya'॥

SYNONYMS
śuddha kṛpā—pure mercy; kara—kindly bestow; gosāñi—my Lord; ghucāha viṣaya—let me be free from all these material opulences; nirviṣaya—detached; ha-inu—I have become; mote viṣaya nā haya—I am no longer interested in material opulences.

TRANSLATION
"Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment."

TEXT 140

प्रभु कहे,—सन्नासी यहें हुईवा चक्षुजनः।
कुटुंब-बहुल्या तोमार के करें सुरूः ? १४० ॥

prabhu kahe, —sannyāsi yabe ha-ibā pañca-jana
kuṭumbā-bāhulya tomār ke kare bharāna?॥

SYNONYMS
prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sannyāst—sannyāsts; yabe—when; ha-ibā—will be; pañca-jana—five persons; kuṭumbā-bāhulya—the many members of the family; tomaṛa—your; ke—who; kare bharāṇa—will maintain.

TRANSLATION
Śrī Caitanya Mahāprabhu said, "If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?"

TEXT 141

महाविषयः कर, किबा बिरंकु उदास।
ज्ञेय-ज्ञेय तुमि 'पंच' खो—मोर ‘निजदास’ ॥ १४१ ॥
mahā-viśaya kara, kibā virakta udāsa
janme-janme tumī pañca—mora ‘nija-dāsa’

SYNONYMS
mahā-viśaya—great material engagements; kara—you perform; kibā—or; virakta—renounced; udāsa—free from attachment; janme-janme—birth after birth; tumī pañca—you five; mora—My; nija-dāsa—own servants.

TRANSLATION
‘Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking sannyāsa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

TEXT 142

kintu mora kariha eka ‘ajña’ pālana
‘vyaya nā kariha kichu rājāra mūla-dhana’

SYNONYMS
kintu—but; mora—My; kariha—just carry out; eka—one; ājña—order; pālana—obedience to; vyaya nā kariha—never spend; kichu—any; rājāra mūla-dhana—capital of the King.

TRANSLATION
‘However, just obey one order from Me. Do not spend any of the King’s revenue.'
PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

TEXT 143

राजार मुलधन दिया। ये किछू लक्ष्य है।

Sæi ḍhan karih nānā ḍharne-kørne bhay || १४३ ||

raja-ra mūla-dhana diyā ye kichu labhya haya
sei ḍhana kariha nānā ḍharme-karme vyaya

SYNONYMS

raja-ra—of the King; mūla-dhana—revenue; diyā—after paying; ye kichu labhya haya—whatever is obtained; sei—that; ḍhana—money; kariha nānā ḍharme-karme vyaya—spend in various types of religious and fruitive activities.

TRANSLATION

"First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

TEXT 144

असद्व्याय ना करिह,—याते दुईलोक याय।"

एत बलिस बवाकारे बिलेम बिदाय || १४४ ||

asad-vyaya nā kariha, —yāte dui-loka yāya"
eta bali’ sabākāre dilena vidāya

SYNONYMS

asad-vyaya nā kariha—do not spend for sinful activities; yāte—by which; dui-loka yāya—one loses this life and the next; eta bali’—saying this; sabākāre—to all of them; dilena vidāya—bade farewell.
"Don't spend a farthing for sinful activities for which you will be the loser both in this life and the next." After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

**SYNONYMS**

rāyera—of Bhavananda Rāya; ghare—at the home; prabhura—of Śrī Caitanya Mahāprabhu; kṛpa-vivarta—mercy appearing as something else; kahila—spoke; bhakta-vātsalya-guna—the quality of being very affectionate to the devotees; yāte—in which; vyakta haila—was revealed.

**TRANSLATION**

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavananda Rāya. That mercy was clearly demonstrated, although it appeared to be something different.

**PURPORT**

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopinātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopinātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.
SYNONYMS
sabāya—all of them; ālingiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; vidāya—farewell; yabe dilā—when He gave; hari-dhvani kari’—chanting the holy name of Hari; saba bhakta—all devotees; uṭhi’—getting up; gelā—left.

TRANSLATION
Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

TEXT 147

prabhura kṛpā dekhi’sabāra haifa camatkāra
tahāra bujhite nāre prabhura vyavahāra

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; kṛpā—mercy; dekhi’—seeing; sabāra haila camatkāra—everyone became struck with wonder; tahāra—they; bujhite nāre—could not understand; prabhura vyavahāra—the behavior of Śrī Caitanya Mahāprabhu.

TRANSLATION
Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

TEXT 148

tārā sabe yadi kṛpā karite sādhila
‘āmā’ haite kichu nahe—prabhu tabe kahila

SYNONYMS
tārā—they; sabe—all; yadi—when; kṛpā karite—to show mercy; sādhila—requested; āmā haite kichu nahe—I cannot do anything; prabhu—Lord Caitanya; tabe—then; kahila—replied.
Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopinatha Paṭṭanāyaka, the Lord had replied that He could do nothing.

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, ‘āma haite kichu nahe (“It is not My business to do anything”), He set the ideal example for a person in the renounced order. If a sannyāsī takes the side of a viśayī, a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

TEXT 149


gopināṭhera nindā, āra āpana-nirveda
ei-mātra kahila — ihāra nā bujhibe bheda

SYNONYMS


gopināṭhera nindā—the chastisement of Gopināṭha Paṭṭanāyaka; āra—and; āpana-nirveda—His indifference; ei—this; mātra—simply; kahila—I have described; ihāra—of this; nā bujhibe bheda—one cannot understand the depth of meaning.

TRANSLATION

I have simply described the chastisement of Gopināṭha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu’s indifference. But the deep meaning of this behavior is very difficult to understand.

TEXT 150

kaṇḍiṁśe na sādhīl, raṇajāre na sādhīl
udāyog birnā mahāprabhu ete fal dīl

SYNONYMS

kaṇḍiṁśe na sādhīl, raṇajāre na sādhīl
udāyog birnā mahāprabhu ete fal dīl
The Deliverance of Gopinatha Paṭṭanāyaka

Text 152

152. kāśī-miśre nā sādhila, rājāre nā sādhila
udyoga vinā mahāprabhu eta phala dila

SYNONYMS
kāśī-miśre—Kāśi Miśra; nā sādhila—He did not request; rājāre—the King; nā sādhila—He did not request; udyoga vinā—without endeavor; mahāprabhu—Śrī Caitanya Mahāprabhu; eta—such; phala—result; dila—gave.

TRANSLATION
Śrī Caitanya Mahāprabhu gave so much to Gopinatha Paṭṭanāyaka without directly making requests of either Kāśi Miśra or the King.

Text 151

151. caitanya-caritra ei parama gambhira
sei bujhe, tāṅra pade yāṅra mana ‘dhīra’

SYNONYMS
caitanya-caritra—behavior of Lord Caitanya; ei—this; parama gambhira—very grave; sei bujhe—he understands; tāṅra pade—upon His lotus feet; yāṅra—whose; mana—mind; dhīra—sober.

TRANSLATION
The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

Text 152

152. yei ihāṅ śune prabhura vātsalya-prakāśa
prema-bhakti pāya, tāṅra vipada yāya nāśa

SYNONYMS
eye—one who; ihāṅ—this; śune—hears; prabhura—of Śrī Caitanya Mahāprabhu; vātsalya-prakāśa—manifestation of special affection; prema-bhakti—loving devotional service; pāya—attains; tāṅra—his; vipada—dangerous condition of life; yāya nāśa—is destroyed.
TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopinātha Paṭṭanāyaka’s activities and Lord Śrī Caitanya Mahāprabhu’s causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

TEXT 153

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-lilā, Ninth Chapter, describing the deliverance of Gopinātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu’s causeless mercy to His devotee.
CHAPTER 10

Śrī Caitanya Mahāprabhu
Accepts Prasāda from the Devotees

The following summary of Chapter Ten is given by Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. Before the Ratha-yātra ceremony, all the devotees from Bengal started for Jagannātha Puri as usual. Rāghava Pañcita brought with him various kinds of food for Śrī Caitanya Mahāprabhu. The food had been cooked by his sister, whose name was Damayantī, and the stock was generally known as rāghavera jhāli. Makaradhvaja Kara, an inhabitant of Pāṇihāti who accompanied Rāghava Pañcita, was the secretary in charge of accounting for the rāghavera jhāli, the bags of food carried by Rāghava Pañcita.

The day when all the devotees arrived at Jagannātha Puri, Lord Govinda was enjoying sporting pastimes in the water of Narendra-sarovara. Śrī Caitanya Mahāprabhu also enjoyed the ceremony in the water with His devotees. As previously, Śrī Caitanya Mahāprabhu performed the cleansing ceremony at Gūḍicā and chanted the famous verse jagamohana-pari-mūrdhā yāu. After kirtana ended, He distributed prasāda to all the devotees and also took some Himself. Then He lay down at the door of the Gambhīrā to take rest. Somehow or other Govinda came by and massaged His feet. Govinda could not go out that day, however, and therefore he was unable to accept prasāda. From the character of Govinda it is to be learned that we may sometimes commit offenses for the service of the Lord, but not for sense gratification.

Govinda, the personal servant of Śrī Caitanya Mahāprabhu, induced the Lord to eat all the food delivered by the devotees of Bengal for His service. All the Vaiṣṇavas used to invite Śrī Caitanya Mahāprabhu to their homes. The Lord accepted the invitation of Caitanya dāsa, the son of Sivānanda Sena, and ate rice and yogurt there.

TEXT 1

বদ্ধে শ্রীকৃষ্ণচৈতন্যং ভক্তাঙ্গহকাতরম্।
বেন কেনাপি সন্ন্যঃ ভক্তরসেন প্রতিষ্ঠ। ॥ ১ ॥

vande śrī-krṣṇa-caitanyāṁ
bhaktānugraha-kātaram

203
yena kenāpi santuṣṭaṁ
bhakta-dättena śraddhaya

SYNONYMS

vande—I offer my respectful obeisances; śrī-kṛṣṇa-caitanyam—to Lord Śrī Caitanya Mahāprabhu; bhakta—to His devotees; anugraha-kataram—eager to show mercy; yena kenāpi—by anything; santuṣṭaṁ—pleased; bhakta—by His devotees; dättena—offered; śraddhaya—with faith and love.

TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

TEXT 2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Lord Caitanya!

TEXT 3

varṣāntare saba bhakta prabhure dekhite
parama-ānande sabe nilācala yāiṭe
SYNONYMS

vara-antare—at the next year; saba bhakta—all the devotees; prabhure dekhite—to see Sri Caitanya Mahaprabhu; parama-anande—in great happiness; sabe—all of them; nilaca yaiite—to go to Jagannatha Puri, Nilaca.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannatha Puri [Nilaca] to see Sri Caitanya Mahaprabhu.

TEXT 4

Advaita Acarya Goswami—of all; agra—the chief; ganita—to be counted; acaryaratna—Candrasekhara; acaryanidhi—Pusticka Vidyanidhi; shrivasa—Srivasa Thakura; adi—and so on; dhanya—glorious.

SYNONYMS

advaita-acarya-gosami—Advaita Acarya Goswami; sarva—of all; agra—the chief; ganita—to be counted; acaryaratna—Candrasekhara; acaryanidhi—Pusticka Vidyanidhi; shrivasa—Srivasa Thakura; adi—and so on; dhanya—glorious.

TRANSLATION

Advaita Acarya Goswami led the party from Bengal. He was followed by Acaryaratna, Acaryanidhi, Srivasa Thakura and other glorious devotees.

TEXT 5

yadyapi prabhura ajna gauda rahite
tathapi nityananda preme calil dekhite

SYNONYMS

yadyapi—although; prabhura—of Sri Caitanya Mahaprabhu; ajna—the order; gauda rahite—to stay in Bengal; tathapi—still; nityananda—Lord Nityananda; preme—in ecstatic love; calila—went; dekhite—to see.
TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

TEXT 6

अनुरागेर लक्षण एइ,—‘विद्धि’ नःहि माने।
तृती आज्ञा भाङ्गे तृती संगे कारङे॥ ६ ॥

anurāgera lakṣaṇa ei,—‘vidhi’ nāhi māne
tāṅra ājñā bhāṅge tāṅra saṅgera kāraṇe

SYNONYMS

anurāgera—of real affection; lakṣaṇa—symptom; ei—this; vidhi—the regulation; nāhi māne—does not care for; tāṅra—His; ājñā—order; bhāṅge—neglects; tāṅra—His; saṅgera—association; kāraṇa—for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

TEXT 7

रासे यैचे घर याईते गोपीरे आज्ञा दिल।
तृती आज्ञा भाङ्गि’ तृती संगे से रहिल॥ ७ ॥

rāse yaiche ghara yāite gopīre ājñā dilā
tāṅra ājñā bhāṅgi’ tāṅra saṅge se rahilā

SYNONYMS

rāse—at the time of the rāsa dance; yaiche—as; ghara yāite—to return home; gopīre—the gopis; ājñā dilā—Lord Kṛṣṇa ordered; tāṅra—His; ājñā—order; bhāṅgi’—breaking; tāṅra saṅge—in His association; se—they; rahilā—kept themselves.

TRANSLATION

During the rāsa dance, Kṛṣṇa asked all the gopis to return home, but the gopis neglected His order and stayed there for His association.
TEXT 8

ają-pālāne kṛṣṇera yaiche paritoṣa
preme ājñā bhāṅgile haya koṭi-sukha-poṣa

SYNONYMS

ają-pālāne—by carrying out the order; kṛṣṇera—of Lord Kṛṣṇa; yaiche—as; paritoṣa—happiness; preme—in ecstatic love; ājñā bhāṅgile—when one breaks the order; haya—there is; koṭi-sukha-poṣa—millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa’s order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

TEXTS 9-11

vāsudeva-datta, murāri-gupta, gaṅgādāsa
śrimān-sena, śrimān-paṇḍita, akiñcana kṛṣṇadāsa
murāri, garuḍa-paṇḍita, buddhimanta-khāṛīna
sañjaya-puruṣottama, paṇḍita-bhagavān

śuklāmbara, nṛsīṁhānanda āra yata jana
sabāi calīlā, nāma nā yāya likhana

SYNONYMS

vāsudeva-datta—Vāsudeva Datta; murāri-gupta—Murāri Gupta; gaṅgādāsa—Gaṅgādāsa; śrimān-sena—Śrīmān Sena; śrimān-paṇḍita—Śrīmān Paṇḍita;
Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇādāsa, Murāri Gupta, Gaṅgādāsa, Śrīmān Paṇḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāmbara, Nṛśirhānanda and many others joined together to go to Jagannātha Puri. It would be impossible to mention the names of them all.

SYNONYMS

kulina-grāmi— the residents of Kulina-grāma; khanḍa-vāsi— the residents of Khanḍa; mililā āsiyā— came and joined; sīvānanda-sena— Śivānanda Sena; calilā— went; sabāre lañā— taking all of them.

TRANSLATION

The inhabitants of Kulina-grāma and Khanḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

SYNONYMS

rāghava-panḍita— Rāghava Paṇḍita; cale— goes; jhāli sājāiyā— after preparing his bag of food; damayantī— his sister; yata dravya— all the goods; diyāche kariyā— cooked and prepared.
Lord Caitanya Accepts Prasāda

TRANSLATION
Rāghava Pandita came with bags full of food prepared very nicely by his sister, Damayanti.

TEXT 14

नाना अपूर्व भक्ष्यज्ञय ग्रहुर योग्य भोग ।
बৎसरेक ग्रहु याहा करेन उपयोग ॥ १४ ॥

नाना अपूर्व भक्ष्य-द्रव्य प्रभुर योग्य भोग वातसरेक प्रभृती याहा करेन उपयोग ॥ १४ ॥

SYNONYMS

नाना—various; उपूर्व—unparalleled; भक्ष्य-द्रव्य—eatables; प्रभुर—of Sri Caitanya Mahaprabhu; योग्य—just suitable for the eating; वातसरेक—for one year; प्रभृती—Sri Caitanya Mahaprabhu; याहा—which; करेन upayoga—uses.

TRANSLATION
Damayanti made varieties of unparalleled food just suitable for Lord Sri Caitanya Mahaprabhu to eat. The Lord ate it continually for one year.

TEXTS 15-16

अम्र-काशंडी, आदा-काशंडी ज्ञाल-काशंडी नाम ।
बेदृश-आदा आंकबेली विविध विधान ॥ १५ ॥

अम्री, अम्र-क्षण-दा, तैलम्रा, अम्र-सत्ता
यत्रा करि’ गुणा करि’ पुराण सुकुत ॥ १६ ॥

SYNONYMS

अम्रा-काशंडी—amra-kasandi; आदा-काशंडी—ada-kasandi; ज्ञाल-काशंडी—jhal-a-kasandi; नाम—named; नेम्बु-आदा—a preparation made with lime and ginger; अम्रा-कोली—amra-koli; विविध विधान—various preparations; अम्री—amri; अम्र-क्षण-दा—amra-khanḍa; तैलम्रा—mango within mustard oil; अम्र-सत्ता—amra-sattā; यत्रा करि’—with great attention; गुणदा करि’—making into a powder; पुराण सुकुत—dried bitter vegetables such as bitter melon.
TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāsandī, ādā-kāsandī, jhāla-kāsandī, nembu-ādā, āmra-koli, āmsi, āma-khandā, tailāmra and āma-sattā. With great attention, Damayanti also made dried bitter vegetables into a powder.

TEXT 17

‘sukūta’ bali avajñā nā kariha citte
sukutāya ye sukha prabhura, tāhā nahe paṅcāmṛte

SYNONYMS

sukūta—sukūta; bali—because; avajñā—neglect; nā kariha—do not make; citte—within the mind; sukutāya—from sukūta; ye—which; sukha—happiness; prabhura—of Śrī Caitanya Mahāprabhu; tāhā—that; nahe—is not; paṅcāmṛte—in paṅcāmṛta.

TRANSLATION

Do not neglect sukūta because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukūta than from drinking paṅcāmṛta [a preparation of milk, sugar, ghee, honey and curd].

TEXT 18

bhava-grāhi mahāprabhu sneha-mātra laya
sukutā pātā kāsandite mahā-sukha pāya

SYNONYMS

bhava-grāhi—one who accepts the purpose; mahāprabhu—Śrī Caitanya Mahāprabhu; sneha—affection; mātra—only; laya—accepts; sukutā pātā—in leaves of sukutā; kāsandite—in kāsandī; mahā-sukha—much pleasure; pāya—gets.

TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayanti’s affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāsandī [a sour condiment].
TEXT 19

‘मनुष्या’-बुद्धि धम्मवस्ती करे प्रभुर पाया।
गुरु-भोजने उदरे कबु ‘आम’ हंगा याया॥ १९ इ॥

‘manuṣya’-buddhi damayanti kare prabhura pāya
guru-bhojane udare kabhu ‘āma’ haṅṅa yāya

SYNONYMS

manuṣya-buddhi—considering an ordinary human being; damayanti—the sister of Rāghava Paṇḍita; kare—does; prabhura pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; guru-bhojane—by overeating; udare—in the abdomen; kabhu—sometimes; āma—mucus; haṅṅa yāya—there is.

TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayanti considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

PURPORT

Because of pure love, the devotees of Krṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Krṣṇa as an ordinary human being like them. Yet although they considered Krṣṇa one of them, their love for Krṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayanti, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called amalapitta, which is a product of indigestion characterized by acidity of the stomach. Damayanti thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

TEXT 20

সুকুতা খাইলে সেই আম হইবেক নাশ ॥
এই সেহ মনে ভাবি প্রভুর উল্লাস ॥ ২০ ॥

sukutā khāile sei āma ha-ibeka nāsa
ei sneha mane bhāvi’ prabhura ullāsa

SYNONYMS

sukutā khāile—by eating the sukutā; sei āma—that mucus; ha-ibeka nāsa—will be vanquished; ei—this; sneha—affection; mane—in the mind; bhāvi’—thinking of; prabhura—of Śrī Caitanya Mahāprabhu; ullāsa—delight.
Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayanti, the Lord was very pleased.

TEXT 21

priyena sangrathya vipaka-sannidhau
upahitam vakshasi pivara-stani
srajan na kacid vijahau jalavilam
vasanti hi premni guṇā na vastuni

SYNONYMS

priyena—by the lover; sangrathya—after stringing; vipaka-sannidhau—in the presence of an opposite party; upahita—placed; vakṣasi—on the chest; pivara-stani—having raised breasts; srajan—a garland; na—not; kacid—some beloved; vijahau—rejected; jala-āvilam—muddy; vasanti—reside; hi—because; premni—in love; guṇā—attributes; na—not; vastuni—in the material things.

TRANSLATION

“A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love.”

PURPORT

This is a verse from the Kiratarjuniya by Bhāravi.

TEXT 22

dhaniya-mauharira taṇḍula guṇḍā kariya
nāḍu bāndhiyāche cini-pāka kariya

dhaniya-mauharira taṇḍula guṇḍā kariya
nāḍu bāndhiyāche cini-pāka kariya
SYNONYMS

dhaniya—of coriander seeds; mauharita—of anise seeds; tanḍula—grains; gunḍā kariya—grinding to a powder; nāḍu bāndhiyāche—rendered into laḍḍus; cini-pāka kariya—cooking with sugar.

TRANSLATION

Damayanti powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

TEXT 23

शुष्ठि-खण्ड नातु अर आमपिंतुहर ।
पृथक पृथक बांधि बजले कुरहली भितर ॥ २३ ॥

śuṇṭhi-khaṇḍa nāḍu, āra āma-pitta-hara
prthak prthak bāndhi' vastrera kuthali bhitara

SYNONYMS

śuṇṭhi-khaṇḍa nāḍu—sweetmeat balls made with dried ginger; āra—and; āma-pitta-hara—which removes mucus caused by too much bile; prthak prthak—separately; bāndhi’—packaging; vastrera—of cloth; kuthali—small bags; bhitara—within.

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

TEXT 24

कोलिस्थि, कोलिचुर्ण, कोलिखण्ड अर ।
कत नाम लईब, शतप्रकार ‘आचार’ ॥ २४ ॥

koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa āra
kata nāma la-iba, śata-prakāra ‘ācāra’

SYNONYMS

koli-śuṇṭhi—dried ginger and berries; koli-cūrṇa—powder of berries; koli-khaṇḍa—another preparation of berries; āra—and; kata nāma—how many names; la-iba—I shall call; śata-prakāra—a hundred varieties; ācāra—condiments and pickles.
TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śunṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

TEXT 25

नारिकेल-खाँड नाडू आर नाडू गंगा-जल ।
चिरस्थायी खेत्रविकार करिला सकल ॥ २५ ॥

nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-ja/a
cira-sthāyī khaṇḍa-vikāra karilā sakala

SYNONYMS

nārikela-khaṇḍa nāḍu—sweetmeat balls made with coconut powder; āra—and; nāḍu gaṅgā-ja/a—a sweetmeat ball as white as Ganges water; cira-sthāyī—long-lasting; khaṇḍa-vikāra—modified forms of sugar-candy sweets; karilā—made; sakala—all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

TEXT 26

चिरस्थायी-कष्ट-विकार ।
अमृत-कपूर आदि अनेक प्रकार ॥ २६ ॥

cira-sthāyī kṣira-sāra, maṇḍādi-vikāra
amṛta-karpūra ādi aneka prakāra

SYNONYMS

cira-sthāyī—long-lasting; kṣira-sāra—cheese; maṇḍādi-vikāra—varieties of sweetmeats made from maṇḍa, or milk and cream; amṛta-karpūra—a preparation made with milk and camphor; ādi—and others; aneka prakāra—many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.
Lord Caitanya Accepts Prasāda

TEXT 27
शालिकाचुटि-धान्यरे ‘अतप’ चिड़ा करि’।
नूतन-वस्त्ररे बड़ू कुठाली सब भरि’॥ २७ ॥
śālikācūṭi-dhānyera ‘ātapa’ cidā kari’
nūtana-vastrera baḍa kuthali saba bhari’

SYNONYMS
śālikācūṭi-dhānyera—of a kind of fine rice; ātapa—dried in the sunshine; cidā kari’—making flat rice; nūtana-vastrera—of new cloth; baḍa kuthali—a large bag; saba—all; bhari’—filling.

TRANSLATION
She made flat rice from fine, unboiled, sāli paddy and filled a large bag made of new cloth.

TEXT 28
कतेक चिड़ा हुड़ुम करि’ घूम्भुते भाजिया।
चिनी-पाकेम नाडु ैकेला करपुरादि दिया।॥ २८ ॥
kateka cidā huḍum kari’ ghṛtete bhājiya
cini-pāke nāḍu kailā karpūrādī diyā

SYNONYMS
kateka cidā—some of the flat rice; huḍum kari’—making into puffed rice; ghṛtete bhājiya—frying in ghee; cini-pāke—by cooking in sugar juice; nāḍu kailā—made into round balls; karpūrā-ādi diyā—mixing with camphor and other ingredients.

TRANSLATION
She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

TEXTS 29–30
शालि-धान्यरे तंगुल-साज्रूङ करिया।
घूंसिङ्कु चूर्ण ैकेला चिनी-पाक दिया।॥ २९ ॥
karpūr, mārc, lākṣa, ēlaṣṭi, rasvās
chūraṇa diya nāḍu ैkēla pūram suvās ॥ ३० ॥
Sri Caitanya-caritāmṛta [Antya-līlā, Ch. 10]

śāli-dhāṅyera tāṇḍula-bhājā cūrṇa kariyā
ghṛt-sīkta cūrṇa kailā cini-pāka diyā

carpūra, marica, lāvaṅga, elāci, rasavāsa
cūrṇa diyā nāḍu kailā parama suvāsa

SYNONYMS
śāli-dhāṅyera—of rice of a fine quality; tāṇḍula—the grains; bhājā—being fried; cūrṇa kariyā—making it into a powder; ghṛt-sīkta—moistened with ghee; cūrṇa—the powder; kailā—made; cini-pāka diyā—by cooking with sugar; kar-pūra—camphor; marica—black pepper; lāvaṅga—cloves; elāci—cardamom; rasa-vāsa—and other spices; cūrṇa—to the powder; diyā—adding; nāḍu—round sweetmeats; kailā—made; parama su-vāsa—very palatable.

TRANSLATION
She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled it into balls that were very palatable and aromatic.

TEXT 31

शालिधांशेर खच पुनः घुटङ्गेव भाजिया
चिनिपाक उख्क्दा कैला कर्पूरादि दिया || ३१ ||

śāli-dhāṅyera kha-i punāḥ ghṛtete bhājiyā
cini-pāka ukhḍā kailā karpūrādi diyā

SYNONYMS
śāli-dhāṅyera kha-i—parched rice from fine paddy; punāḥ—again; ghṛtete bhājiyā—frying with ghee; cini-pāka—boiling with sugar juice; ukhḍā—of the name ukhḍā; kailā—made; karpūra-ādi diyā—mixing with camphor.

TRANSLATION
She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

TEXT 32

कुटकलाई चूर्ण करिघ्नेव भाजिया
चिनिपाके कर्पूरादि दिया नाडू तैल || ३२ ||
phuṭkalai cūrna kari' ghrte bhājāila
cini-pāke karpūrādi diya nāḍu kaila

SYNONYMS

phuṭkalai—fused peas fried in ghee and soaked in sugar juice; cūrna kari’—making into powder; ghrte bhājāila—fried with ghee; cini-pāke—cooking with sugar; karpūrā-ādi—camphor and other ingredients; diya—adding; nāḍu kaila—made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

TEXT 33

kahite na jāni nāma e-janme yāhāra
aiche nānā bhakṣya-dravya sahasra-prakāra

SYNONYMS

kahite nā jāni—I cannot speak; nāma—the names; e-janme—in this life; yāhāra—of which; aiche—similar; nānā—many; bhakṣya-dravya—eatables; sahasra-prakāra—hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayanti made hundreds and thousands of varieties.

TEXT 34

rāghavera ājñā, āra kareṇa damayanti
duṇhāra prabhute sneha parama-bhakati

SYNONYMS

rāghavera ājñā—the order of Rāghava Paṇḍita; āra—and; kareṇa—executes; damayanti—Damayanti; duṇhāra—of both of them; prabhute—unto Śrī Caitanya
Mahāprabhu; *sneha*—affection; *parama-bhakati*—highly developed devotional service.

**TRANSLATION**

Damayanti made all these preparations following the order of her brother, Rāghava Pāṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

**TEXT 35**

&039;śīri Mahāprabhu; &039;āntya-līlā, Ch. 10

### SYNONYMS

*gaṅgā-mṛttikā—dirt from the River Ganges; āni’—bringing; vastrete—through a cloth; chāniyā—pressing; pāṛpaṭi kariyā dīlā—made into small balls; gandha-dravya diya—mixing with aromatic agents.*

**TRANSLATION**

Damayanti took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

**TEXT 36**

&039;śīri Mahāprabhu; &039;āntya-līlā, Ch. 10

### SYNONYMS

*pāṭala mṛt-pātre in pots of earth; sandhāna-ādi—condiments and other items; bhari’—filling; āra—other; saba—all; vastu—things; bhare—filled; vastrera kuthali—small bags of cloth.*

**TRANSLATION**

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.
TEXT 37

sāmānya jhāli haite dvīgūṇa jhāli kailā
paripāṭi kari’ saba jhāli bharāilā

SYNONYMS

sāmānya—small; jhāli—bags; haite—from; dvī-gūṇa—twice as big; jhāli—
bags; kailā—made; paripāṭi kari’—with great attention; saba jhāli—all the bags;
bharāilā—she filled.

TRANSLATION

From small bags Damayanti made bags that were twice as large. Then with
great attention she filled all the large ones with the small ones.

TEXT 38

jhāli bāndhi’ mohara dīla āgraḥa kariyā
tina bojhāri jhāli vahe krama kariyā

SYNONYMS

jhāli bāndhi’—binding the bags; mohara dīla—she sealed; āgraḥa kariyā—with
great attention; tina bojhāri—three carriers; jhāli vahe—carried the bags; krama
kariyā—one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The
bags were carried by three bearers, one after another.

TEXT 39

saṅkṣepe kahilū ei jhāli’ viciśa
‘rāghavera jhāli’ bali’ vikhyāti yāhāra

SYNONYMS

saṅkṣepe kahilū—enjoyed; yāhāra—festival.

TRANSLATION

Lord Caitanya Accepts Prasāda

From small bags Damayanti made bags that were twice as large. Then with
great attention she filled all the large ones with the small ones. She then wrapped and sealed each and every bag with great attention. The
bags were carried by three bearers, one after another.
SYNONYMS

sāṅkṣepe—in brief; kahilun—l have spoken; ei jhālīra—of these bags; vicāra—the description; rāghavera jhāli—the bags of Rāghava; bali’—as; vikhyāti—the fame; yāhāra—of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

TEXT 40

ঝালির উপর ‘মুন্সিব’ মকরধ্বজ জ কর।
অঞ্চলে ঝালি রাখে হঞ্জ তৃপ্ত পর।॥ ৪০॥

jhālīra upara ‘munsiba’ makaradhvaja-kara
prāṇa-rūpe jhāli rākhe haṅa tatpara

SYNONYMS

jhālīra upara—upon the bags; munsiba—the superintendent; makaradhvaja-kara—Makaradhvaja Kara; prāṇa-rūpe—like his life; jhāli rākhe—he keeps the bags; haṅa tatpara—with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

TEXT 41

এইমতে বৈষ্ণব সব নীলাচলে আইল।।
দৈবে জগন্নাথের সে দিন জল-লীলা।॥ ৪১॥

ei-mate vaiṣṇava saba nilācale āilā
daive jagannāthera se dina jala-līlā

SYNONYMS

ei-mate—in this way; vaiṣṇava saba—all the Vaiṣṇavas; nilācale āilā—came to Nilācala; daive—by chance; jagannāthera—of Lord Jagannātha; se dina—that day; jala-līlā—pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Puri. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.
TEXT 42

नरेन्द्रे जले ‘गोविन्द’ नौकाते चढ़िया।
जलक्रिड़ा करे सब भक्तगण लंज़।॥ ४२ ॥

narendrera jale ‘govinda’ naukâte caḍiyā  
jala-kiṛḍā kare saba bhakta-gaṇa laṅā

SYNONYMS

narendrera jale—upon the water of the lake known as Narendra-sarovara;  
govinda—Lord Govinda; naukâte caḍiyā—getting aboard a boat; jala-kiṛḍā  
kare—displays His water pastimes; saba bhakta-gaṇa—all the devotees; laṅā—  
taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda per­
formed His water pastimes with all the devotees.

TEXT 43

সেইকালে মহাপ্রভু ভক্তগণ-সঙ্গে।
নরেন্দ্র আইলা দেখিতে জলকেলি-রঞ্জে।॥ ৪৩ ॥

sei-kāle mahāprabhu bhakta-gaṇa-saṅge  
narendre ailā dekhite jala-keli-rānge

SYNONYMS

sei-kāle—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-  
saṅge—with His devotees; narendre ailā—arrived at the Narendra Lake;  
dekhite—to see; jala-keli—the pastimes on the water; raṅge—in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see  
the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

TEXT 44

সেইকালে আইলা সব গৌড়ের ভক্তগণ।
নরেন্দ্রেতে প্রভু-সঙ্গে হইল মিলন।॥ ৪৪ ॥

sei-kāle ailā saba gauḍera bhakta-gaṇa  
narendrete prabhu-saṅge ha-ila milanā
SYNONYMS
sei-kāle—at the same time; āilā—arrived; saba—all; gauḍera bhakta-gana—the devotees from Bengal; narendrete—at the lake known as Narendra-sarovara; prabhu-saṅge—with Lord Śrī Caitanya Mahāprabhu; ha-ila milana—there was a meeting.

TRANSLATION
At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

TEXT 45

bhakta-gana pade āsi’ prabhura caraṇe
uṭhāṇā prabhu sabāre kailā āliṅgane

SYNONYMS
bhakta-gana—the devotees; pade—fell; āsi’—coming; prabhura caraṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; uṭhāṇā—getting them up; prabhu—Śrī Caitanya Mahāprabhu; sabāre—all of them; kailā āliṅgane—embraced.

TRANSLATION
All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

TEXT 46

gauḍiẏa-sampradāya saba kareṇa kirtana
prabhura milane uthe premera krandana

SYNONYMS
gauḍiẏa-sampradāya—of the group of Vaiṣṇavas from Bengal; saba—all; kareṇa kirtana—perform congregational chanting; prabhura milane—upon meeting Śrī Caitanya Mahāprabhu; uthe—rise; premera krandana—crying in ecstatic love.
TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

TEXT 47

The pastimes in the water; musical vibration; singing; dancing; chanting; tumultuous sound; on the bank; in the water; sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

TEXT 48

The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.
TEXT 49

सब भक्त लंग | श्री नामिलेन जले ||
सब लंग | जलक्रिया करेन कुश्तः || ४९ ||

saba bhakta lañã prabhu nāmilena jale
sabā lañã jala-kriñā kareṇa kutūhale

SYNONYMS
saba bhakta—all the devotees; lañã—taking; prabhu—Śrī Caitanya Mahāprabhu; nāmilena jale—got down in the water; sabā lañã—taking all of them; jala-kriñā—activities in the water; kareṇa—performs; kutūhale—in great jubilation.

TRANSLATION
Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

TEXT 50

प्रभुर एह जलक्रियाः दास-व्रन्दावन ||
‘चैतन्यमंगल’ बिस्तारी करियाँखेन वर्णन || ५० ||

prabhura ei jala-kriñā dāsa-vañgāvana
‘caitanya-maṅgale’ vistāri kariyāchena varñana

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; ei—these; jala-kriñā—activities in the water; dāsa-vañgāvana—Vrndāvana dāsa Ṭhākura; caitanya-maṅgale—in his book Caitanya-maṅgala, now known as Caitanya-bhāgavata; vistāri—describing in detail; kariyāchena varñana—has narrated.

TRANSLATION
In his Caitanya-maṅgala [now known as Caitanya-bhāgavata], Vrndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

TEXT 51

पुनः इह बर्णिले पुनरुक्ति हुय ||
व्यया लिखन हय, अर ग्रन्थ बांढ़ || ५१ ||
Lord Caitanya Accepts Prasāda

Text 53

punah ihān varṇile punarukti haya
vyarthā likhana haya, āra grantha bādaya

SYNONYMS

punah—again; ihān—here; varṇile—if I describe; punah-uktī haya—it will be repetition; vyarthā—useless; likhana—writing; haya—is; āra—and; grantha bādaya—increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

Text 52

jala-lilā kari’ govardha chālinī ālaya
nijā-gaṇa laṇā prabhu gelā devālaya

SYNONYMS

jala-lilā kari’—after finishing the pastimes on the water; govardha—Lord Jagannātha in His moving form as Govinda; calīlā ālaya—returned to His place; nijā-gaṇa—His devotees; laṇā—taking; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; deva-ālaya—to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the vijaya-vigrāha in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the vijaya-vigrāha is taken because the body of Jagannātha is very heavy. The vijaya-vigrāha in the Jagannātha temple is known as Govinda. For the pastimes in the Narendra-sarovara, the vijaya-vigrāha was carried there instead of Lord Jagannātha.
When Sri Caitanya Mahaprabhu returned to His residence after visiting the temple of Jagannatha, He asked for a large quantity of Lord Jagannatha's prasada, which He then distributed among His devotees so that they could eat sumptuously.

**TEXT 54**

इष्टगोष्ठी सब लंग पूर्व-बासाय सवाय पाठाइले || ५४ ||

iṣṭa-gōṣṭhī sabā laṁ pūrva-vāsāya sabāya pāṭhāilā

**SYNONYMS**

iṣṭa-gōṣṭhī—discussion of spiritual matters; sabā laṁ—taking all the devotees; pūrva-vāsāya—to the former residences; sabāya—all; pāṭhāilā—He sent.

**TRANSLATION**

After talking with all the devotees for some time, Sri Caitanya Mahaprabhu asked them to occupy the individual residences in which they had lived the previous year.

**TEXT 55**

गोविन्द-ठाँचे राघव झाले समरपिले ||

govinda-ṭhāṇi rāghava jhāli samarpilā

**SYNONYMS**

govinda-ṭhāṇi rāghava jhāli samarpilā

bhojana-grhera kone jhāli govinda rākhilā
Lord Caitanya Accepts Prasāda

SYNONYMS

govinda-ṭhāṇī—in charge of Govinda; rāghava—Rāghava Paṇḍita; jhāli—the jhāli, the bags of eatables; samarpilā—delivered; bhojana-grherā—of the dining room; kone—in the corner; jhāli—the bags; govinda—Govinda; rākhilā—kept.

TRANSLATION

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

TEXT 56

पूर्व-वृंदावन काली अज्ञात करिया।
जब्न्व तरिकार राश्च अर्जुरू गृहेः लेजः॥ ५६॥

pūrva-vatsarera jhāli ājāda kariyā
dravya bharibare rākhe anya grhe laṇā

SYNONYMS

pūrva-vatsarera—of the previous year; jhāli—bags; ājāda kariyā—emptying; dravya bharibare—to fill with goods; rākhe—keeps; anya grhe—to another room; laṇā—taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

TEXT 57

आर दिन महाप्रभु निजगण्ण लेजः॥
जगन्नाथ देखिलेन शय्यो-उघाने दानम्॥ ५७॥

āra dina mahāprabhu nija-gaṇa laṇā
jagannātha dekhilena śayyotthāne yāṇā

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa laṇā—accompanied by His personal devotees; jagannātha dekhilena—saw Lord Jagannātha; śayyā-utthāne—at the time of rising early from bed; yāṇā—going.
TRANSLATION
The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

TEXT 58

becā-saṅkirtana tāhān ārambha karilā
sāta-sampradāya tabe gāite lāgilā

SYNONYMS
becā-saṅkirtana—surrounding congregational chanting; tāhān—there; ārambha karilā—began; sāta-sampradāya—seven groups; tabe—thereupon; gāite lāgilā—began to chant.

TRANSLATION
After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkirtana. He formed seven groups, which then began to chant.

PURPORT
For an explanation of the becā-saṅkirtana, one may refer to Madhya-līlā, Chapter Eleven, verses 215-238.

TEXT 59

sāta-sampradāye nṛtya kare sāta jana
advaita ācārya, āra prabhu-nyānanda

SYNONYMS
sāta-sampradāye—in the seven groups; nṛtya kare—danced; sāta jana—seven persons; advaita ācārya—Advaita Ācārya; āra—and; prabhu-nyānanda—Lord Nityānanda.

TRANSLATION
In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.
TEXT 60

vakresvara, acyutananda, panjita-srivasa
satyaraja-khanna, aра narahari-dasa

SYNONYMS
vakresvara—Vakresvara; acyutananda—Acyutananda; panjita-srivasa—Panjita Srivasa; satyaraja-khanna—Satyaraja Khan; aра—and; narahari-dasa—Narahari dasa.

TRANSLATION

The dancers in the other groups were Vakresvara Panjita, Acyutananda, Panjita Srivasa, Satyaraja Khan and Narahari dasa.

TEXT 61

sata-sampradaye prabhu karena bhrama
‘mora sampradaye prabhu’—aiche sabara mana

SYNONYMS
sata-sampradaye—in the seven groups; prabhu—Śrī Caitanya Mahāprabhu; karena bhrama—wanders; mora sampradaye prabhu—Śrī Caitanya Mahāprabhu is in our group; aiche—in this way; sabara mana—everyone was thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought, “The Lord is within our group.”

TEXT 62

sankirtana-kolahale akasa bhedila
saba jagannatha-v asi dekhite aila
SYNONYMS

sankirtana-kolahale—tumultuous roaring of congregational chanting; akasha bhedila—filled the sky; saba—all; jagannatha-vasi—the inhabitants of Jagannatha Puri; dekhte aila—came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannatha Puri came to see the kirtana.

TEXT 63

राजा आलि दूरे देखे निजगण लंग।
राजपत्नी सब देखे अटाली चड़िया॥ ६३ ॥

rāja āsi’ dūre dekhe nija-gaṇa layā
rāja-patnī saba dekhe atṭāli caḍiyā

SYNONYMS

rāja—the King; āsi’—coming; dūre—from a distant place; dekhe—sees; nija-gaṇa laṅa—accompanied by his personal staff; rāja-patnī—the queens; saba—all; dekhe—see; atṭāli caḍiyā—going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

TEXT 64

कीर्तन-आटोपे पृथिवी करे टलमल।
‘हरीध्वनि’ करे लोक, हैल बोलाहल।॥ ६४ ॥

kirtana-ātope prthivi kare taḷamala
‘hari-dhvani’ kare loka, haila kolāhala

SYNONYMS

kirtana-ātope—by the force of congregational chanting; prthivi—the whole world; kare taḷamala—trembles; hari-dhvani kare—chanted the transcendental sound Hari; loka—people in general; haila—there was; kolāhala—a tumultuous sound.
TRANSLATION

Due to the forceful vibration of kirtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

TEXT 65

এইমত কতক্ষণ করাইলা কীর্তন।
আপনে নাচিতে তবে প্রভুর হৈল মন॥ ৬৫॥

ei-mata kata-kṣaṇa karāilā kirtana
āpane nācīte tabe prabhura haila mana

SYNONYMS

ei-mata—in this way; kata-kṣaṇa—for some time; karāilā kirtana—caused kirtana to be performed; āpane—personally; nācīte—to dance; tabe—then; prabhura haila mana—Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

TEXT 66

সাত-দিকে সাত-সম্প্রদায় গায়, বাজায়।
মধ্যে মহাপ্রেমাশ্বে নাচে গৌর-রায়॥ ৬৬॥

sāta-dike sāta-sampradāya gāya, bājāya
madhye mahā-premāvēse nāce gaura-rāya

SYNONYMS

sāta-dike—in seven directions; sāta-sampradāya—the seven groups; gāya—chant; bājāya—play on the mrdanga; madhye—in the center; mahā-premāvēse—in great ecstatic love of Kṛṣṇa; nāce—dances; gaura-rāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.
TEXT 67

उद्भिय-पद महाप्रभुर मने स्मृति है।
स्वरूपसे सेई पद गाइते अंजा दिल || ६७ ||

udiyā-pada mahāprabhu āce smṛti haila
svarūpere sei pada gāite ājñā dīla

SYNONYMS

udiyā-pada—a line of a song in the language of Orissa; mahāprabhu—of Śrī Caitanya Mahāprabhu; mane—in the mind; smṛti haila—was remembered; svarūpere—unto Svarūpa Dāmodara Gosvāmī; sei pada—that special line; gāite—to sing; ājñā dīla—ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

TEXT 68

“जगमोहन-परिमुन्दा याउ” || ६८ || क्र ||

“jagamohana-pari-munḍā yau”

SYNONYMS

jagamohana—the kirtana hall known as Jagamohana; pari—in; munḍā—my head; yau—let it be offered.

TRANSLATION

“Let my head fall at the feet of Jagannātha in the kirtana hall known as Jagamohana.”

TEXT 69

एइ पदे नृत्य करने परम-आरेभे ।
सबलोक चोरिके एकुण प्रभुर प्रेम-जले भासे || ६९ ||

ei pade nṛtya kareṇa parama-āveše
saba-loka caudike prabhura prema-jale bhāse

SYNONYMS

ei pade—by this line; nṛtya kareṇa—dances; parama-āveše—in great ecstatic love; saba-loka—all people; cau-dike—in all four directions; prabhura—of Śrī Caitanya Mahāprabhu; prema-jale—in tears of love; bhāse—float.
TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

TEXT 70

‘বল’ ‘বল’ বলেন প্রভু শ্রীবাহু তুলিয়া।
হরিধ্঵নি করে লোক আনন্দে ভাসিয়া॥ ৭০ ॥

‘bol’ ‘bol’ balena prabhu śrī-bāhu tuliyā
hari-dhvani kare loka ānande bhāsiyā

SYNONYMS

bol—chant; bol—chant; balena—said; prabhu—the Lord; śrī-bāhu—His transcendental arms; tuliyā—raising; hari-dhvani kare—chanted the holy name Hari; loka—people; ānande bhāsiyā—floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, “Chant! Chant!” Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

TEXT 71

প্রভু পড়ি’ মুর্চা যায়, খাস নাহি আর।
আচম্বিতে উঠে প্রভু করিয়া হুঞ্জার॥ ৭১ ॥

prabhu paḍi’ murchā yāya, śvāsa nāhi āra
ācambite uthe prabhu kariyā hunkāra

SYNONYMS

prabhu—the Lord; paḍi’—falling down; murchā yāya—became unconscious; śvāsa nāhi—there was no breathing; āra—and; ācambite—suddenly; uthe—stands up; prabhu—Śrī Caitanya Mahāprabhu; kariyā hunkāra—making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

TEXT 72

সধন পুলক,—যেন শিখলের তরু।
কৃষ্ণ প্রফুল্লিত অজ্জ কৃষ্ণ হয় সরু॥ ৭২ ॥
The hairs on His body constantly stood up like the thorns on a simula tree. Sometimes His body was swollen and sometimes lean and thin.

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only, “jaja gaga pari mumu.”
TRANSLATION
All His teeth shook, as if each were separate from the others. Indeed, they seemed about to fall to the ground.

TEXT 75

His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

TEXT 76

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.
TEXT 77

तबे नित्यनन्दे प्रभु स्रजिला उपायः।
क्रमे-क्रमे कीर्तनीयः राखिल सबायः। ॥ ७७ ॥

tabe nityānanda prabhu srīlā upāya
krame-krame kirtaniyā rākhila sabāya

SYNONYMS

tabe—at that time; nityānanda—Lord Nityānanda; prabhu—the Lord; srīlā upāya—made a device; krame-krame—by and by; kirtaniyā—the chanters; rākhila—stopped; sabāya—all.

TRANSLATION

Then Lord Nityānanda found a way to end the kirtana. He gradually stopped all the chanters.

TEXT 78

स्वरूपेर संघ मात्र एक सम्प्रदायः।
स्वरूपेर संघे सेह मन्दस्वर गायः। ॥ ७८ ॥

svarūpera saṅge mātra eka sampradāya
svarūpera saṅge seha manda-svara gaya

SYNONYMS

svarūpera saṅge—with Svarūpa Damodara; mātra—only; eka—one; sampradāya—group; svarūpera saṅge—with Svarūpa Damodara; seha—they; manda-svara—very softly; gaya—chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Damodara, and they chanted very softly.

TEXT 79

कोलाहल नाहि, प्रभुर किछु बाह्य हैलः।
तबे नित्यानन्दे सबार श्रम जानाईलः। ॥ ७९ ॥

kolāhala nāhi, prabhura kichu bāhya hāila
tabe nityānanda sabāra śrama jānāila
SYNONYMS

kolāhala—tumultuous sound; nāhi—there was not; prabhura—of Śrī Caitanya Mahāprabhu; kichu—some; bāhya—external consciousness; haila—there was; tabe—at that time; nityānanda—Lord Nityānanda; sabāra—of all of them; śrama—fatigue; jānāila—informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

TEXT 80

bhakta-srama jānī' kailā kirtana samāpana
sabā lañā āsī' kailā samudre snapana

SYNONYMS

bhakta-śrama—the fatigue of the devotees; jānī’—understanding; kailā—performed; kirtana samāpana—ending the chanting; sabā lañā āsī’—accompanied by all of them; kailā—did; samudre—in the sea; snapana—bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

TEXT 81

saba lañā prabhu kailā prasāda bhojana
sabāre vidāya dilā karite sayana

SYNONYMS

saba lañā—with all of them; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; prasāda bhojana—taking prasāda; sabāre—to everyone; vidāya dilā—bade farewell; karite sayana—to take rest.
TRANSLATION
Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

TEXT 82

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

SYNONYMS

SYNONYMS

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhirā, and Govinda came there to massage His legs.

TEXTS 83-84

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhirā, and Govinda came there to massage His legs.

SYNONYMS

SYNONYMS

sarva-kāla— all the time; āche— there is; ei— this; su-dṛḍha— hard-and-fast; niyama— regulation; prabhu— Śrī Caitanya Mahāprabhu; yadi— when; prasāda pāṇā— after taking His meals; kare— kare; pāda-samvāhana— massaging the legs; tabe—
thereafter; yāi’—going; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa—the remnants of food; kareṇa bhojana—eats.

**TRANSLATION**

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

**TEXT 85**

saba dvāra yudī prabhu kariyāchena śayana
bhitarē yaite nāre, govinda kare nivedana

**SYNONYMS**

saba dvāra—the whole door; yudī—occupying the space of; prabhu—Śrī Caitanya Mahāprabhu; kariyāchena śayana—was lying down; bhitarē—within; yaite nāre—could not go; govinda—Govinda; kare nivedana—he requested.

**TRANSLATION**

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

**TEXT 86**

‘eka-pāṣa hao, more deha’ bhitarē yaite’
prabhu kahe, —‘śakti nāhi aṅga cālāite’

**SYNONYMS**

eka-pāṣa hao—kindly turn on one side; more—me; deha’—allow; bhitarē—within; yaite—to go; prabhu kahe—Śrī Caitanya Mahāprabhu replied; śakti—strength; nāhi—there is not; aṅga cālāite—to move My body.

**TRANSLATION**

“Kindly turn on one side. Let me pass to enter the room.” However, the Lord replied, “I don’t have the strength to move My body.”
TEXT 87

বার বার গোবিন্দ কহে একদিক হইতে। 
প্রেতু কহে,—‘আজ আমি নারি চালাইতে॥’ ৮৭ ॥

bāra bāra govinda kahe eka-dik ha­-ite
prabhu kahe,—‘ānga āmi nāri cālāīte’

SYNONYMS

bāra bāra—again and again; govinda—Govinda; kahe—requests; eka-dik ha­­ite—to turn on one side; prabhu kahe—Śrī Caitanya Mahāprabhu replied; ānga—My body; āmi—I; nāri cālāīte—cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied, “I cannot move My body.”

TEXT 88

গোবিন্দ কহে,—‘করিতে চাহি পাদ­-সম্ভাহন।’ 
প্রেতু কহে,—‘কর বা না কর, যেই লয় তেমার মন।’ ৮৮ ॥

govinda kahe,—‘karite cāhi pāda­sambhāhana’
prabhu kahe,—‘kara vā nā kara, yei laya tomar a mana’

SYNONYMS

govinda kahe—Govinda said; karite—to do; cāhi—I want; pāda­sambhāhana—massaging Your legs; prabhu kahe—the Lord replied; kara—do; vā—or; nā kara—do not do; yei—whatever; laya tomar a mana—you decide.

TRANSLATION

Govinda repeatedly requested, “I want to massage Your legs,” but the Lord said, “Do it or don’t do it. It depends upon your mind.”

TEXT 89

তবে গোবিন্দ বহির্বাস ত্রায় উপরে দিয়া। 
ডিগ্গ্র-ঘরে গেলা মহাপ্রভুর লজ্জিয়া। ৮৯ ॥

tabe govinda bahirvāsa tāṇra upare diya
bhitara-ghare gela mahāprabhure lāŋghīya
SYNONYMS

tabe—then; govinda—Govinda; bahirvāsa—outward wrapper; tāṅra upare—over Him; diya—spreading; bhitara-ghare—within the room; gelā—went; mahāprabhure laṅghiyā—crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord’s wrapper over the Lord’s body and in this way entered the room by crossing over Him.

TEXT 90

पाद-समवाहन कैल, काति-प्रस्था कापिला।
मधुर-मरदने प्रभुर परिश्रम मेल || ९० ||

pāda-samvāhana kaila, kāti-prāṣṭha cāpila
madhūra-mardane prabhura pariśrama gela

SYNONYMS

pāda-samvāhana—massaging of the legs; kaila—he performed; kāti—waist; prāṣṭha—back; cāpila—pressed; madhūra-mardane—by mild pressing; prabhura—of Śrī Caitanya Mahāprabhu; pariśrama—fatigue; gela—went away.

TRANSLATION

Govinda massaged the Lord’s legs as usual. He pressed the Lord’s waist and back very softly, and thus all the Lord’s fatigue went away.

TEXT 91

सुखे निद्रा हैल प्रभुर, गोविंदा चापे अज।
दश-दुई बाई प्रभुर हैला निद्रा-भांग || ९१ ||

sukhe nistā haila prabhura, govinda câpe aṅga
daṅḍa-dui ba-i prabhura hailā nīdrā-bhaṅga

SYNONYMS

sukhe—very nicely; nistā haila prabhura—Śrī Caitanya Mahāprabhu slept; govinda—Govinda; câpe aṅga—pressed the body; daṅḍa-dui bāi—after about forty-five minutes; prabhura—of Śrī Caitanya Mahāprabhu; hailā—there was; nīdrā-bhaṅga—breaking of sleep.
As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

**TEXT 92**

govinde dekhiyā prabhu bale kruddha hañā āji kene eta-kṣaṇa āchis vasiyā?

**SYNONYMS**

govinde dekhiyā—seeing Govinda; prabhu—Śrī Caitanya Mahāprabhu; bale—said; kruddha hañā—in an angry mood; āji—today; kene—why; eta-kṣaṇa—for so long; āchis—have you been; vasiyā—sitting.

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. “Why have you been sitting here for so long today?” the Lord asked.

**TEXT 93**

mora nidra hai/e kene na gelā prasāda khāite?
govinda kahe—‘dvāre śuilā, yāite nāhi pathe’

**SYNONYMS**

mora nidra haile—when I fell asleep; kene—why; nā gelā—did you not go; prasāda khāite—to take your meal; govinda kahe—Govinda said; dvāre—the door; śuilā—You were blocking; yāite—to go; nāhi pathe—there is no passage.

“Why didn’t you go to take your meal after I fell asleep?” the Lord asked. Govinda replied, “You were lying down, blocking the door, and there was no way to go.”
TEXT 94

Lord Caitanya Accepts Prasāda

prabhu kahe,—‘bhitare tabe āilā kemane?
taiche kene prasāda laite nā kailā gamane?’

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhitare—inside; tabe—then; āilā—you came; kemane—how; taiche—in the same way; kene—why; prasāda laite—to take prasāda; nā kailā gamane—did you not go.

TRANSLATION

The Lord asked, “How did you enter the room? Why didn’t you go out to take your lunch in the same way?”

TEXT 95

Govinda mentally replied, “My duty is to serve, even if I have to commit offenses or go to hell.

SYNONYMS

govinda kahe—Govinda said; mane—with his mind; āmāra sevā—my service; se niyama—that is the regulation; aparādha ha-uka—let there be offenses; kibā—or; narake—to hell; gamana—going.

TRANSLATION

Govinda mentally replied, “My duty is to serve, even if I have to commit offenses or go to hell.
SYNONYMS
sevā lāgi’—for the matter of service; koṭi aparādha—ten million offenses; nāhi gaṇi—I do not care for; sva-nimitta—for my personal self; aparādha-ābhāse—by a glimpse of an offense; bhaya māṇi—I am afraid.

TRANSLATION
“I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self.”

TEXT 97

eta saba mane kari' govinda rahila
prabhu ye puchila, tāra uttara nā dilā

SYNONYMS
eta saba—all this; mane kari’—thinking; govinda rahila—Govinda kept silent; prabhu—Śrī Caitanya Mahāprabhu; ye—what; puchila—inquired; tāra—of that; uttara—reply; nā dilā—did not give.

TRANSLATION
Thinking in this way, Govinda kept silent. He did not reply to the Lord’s inquiry.

TEXT 98

pratyaha prabhura nidraya yāna prasāda la-ite
se divisera śrama dekhi’ lāgilā căpite

SYNONYMS
prati-aha—daily; prabhura nidraya—when the Lord was asleep; yāna—he goes; prasāda la-ite—to accept his lunch; se divisera—of that day; śrama—the weariness; dekhi’—seeing; lāgilā căpite—began to press.
TRANSLATION

It was Govinda’s practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord’s weariness, Govinda continued massaging His body.

TEXT 99

yāiteha patha nāhi, yāibe kemane?
mahā-aparādha haya prabhura laṅghane

SYNONYMS

yāiteha—to go; patha nāhi—there was no passage; yāibe kemane—how would he go away; mahā-aparādha—a great offense; haya—there would be; prabhura laṅghane—to cross over the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord’s body, he considered it a great offense.

TEXT 100

ei saba haya bhakti-śāstra-sūkṣma marma
caitanyera kṛpāya jāne ei saba dharma

SYNONYMS

ei saba—all these; haya—are; bhakti-śāstra—of the system of devotional service; sūkṣma marma—finer principles; caitanyera kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; jāne—one can understand; ei saba—all these; dharma—principles of devotional service.

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.
Karmis, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The karmis view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the karmis consider them everything. Such ritualistic activities are called karma. Karmis who adopt devotional service very loosely and who therefore remain on the platform of material activities are called prakṛta-sahajiyās. They cannot understand how pure devotional service is rendered in paternal and conjugal love, for this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

TEXT 101

bhakta-guṇa prakāśite prabhu baḍa raṅgi
ei saba prakāśite kailā eta bhaṅgi

SYNONYMS

bhakta-guṇa—the attributes of the devotee; prakāśite—to manifest; prabhu—the Lord; baḍa raṅgi—very interested; ei saba—all these; prakāśite—to manifest; kailā—He performed; eta—such; bhaṅgi—incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

TEXT 102

saṅkṣepe kahilū ei pari-muṇḍā-nṛtya
adāpiha gāya yāhā caitanyera bhṛtya

SYNONYMS

saṅkṣepe—in brief; kahilū—I have described; ei—this; pari-muṇḍā-nṛtya—dancing in the dancing hall of Jagannātha’s temple; adāpiha—even up-to-dately;
Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Gūḍicā temple, cleansing it as usual.

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.
TEXT 105

पूर्ववर्त रथ-आगे करिला नर्तनः।
हेरा पांचमी-यात्रा कैला दरासनः॥ १०५ ॥

pūrvavat ratha-āge karilā nartana
herā-paṅcamī-yātrā kailā daraśana

SYNONYMS

pūrva-vat—as previously; ratha-āge—in front of the chariot; karilā nartana—performed dancing; herā-paṅcamī-yātrā—the festival of Herā-paṅcamī; kailā daraśana—He saw.

TRANSLATION

As previously, He danced in front of the Jagannātha cart and observed the festival of Herā-paṅcamī.

TEXT 106

चारिमास वर्षाय रहिला सब जन्मशतमी
जन्मशतमी आदि यात्रा कैला दरासनः॥ १०६ ॥

cāri-māsa varṣāya rahilā saba janmaśṭami adi yātrā kailā daraśana

SYNONYMS

cāri-māsa—for four months; varṣāya—of the rainy season; rahilā—stayed; saba bhakta-gaṇa—all the devotees; janmaśṭami adi yātrā—festivals like Lord Kṛṣṇa’s birth ceremony; kailā daraśana—observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannātha Puri for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa’s birth.

TEXT 107

पूर्वे यदि गौड़ हाइते भक्तगण आईलः।
प्रभुरे किछू खाओँहाइतेसबार इच्छा हैल॥ १०७ ॥

pūrve yadi guṭa ha-ite bhakta-gaṇa āila
prabhure kichu khāoṁhāiṁte sabāra icchā haila
SYNONYMS

pūrve—formerly; yadi—when; gauḍa ha-ite—from Bengal; bhakta-gaṇa āila—the devotees arrived; prabhure—to Śrī Caitanya Mahāprabhu; kichu—something; khāoyāite—to feed; sabāra icchā haila—everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

TEXT 108

keha kona prasāda āni’ deya govinda-ṭhāṇi
‘iḥā yena avasya bhakṣaṇa kareṇa gosāṇi’ || 108 ||

SYNONYMS

keha—someone; kona prasāda—some variety of prasāda; āni’—bringing; deya—delivers; govinda-ṭhāṇi—to Govinda; iḥā—this; yena—that; avaṣya—certainly; bhakṣaṇa kareṇa—eats; gosāṇi—Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of prasāda. He would entrust it to Govinda and request him, “Please arrange that the Lord will surely eat this prasāda.”

TEXT 109

keha paiḍa, keha nāḍu, keha pithā-pāṇā
bahu-mūlya uttama-prasāda-prakāra yāra nāṇā || 109 ||

SYNONYMS

keha—someone; paiḍa—a coconut preparation; keha—someone; nāḍu—sweetballs; keha—someone; pithā—cakes; pāṇā—sweet rice; bahu-mūlya—costly; uttama-prasāda—very palatable food; prakāra yāra nāṇā—of different varieties.
Some brought paicita [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, “This has been given by such and such devotee.” The Lord, however, would not actually eat it. He would simply say, “Keep it in storage.”

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.
TEXT 112

govindere sabe puche kariyā yatana
‘āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?

SYNONYMS

govindere—unto Govinda; sabe—all the devotees; puche—inquired; kariyā yatana—with great eagerness; āmā-datta prasāda—the prasāda given by me; prabhure—unto Śrī Caitanya Mahāprabhu; ki karāilā bhakṣaṇa—have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, “Have you given Śrī Caitanya Mahāprabhu the prasāda brought by me?”

TEXT 113

kāhāṅ kichu kahi’ govinda kare vañcana
āra dina prabhure kahe nirveda-vacana

SYNONYMS

kāhāṅ—to someone; kichu—something; kahi’—saying; govinda—Govinda; kare vañcana—told lies; āra dina—one day; prabhure—unto Śrī Caitanya Mahāprabhu; kahe—said; nirveda-vacana—a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

TEXT 114

“আচার্যার মহাশয় করিয়া যতন।
তোমারে খাওয়াইতে বন্ধ দেন নের দ্বারেন।”

TEXT 114
"ācāryādi mahāsaya kariyā yatane
tomāre khāoyaite vastu dena mora sthāne

SYNONYMS
ācāryā-ādi—headed by Advaita Ācārya; mahāsaya—respectable gentlemen;
kariyā yatane—with great endeavor; tomāre khāoyaite—to feed You; vastu
dena—deliver varieties of food; mora sthāne—to me.

TRANSLATION
"Many respectable devotees, headed by Advaita Ācārya, make a great en­
deavor to entrust me with varieties of food for You.

TEXT 115

তুমি সে না খাও, তাই পুচ্ছ বার বার। 
কত বঞ্চনা করিয়ু, কেমনে আমার নিষ্ঠার।" ১১৫
tumi se nā khāo, tāṁrā puche bāra bāra
kata vañcanā karimu, kemane āmāra nistāra?

SYNONYMS
tumi—You; se—that; nā khāo—do not eat; tāṁrā—they; puche—inquire; bāra
bāra—again and again; kata vañcanā karimu—how long shall I cheat; kemane—
how; āmāra—my; nistāra—deliverance.

TRANSLATION
"You do not eat it, but they ask me again and again. How long shall I go on
cheating them? How shall I be freed from this responsibility?"

TEXT 116

প্রভু কহে,—‘আদি-বস্ত্র’ দুঃখ কঠিন মানে?
কেবা কি দিয়াছে, তাহ। আমাহ এখানে।" ১১৬
prabhu kahe,—‘ādi-vasyā’ duhkha kānhe māne?
kebā ki diyāche, tāhā ānaha ekhāne

SYNONYMS
prabhu kahe—the Lord replied; ādi-vasyā—you who have been residing with
Me for a very long time; duhkha kānhe māne—why are you unhappy about this;
kebā ki diyāche—whatever they have delivered; tāhā—all that; ānaha ekhāne—
bring here.
TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Why are you so foolishly unhappy? Bring here to Me whatever they have given you.”

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word ādi-vasyā refers to one who has been living with another for a very long time. Govinda was addressed as ādi-vasyā because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, “Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it.”

TEXT 117

एता बलिः महाप्रभु वसिला भोजने।
नाम धरि' धरि' गोविन्द गे करे निवेदने || ११७ ||

eta bali' mahāprabhu vasilā bhojane
näma dhari' dhari' govinda kare nivedane

SYNONYMS

etā bali'—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; vasilā bhojane—sat down for eating; nāma—the name; dhari' dhari'—speaking; govinda—Govinda; kare nivedane—offers.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

TEXT 118

“आचार्ये एই पैदा, पाना-सर-पुपि।
এই অম্বু-গুটিকা, মণ্ডা, কর্পুরা-কুপিঃ || ১১৮ ||

“ācāryera ei paida, pānā-sara-pūpi
ei amṛta-guṭikā, maṇḍa, karpūra-kūpi

SYNONYMS

ācāryera—of Advaita Ācārya; ei—these; paida—coconut preparation; pānā—sweet rice; sara-pūpi—cakes made with cream; ei—these; amṛta-guṭikā—sweet-balls; maṇḍa—a type of round sweetmeat; karpūra-kūpi—a pot of camphor.
TRANSLATION

“These preparations—pālā, sweet rice, cakes made with cream, and also amrta-guṭikā, maṇḍā and a pot of camphor—have been given by Advaita Ācārya.

TEXT 119

Śrīvāsa-paṇḍitera ei aneka prakārā
piṭhā, pānā, amrta-maṇḍā padma-cini āra

SYNONYMS

Śrīvāsa-paṇḍitera—of Śrīvāsa Paṇḍita; ei—these; aneka prakārā—many varieties; piṭhā—cakes; pānā—cream; amrta-maṇḍā—another type of sweetball; padma-cini—padma-cini; āra—and.

TRANSLATION

“Next there are varieties of food—cakes, cream, amrta-maṇḍā and padma-cini—given by Śrīvāsa Paṇḍita.

TEXT 120

ācāryaratnera ei saba upahāra
ācāryanidhira ei, aneka prakāra

SYNONYMS

ācāryaratnera—of Candrasekhara; ei—these; saba—all; upahāra—presentations; ācāryanidhira—of Ācāryanidhi; ei—these; aneka prakāra—of different varieties.

TRANSLATION

“All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.
TEXT 121

васудева-даттера еи мурари-гуптера ара
буддхиманта-кханнера еи vividha prakāra

SYNONYMS

васудева-даттера—of Васудева Датта; еи—these; мурари-гуптера—of Мурари Гупта; ара—and; буддхиманта-кханнера—of Буддхиманта Кхāн; еи—these; vividha prakāra—of different varieties.

TRANSLATION

“And all these varieties of food have been given by Васudeva Datta, Murari Gupta and Buddhimanta Khan.

TEXT 122

श्रीमान्-सेन, श्रीमान्-पाण्डित, अचार्यनन्दन ॥
तान-सबार दंत एहै करहै भोजन ॥ १२२ ॥

श्रीमान्-सेन, श्रीमान्-पाण्डित, अचार्य-नन्दन
tān-sabāra datta ei karaha bhojana

SYNONYMS

श्रीमान्-सेन—Shivānanda Sena; श्रीमान्-पाण्डित—Śrīman Paṇḍita; अचार्य-नन्दन—Ācārya Nandana; tān-sabāra—of all of them; datta—given; еи—these; karaha bhojana—please eat.

TRANSLATION

“These are gifts given by Śrīmān Sena, Śrīmān Paṇḍita and Ācārya Nandana. Please eat them all.

TEXT 123

कुलिनग्रामेर एहै आगे देख यत्।
खण्डवाली लोकेर एहै देख तत्॥” १२३ ॥

kulina-grāmera ei āge dekha yata
khanḍa-vāsi lokera ei dekha tata”
SYNONYMS

ku/ina-grāmera—of the residents of Kulina-grāma; ei—these; āge—before; dekha—see; yata—all; khaṇḍa-vāsī lokera—of the residents of Khaṇḍa; ei—these; dekha—see; tata—so many.

TRANSLATION

“Here are the preparations made by the inhabitants of Kulina-grāma, and these have been made by the inhabitants of Khaṇḍa.”

TEXT 124

ঐছে সবার নাম লঞ্জ প্রভুর আগে ধারে।
সম্পূর্ণ হঞ্জ পৃথু সব ভোজন করে॥ ১২৪ ॥

aiche sabāra nāma lañā prabhura āge dhare
santuṣṭa hañā prabhu saba bhojana kare

SYNONYMS

aiche—in this way; sabāra nāma—everyone’s name; lañā—taking; prabhura āge—before the Lord; dhare—he places; santuṣṭa hañā—being very satisfied; prabhu—the Lord; saba—all; bhojana kare—began to eat.

TRANSLATION

In this way, Govinda gave everyone’s name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

TEXTS 125-126

যদ্যপি মাসেকের বাসি মুকুট নারিকেল।
অমৃত-গুঞ্জিকাদি পানাদি সকল॥ ১২৫ ॥
তথাপি নূতনপ্রায় সব ভুবনের স্বাদ।
‘বাসি’ বিভাজ নাহে সেই প্রভুর প্রসাদ॥ ১২৬ ॥

yadyapi masekera vaisi mukuta narikel
amṛta-guṭikādi, pānādi sakala

tathāpi nūtana-prāya saba dravyera svāda
‘vaisi’ visvāda nahe sei prabhura prasāda
SYNONYMS

yadyapi—although; māsēkera—one month; vasi—remaining; mukuta nārikela—a very hard sweet preparation of coconut; amrta-guṭikā—amrta-guṭikā sweetballs; ādi—etc.; pānā—sweet drinks; ādi—and so on; sakala—all; tathāpi—still; nūtana-prāya—as if fresh; saba dravya—of every preparation; svāda—the taste; vāsi—stale; visvāda—tasteless; nahe—were not; sei—that; prabhura prasāda—the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

TEXT 127

शत-जनें भक्ष्य अंधु देणेके खाइल।
‘आर किछु আছে?’ বলি’ গোবিন্দে পুঞ্জিল॥ ১২৭ ॥

śata-janera bhakṣya prabhu daṇḍeke khāilā!
‘āra kichu āche?’ bali’ govinde puchilā

SYNONYMS

śata-janera—of one hundred persons; bhakṣya—eatables; prabhu—Śrī Caitanya Mahāprabhu; daṇḍeke khāilā—ate within twenty-four minutes; āra kichu āche—is there anything more; bali’—saying; govinde—unto Govinda; puchilā—inquired.

TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, “Is there anything more left?”

TEXT 128

গোবিন্দে বলে,—‘রাঘবের ঝালি মাত্র আছে’।
প্রভু কহে,—‘অজি রছ, তাহা দেখিমু পাছে’॥ ১২৮

govinda bale,—‘rāghavera jhāli mātra āche’
prabhu kahe,—‘āji rahu, tāhā dekhimu pāche’
Govinda replied, “Now there are only the bags of Rāghava.” The Lord said, “Let them remain today. I shall see them later.”

SYNONYMS

govinda bale—Govinda replied; rāghavera jhāli —the bags given by Rāghava; mātra—only; āche—there is; prabhu kahe—Śrī Caitanya Mahāprabhu said; āji—today; rahu—let remain; tāhā—that; dekhimu—l shall see; pāche—later.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

SYNONYMS

āra dina—next day; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; nibhrte—in a secluded place; bhojana kaila—took His lunch; rāghavera—of Rāghava Paṇḍita; jhāli—the bags; khuli’—opening; sakala dekhilā—saw everything.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

SYNONYMS

saba dravyera—of all the articles; kichu kichu—something; upayoga kaila—used; svādu—tasteful; su-gandhi—aromatic; dekhi’—seeing; bahu—very much; praśaṁsilā—He praised.
He tasted a little of everything they contained and praised it all for its flavor and aroma.

All the varieties of the remaining prasāda were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.
“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

TEXT 133

एइमत महाप्रभु भक्तगण-संगे।
चारुखर्ष्या गोङाला कृष्णकथा-रंगे ॥ १३३ ॥

ei-mata mahāprabhu bhakta-gana-saṅge
cāturmāsa goṅālā kṛṣṇa-kathā-raṅge

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gana-saṅge—with His personal devotees; cāturmāsa goṅālā—passed the four months of the rainy season; kṛṣṇa-kathā-raṅge—in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cāturmāsa [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

TEXT 134

मध्ये मध्ये आचार्यादि करे निमन्त्रणं।
घरे तात्र राज्ञे आर विविध व्यञ्जनं ॥ १३४ ॥

madhye madhye ācāryādi kare nimantraṇa
ghare bhāṭa rāndhe āra vividha vyaṅjana

SYNONYMS

madhye madhye—at intervals; ācārya-ādi—Advaita Ācārya and others; kare nimantraṇa—invoke; ghare—at home; bhāṭa—rice; rāndhe—cook; āra—and; vividha vyaṅjana—varieties of vegetables.
Lord Caitanya Accepts Prasāda

**TRANSLATION**

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

**TEXTS 135-136**

| maricera jhāla, āra madhurāmla āra
| ādā, lavana, lembu, dugdha, dadhi, khaṇḍa-sāra
| śāka dui-cāri, āra sukutāra jhola
| nimba-vārtāki, āra bhrṣṭa-patola

**SYNONYMS**

maricera jhāla—a pungent preparation with black pepper; āra—as well as; madhurāmla—a sweet-and-sour preparation; āra—also; ādā—ginger; lavana—salted preparations; lembu—lime; dugdha—milk; dadhi—yogurt; khaṇḍa-sāra—cheese; śāka dui-cāri—spinach of two to four kinds; āra—and; sukutāra jhola—a soup made of bitter melon; nimba-vārtāki—eggplant mixed with nimba leaves; āra—and; bhrṣṭa-patola—fried paṭola.

**TRANSLATION**

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba leaves, and fried paṭola.

**TEXT 137**

| bhṛṣṭa phula-baḍī, āra mudga-dāli-sūpa
| vividha vyaṇjana rāndhe prabhura ruci-anurūpa
SYNONYMS

bhṛṣṭa—fried; phula-baḍi—a hot dahl preparation; āra—and; mudga-dālīsūpa—a liquid preparation made from mung dahl; vividha vyaṇjana—varieties of vegetables; rāndhe—used to cook; prabhura ruci-anurūpa—very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍi, liquid mung dahl and many vegetables, all cooked according to the Lord’s taste.

TEXT 138

 Jagannāthera prasāda āne karite miśrita kāhān ekā yāyena, kāhān gaṇera sahīta

SYNONYMS

jagannāthera—of Lord Jagannātha; prasāda—remnants of food; āne—bring; karite miśrita—mixing; kāhān—somewhere; ekā yāyena—goes alone; kāhān—somewhere; gaṇera sahīta—with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

TEXT 139

ācāryaratna, ācāryanidhi, nandana, rāghava śrīvāsa-ādi yata bhakta, vipra saba

SYNONYMS

ācāryaratna—Acāryaratna; ācāryanidhi—Acāryanidhi; nandana—Nandana Acārya; rāghava—Rāghava Paṇḍita; śrīvāsa-ādi—headed by Śrīvāsa; yata bhakta—all devotees; vipra saba—all brāhmaṇas.
Devotees like Acāryaratna, Acāryanidhi, Nandana Acārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

TEXTS 140-141

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Guptā, the inhabitants of Kulā-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulā-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not brāhmaṇas by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase prasāda from the market where the remnants of Lord Jagannātha’s food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Acāryaratna, Acāryanidhi and others who were brāhmaṇas by caste would cook at home when
they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only prasāda cooked by members of the brāhmaṇa caste, but on principle He accepted invitations from His devotees, regardless of whether they were brāhmaṇas by caste.

TEXT 142

śivaṁśa-senera sūn nīmantraṇākhyāna
śivaṁśa’s elder son invited the Lord

SYNONYMS
śivaṁśa-senera—of Śivaṁśa Sena; sūna—hear; nīmantraṇā-ākhyāna—the story of the invitation; śivaṁśa—of Śivaṁśa Sena; baḍa-putrera—of the eldest son; caitanya-dāsa nāma—the name is Caitanya dāsa.

TRANSLATION
Now hear about the invitation Śivaṁśa Sena extended to the Lord. His eldest son was named Caitanya dāsa.

TEXT 143

prabhure milāite tanre sangei anilā
milāile, prabhu tanra nāma ta’ puchilā

SYNONYMS
prabhure milāite—to introduce to the Lord; tanre—him, Caitanya dāsa; sangei—along; anilā—brought; milāile—when he introduced him; prabhu—Śrī Caitanya Mahāprabhu; tanra—his; nāma—name; ta’—thereupon; puchilā—inquired.

TRANSLATION
When Śivaṁśa brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.
TEXT 144

‘चैतन्यदास’ नाम शुनि’ कहे गोरारयाः।
‘किबा नाम धरा।एच, बुझन नल याय’ ॥ १४४ ॥

‘caitanya-dāsa’ nāma śuni’ kahe gaura-rāya
‘kibā nāma dharāṇācha, bujhana nā yāya’

SYNONYMS

caitanya-dāsa—Caitanya dāsa; nāma—name; śuni’—hearing; kahe gaura-rāya—Śrī Caitanya Mahāprabhu said; kibā—what; nāma—name; dharāṇācha—you have given; bujhana nā yāya—it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, “What kind of name have you given him? It is very difficult to understand.”

TEXT 145

सेन कहे,—‘ये जानिलु।, सेिन नाम धरइल’।
एतं बलिः महाप्रभुरे निमन्त्रण कैल॥ १४५॥

sena kahe,—‘ye jānilu, sei nāma dharila’
etā bali’ mahāprabhure nimantrāna kaila

SYNONYMS

sena kahe—Śivānanda Sena replied; ye jānilu—whatever I know; sei nāma—that name; dharila—he has kept; etā bali’—saying this; mahāprabhure—unto Śrī Caitanya Mahāprabhu; nimantrāna kaila—gave an invitation.

TRANSLATION

Śivānanda Sena replied, “He has kept the name that appeared to me from within.” Then he invited Śrī Caitanya Mahāprabhu for lunch.

TEXT 146

जगन्नाथेः बहुमुल्या प्रसाद आनाइल।
सन्तकणेष्व लंकासुजन्ये वसिल॥ १४६॥

jagannāthera bahu-mūlya prasāda ānāilā
bhakta-gaṇe lañā prabhu bhojane vasilā
SYNONYMS

ejagannāthera—of Lord Jagannātha; bahu-mūlya—very costly; prasāda—remnants of food; ānālā—brought; bhakta-gane—the devotees; laṅā—taking along; prabhū—Śrī Caitanya Mahāprabhu; bhojane vasilā—sat down to accept prasāda.

TRANSLATION

Śivananda Sena had bought very costly remnants of Lord Jagannātha’s food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the prasāda with His associates.

TEXT 147

śivanandera gaurave prabhu karīla bhojana
ati-guru-bhojane prabhura prasanna nahe mana

SYNONYMS

śivanandera—of Śivananda Sena; gaurave—out of honor; prabhu—Śrī Caitanya Mahāprabhu; karīla bhojana—ate; ati-guru-bhojane—because of eating too much; prabhura—of Śrī Caitanya Mahāprabhu; prasanna nahe mana—the mind was not satisfied.

TRANSLATION

Because of Śivananda Sena’s glories, Śrī Caitanya Mahāprabhu ate all kinds of prasāda to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

TEXT 148

āra dina caitanya-dāsa kailā nimantraṇa
prabhura ‘abhīṣṭa’ bujhi’ ānilā vyañjana

SYNONYMS

āra dina—next day; caitanya-dāsa—the son of Śivananda Sena; kailā nimantraṇa—invited; prabhura—of Śrī Caitanya Mahāprabhu; abhīṣṭa—desire; bujhi’—understanding; ānilā vyañjana—bought different vegetables.
The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord’s mind, however, and therefore he arranged for a different kind of food.

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord’s mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on Kṛṣṇa-caritāmṛta is very famous. There is another book called Caitanya-caritāmṛta, which is a work of Sanskrit poetry. It is said that this was also composed by him.
SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei bālaka—this boy; āmāra mata—My mind; jāne—can understand; santuṣṭa ha-ilān—am very satisfied; āmi—I; ihāra nimantrāṇe—by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “This boy knows My mind. Therefore I am very satisfied to keep his invitation.”

TEXT 151

एत बलि’ दधी-भात करिला भोजन ।
चैतन्यदासेरे दिलाउचिष्ठ-भाजन || १५१ ||

eta bali’ dadhi-bhāta karilā bhojana
caitanya-dāsere dilā ucchiṣṭa-bhājana

SYNONYMS

eta bali’—saying this; dadhi-bhāta—yogurt with rice; karilā bhojana—ate; caitanya-dāsere—unto Caitanya dāsa; dilā—He offered; ucchiṣṭa-bhājana—the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

TEXT 152

चारिमास एইमत निमन्त्रणे याय ।
कोन कोन वैष्णव ‘दिवसा’ नाहि पाय || १५२ ||

cāri-māsa ei-mata nimantrāṇe yāya
kona kona vaiṣṇava ‘divasa’ nāhi pāya

SYNONYMS

cāri-māsa—for four months; ei-mata—in this way; nimantrāṇe yāya—Śrī Caitanya Mahāprabhu keeps His invitations; kona kona vaiṣṇava—some of the Vaiṣṇava devotees; divasa—day; nāhi pāya—could not get.
The four months of Caturmasya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaishnavas could not get an open day on which to invite the Lord.

**TEXT 153**

Gadadhara-pandita, Bhattacarya Sarvabhauma

**SYNONYMS**

gadadhara-pandita—Pandita Gadadhara; bhattacarya sarvabhauma—Sarvabhauma Bhattacarya; inha sabara—of all these persons; ache—there is; bhikshara—for accepting invitations; divasa-nyayama—a fixed date in every month.

**TRANSLATION**

Gadadhara Pandita and Sarvabhauma Bhattacarya had fixed dates on which Sri Caitanya Mahaprabhu would accept their invitations every month.

**TEXTS 154-155**

Gopinatha-acarya, Jagadnanda, Kasisvara

**SYNONYMS**

gopinatha-acarya—Gopinatha Acarya; jagadnanda—Jagadnanda Pandita; kasisvara—Kasisvara; bhagavan—Bhagavan; ramabhadra-acarya—Rama
bhadrācārya; śaṅkara—Śaṅkara; vakreśvara—Vakreśvara; madhye madhye—at intervals; ghara-bhāte—with rice at home; kare nimantrāṇa—invite; anyera nimantrāṇa—for others’ invitations; prasāde—prasāda; kauḍī dui-pana—two panas of conchshells (160 conchshells).

**TRANSLATION**

Gopinātha Acārya, Jagadānanda, Kāśiśvara, Bhagavān, Rāmabhadra Acārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha’s prasāda and then invite the Lord.

**TEXT 156**

prathame āchila ‘nirbandha’ kauḍī caṛi-paṇa
rāmacandra-puri-bhaye ghāṭāilā nimantrāṇa

**SYNONYMS**

prathame—in the beginning; āchila—it was; nirbandha—fixed; kauḍī caṛi-paṇa—four paṇas of conchshells; rāmacandra-puri-bhaye—because of the restriction of Rāmacandra Puri; ghāṭāilā—decreased; nimantrāṇa—the price of an invitation.

**TRANSLATION**

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Puri was there, the price was cut in half.

**TEXT 157**

cāṛi-māṣa rahī’ gauḍera bhakte vidāya dilā
nīlācalera saṅgi bhakta saṅgei rahilā

**SYNONYMS**

cāṛi-māṣa rahī’—remaining for four months; gauḍera bhakte—to the devotees coming from Bengal; vidāya dilā—bade farewell; nīlācalera saṅgi—associates at Jagannātha Puri; bhakta—devotees; saṅgei—with; rahilā—remained.
TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord’s constant companions at Jagannātha Puri stayed with the Lord.

TEXT 158

এই ত’ কহিহু প্রভুর ভিক্ষা-নিমন্ত্রণ ।
ভক্ত-দত্ত বস্তু যাচে কৈলা আস্ফালন ॥ ১৫৮ ॥

ei ta' kahilun prabhura bhikṣa-nimantrana
bhakta-datta vastu yaiche kailā āsvādana

SYNONYMS

ei ta’—thus; kahilun—I have described; prabhura—of Śrī Caitanya Mahāprabhu; bhikṣa-nimantrana—the invitation to dine; bhakta-datta—offered by the devotees; vastu—things; yaiche—as; kailā āsvādana—He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

TEXT 159

তার মধ্যে রাঘবের ঝালি-বিবরণ ।
তার মধ্যে পরিমুঢ়া-নৃত্য-কথন ॥ ১৫৯ ॥

tāra madhye rāghavera jhali-vivarana
tāra madhye pari-muṇḍā-nṛtya-kathana

SYNONYMS

tāra madhye—in the midst of that; rāghavera—of Rāghava Pañḍita; jhali-vivarana—description of the bags of food; tāra madhye—along with that; pari-muṇḍā-nṛtya-kathana—the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Pañḍita’s bags of food and the dancing in the temple of Jagannātha.
TEXT 160
śraddhā kari’ āvaiye caitanyera katha caitanya-caratē prema pāibe sarvathā

SYNONYMS
śraddhā kari’—with great faith and love; āvaiy—hears; caitanyera katha—the narration of the activities of Śrī Caitanya Mahāprabhu; caitanya-caratē—at the lotus feet of Śrī Caitanya Mahāprabhu; prema—love; pāibe—must achieve; sarvathā—without fail.

TRANSLATION
One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

TEXT 161
sunite amṛta-sama juddāya karna-mana sei bhāgyavān, yei kare āsvādana

SYNONYMS
sunite—to hear; amṛta-sama—just like nectar; juddāya karna-mana—satisfies the ears and mind; sei bhāgyavān—he is very fortunate; yei—who; kare āsvādana—tastes.

TRANSLATION
Narrations of Śrī Caitanya Mahāprabhu’s activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

TEXT 162
śrīrupa-radhā-pond eār āsva
caitanya-caritāmṛta kaha kūṣadās
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasāda offered by His devotees.
The statements of *Śrī Caitanya-caritāmṛta* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to *Śrī Caitanya-caritāmṛta*’s translations. Numerals in regular type are references to its purports.

*Amṛta-pravāha-bhāṣya* (Bhaktivinoda Ṭhākura), 1, 83, 203

*Anubhāṣya* (Bhaktisiddhānta Sarasvatī), 96

*Bhagavad-gītā*, 92, 114, 160, 260

*Bhakti-sandarbha* (Jīva Gosvāmī), 95

*Laghu-bhāgavatāmṛta* (Rūpa Gosvāmī), 8

*Laghu-toṣāṇī* (Jīva Gosvāmī), 95

*Nāma-kaumudī*, 43

*Nārāyaṇa-samhitā*, 7

*Śrīmad-Bhāgavatam*, 5, 14-15, 16, 23, 25, 26, 95, 118-119, 162, 167, 194

*Viṣṇu-bhakti-candrodaya*, 96
Glossary

A

Ācārya—a spiritual master who teaches by his own example.

Acintya-bhedabheda-tattva—Lord Caitanya's "simultaneously one and different" doctrine, which establishes the inconceivable simultaneous existence of the Absolute Truth as both personal and impersonal.

Aiśvarya-Ānāńkṛta—emotion with an understanding of the Lord's full opulences.

Artha—economic development.

Āśrama—four orders of spiritual life.

Avatāra—(literally, one who descends) an incarnation of the Lord who descends from the spiritual sky to the material universe with a particular mission described in the scriptures.

B

Bāla-gopāla—the child Kṛṣṇa.

Bhagavān—a name of Kṛṣṇa which means one who possesses all opulences.

Bhāva—the stage of transcendental ecstasy experienced after transcendental affection.

Brahmacarya—student life of celibacy and study under a spiritual master.

Brāhmaṇa—the intelligent class of men.

D

Dāsya-rasa—loving relationship with Kṛṣṇa in servitorship.

Dharma—religiosity.

G

Gadādhara-praṇanātha—Lord Caitanya, the life and soul of Gadādhara Paṇḍita.

Gadāra Gaura—Lord Caitanya, the Lord Gaurāṅga of Gadādhara Paṇḍita.

Gosvāmi—one who controls his senses.

Grhaśṭha—regulated married life.

J

Jagad-guru—spiritual master of the entire world.

K

Kali-yuga—the age of quarrel, the fourth and last age in the cycle of a mahā-yuga.

Kāma—lust.
Karma—fruitive work.
Karma-kāṇḍa—the section of the Vedas dealing with fruitive work.
Karmis—fruitive workers.
Kaudis—small conchshells.
Kevala—pure, uncontaminated emotion.
Kiśora-gopāla—Krṣṇa as a young boy.
Krṣṇa-bhakti—loving devotional service to Krṣṇa.
Kṣatriya—the administrative and warrior class of men.

M

Mahā-mantra—the great chanting for deliverance: Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Māyāvāddi—impersonalist or voidist adhering to the belief that ultimately God is formless and without personality.
Mlecchas—meateaters.
Mokṣa—liberation.
Mukunda—Krṣṇa, the bestower of liberation.

P

Paramahāṁśa-thākura—one who acts as an ācārya directly presenting Lord Krṣṇa by spreading His name and fame.
Parama-puruṣārtha—the supreme goal of life.
Paramātmā—the Supreme, the localized aspect of the Supreme Lord within the heart of all living entities.
Paramparā—disciplic succession.
Para-vidhi—Bhāgavatam injunction against criticizing characteristics or activities of others.
Pati—a husband.
Prākṛta-sahajiyās—so-called Vaiṣṇavas who take everything very lightly.
Prakṛti—material nature.
Purāṇas—the eighteen very old books which are histories of this and other planets.
Puruṣārtha—the goal of life.
Pūrva-vidhi—Bhāgavatam injunction against praising characteristics or activities of others.

S

Sakhya-rasa—loving relationships with Krṣṇa in friendship.
Sannyāsa—the renounced order of spiritual life.
Śīlesokti—a statement having two meanings.
Śīrgāra—an array of garments worn for amorous purposes.
Śuddha-bhāva—pure consciousness.
Śūdra—the laboring and servant class of men.
Tikās—commentaries.

V

Vaiṣṇava—a devotee of the Supreme Lord Viṣṇu, or Kṛṣṇa.
Vaishya—the mercantile and agricultural class of men.
Vānaprastha—the retired order of spiritual life.
Varṇas—the four orders of social life.
Vāsanā—a wish or desire.
Vātsalya-rasa—loving relationship with Kṛṣṇa in parenthood.
Viṣayi—a person engaged in material activities.
Vṛndāvana—the site of Kṛṣṇa's transcendental village pastimes, exhibited when He was present on earth about 5,000 years ago.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ख ङ ए ऐ ऒ ओ औ

’rn (anusvāra) ’ñ (candra-bindu) ’h (visarga)

Consonants

Gutterals: क ka ख kha ग ga घ gha ङ ıa
Palatals: छ ca छ cha ज ja झ jha ञ ına
Cerebrals: ठ ta ठ tha ड da ढ dha ण ına
Dentals: त ta ठ tha ठ da ढ dha ण na
Labials: प pa कpha ब ba भ bha म ma
Semivowels: य ya र ra ल la ब va
Sibilants: भ sa भ sa स sa ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

ए ऐ ओ औ

For example: का क़ कि की क़ कु क़ क़ क़ का क़ के की कब क़ कब कब कब काउ
The letter $a$ is implied after a consonant with no vowel symbol.

The symbol virāma (’) indicates that there is no final vowel. 

The letters above should be pronounced as follows:

- $a$ — like the $o$ in hot; sometimes like the $o$ in go; final $a$ is usually silent.
- $\ddot{a}$ — like the $a$ in far.
- $i$, $\dddot{i}$ — like the $ee$ in meet.
- $u$, $\dddot{u}$ — like the $u$ in rule.
- $\ddot{r}$ — like the $ri$ in rim.
- $\dddot{r}$ — like the $ree$ in reed.
- $e$ — like the $ai$ in pain; rarely like $e$ in bet.
- $ai$ — like the $oi$ in boil.
- $o$ — like the $o$ in go.
- $au$ — like the $ow$ in owl.
- $\ddot{r}n$ — (anusvāra) like the $ng$ in song.
- $\ddot{h}$ — (visarga) a final $h$ sound like in Ah.
- $\ddot{n}$ — (candra-bindu) a nasal $n$ sound like in the French word bon.
- $k$ — like the $k$ in kite.
- $kh$ — like the $kh$ in Eckhart.
- $g$ — like the $g$ in got.
- $gh$ — like the $gh$ in big-house.
- $\ddot{n}$ — like the $n$ in bank.
- $c$ — like the $ch$ in chalk.
- $ch$ — like the $chh$ in much-haste.
- $j$ — like the $j$ in joy.
- $\dddot{jh}$ — like the $geh$ in college-hall.
- $\ddot{n}$ — like the $n$ in bunch.
- $\ddot{t}$ — like the $t$ in talk.
- $\ddot{th}$ — like the $th$ in hot-house.
- $\ddot{d}$ — like the $d$ in dawn.
- $\ddot{dh}$ — like the $dh$ in good-house.
- $\ddot{n}$ — like the $n$ in graw.
- $t$ — as in talk but with the tongue against the teeth.
- $th$ — as in hot-house but with the tongue against the teeth.
- $d$ — as in dawn but with the tongue against the teeth.
- $\ddot{dh}$ — as in good-house but with the tongue against the teeth.
- $n$ — as in nor but with the tongue against the teeth.
- $p$ — like the $p$ in pine.
- $ph$ — like the $ph$ in philosopher.
- $b$ — like the $b$ in bird.
- $bh$ — like the $bh$ in rub-hard.
- $m$ — like the $m$ in mother.
- $y$ — like the $j$ in jaw.
- $\dddot{y}$ — like the $y$ in year.
- $r$ — like the $r$ in run.
- $l$ — like the $l$ in law.
- $v$ — like the $b$ in bird or like the $w$ in dwarf.
- $\ddot{s}$, $\dddot{s}$ — like the $sh$ in shop.
- $s$ — like the $s$ in sun.
- $h$ — like the $h$ in home.

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, 3764 Watseka Ave., Los Angeles, California 90034.
This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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abcd angane vasīlā sāba haṁśā sāri sāri
animantraṁaṁ bhikṣa kare, nāhika nirnaya
antarante 'anugraha,' bāhye 'upekṣaṁā prāya'
antarante-bāhye kṛṣṇa-virāha-tarāṅga
antarera abhīmaṁ jāneṇa tāhāra
antāryāṁ prabhu bājina bārma bana
anūrāgera laksāṇaṁ ei,—'vidhiṁ' nāхи māne
anyerera bhikṣā śatāṁ śītiṁ śayena niścaya
anyerera nimantraṁe prasāde kauḍi dui-paṇa
anyonēy khaṭmaṇi caele dui-jane
apāmaṁa kāri sarvaṁa garvaṁa khaṇḍāla
āpana-duḥkhe maroṁ—eī dite āla jvalā
āpaṇā jānāte āmi kari abhīmaṁa
āpaṅāra sukha-duḥkhe haya bhoga-bhogi'
āpane ṣhaṅkha kari 'pariveśaṁa kailā
apāne karibina kṛpaṁ guṇa-dōsaḥ vicārī'
āpane mahāprabhu yadi kareṇa śravaṇaṁa
āpane nācīte tabe prabhuṁa haila mana
aparādaṁ chāḍī kare kṛṣṇa-saṅkīrtana
aparādaṁ ha-uka, kībā narake gamana
aparādaṁ kainu, kšama, la-inu śarana
āra bāra aiche nā khāṁa rāja-dhana
āra dina aśi 'vasīlā prabhure namakṣaraṁa
āra dina bhākta-gana-sahā pramāṇanda-puri
āra dina Caitanya-dāsa kailā nimantraṁa
āra dina mahāprabhu nīga-jana laṅa
āra dina prabhuṁe kare nirveda-vacana
āra dina prabhure yadi nībhaṁy bhajona kailā
da dina saṁāvaṁa prabhuṁe ṣāheṁ eilā
da dina dravyera muḍatī kare ghaṁ pāthāla
'āra kiche ḍoche? 'bali 'govinde puchila
āra sabhaṁa bhare vasṛṭera kuthalī
dār sarva-arthe māra nāhi adhiṁkāra'
āra yata bhākta-gana gaude avatari
ardhaṁa kareṇa prabhu, govinda ardhaṁa
arthī-vyastā' likham na, loke na mānīte
asad-vyayā na kariṁha, 'yate dui-loka yāya'
asām aha carana-reṇu-jaśam ahāṁ sāṁ
'si prabhure dheki' preme haya acetana
āsiya vandila bhāṭṭa prabhuṁa carane
atetva 'advaita-ācārya' tāhā naṁa
atetva aśīvarya ha-ite 'kevala'-'bhāva pradhāna
atetva jāniṁu, —tomāra kiche ṣaṁ bhāśa

B

bāhīre phukāre loka, dārāna naṁ pānā
dātu dhina kare prabhure kila nimantraṁa
"bāhu-dina manoratha tomā" dekkhaṁa
bāhu-mūlaṁ uttama-prasaṁa-prakāra yāra
bāhāyārtha yei laya, sei nāṣa yāya
"bākī-kauḍi bāḍā, āra dviguna vartana kailā
bāla-gopālaṁ-mentre tenho kareṇa sevanā
bāra bāraṁ goviṁna kahe eka-dik ha-ite
bāra-bāraṁ pranāya kalāha kare prabhure sāne
bedā-saṅkīrtanaṁ tāṁhā āṛambha kailā
bhagavan, rāmabhadrācārya, śaṅkara,
bhagaṁa, rāmabhadrācārya, śaṅkara
bhagat-datta vāstu yaiche kaila asvadana
bhakta-gana ardhāsana kare,—puri gosāṁa
bhakta-gana padā aśi 'prabhuṁe carane
bhakta-gana laṅaṁ prabhōjane vasīlā
bhakta-gana sukha dite prabhure 'avatara
bhakta-srama jāṁi 'kaila kirtina samāpāna
bhakta-vātasaṁa ebe prakaṁṭa kaila
bhakta-vātasaṁa-guna yāte vyakta haila
bhakta-sraṁdhaṁ drayva vāsyena kareṇa
bhāṅgi kare mahāprabhu kahe ete vānī
bhāṭṭa kare, —'e saṁāvaṁa rahe kon
bhāṭṭa kare, 'kṛṣṇa-nāmaṁ artha-vyākhyāne
bhāṭṭa kare, —'yādi more ha-ilā prasaṁa
bhāṭṭa yāi 'taba padē kare 'balāktāra
bhāṭṭera hṛdaye drēḍha abhīmaṁa jāṁi
bhāṭṭera icchā hilaṁ tāṁ-bābā dekkhaṁa
bhāṭṭera manete ei chila divṛga haila
Sri Caitanya-caritamrta

dui-guna yahahn, tahahn nahi garva-parvata
dui-laksha kahan kauddi dileka chariyah
dui-laksha kahan kauddi raja ta' mgiila
dui-laksha kahan tara thahi baki hai-ila

dui-parsha kauddi laghe prabhrha nimrantra

durhaha prabhrute sneha parama-bhakati
'dunhe anyatra magi' kara udara bhharana
'dura, dura, papitha' bali' bhartsanakarila

dviguna vatara kari' punah 'visaya' dib

ei sneha mane bhai' prabhrha ullasa

ei 'uskha-vairagya' nahe sannyasira 'dharma'
ei ta' kahilun prabhrha bhiks'ani mantrana

ei ta' kahilun vallabha-bhaettera milana

ei 'saks'akr krsha' bhaettera ha ila nishcaya

ta' svabhava tani'a agraha kariyah

tei yehi sri-madhavendra sri-pada upeska karila

ei-cauethi bhata, pachagandara vyahjana

ei-dike vaise saba karte bhohana

ei-dina bhaata puchila acaaryera

ekadina loka asi' prabhrhe nivedila

ekadina prath'kale alila prabhrha ghara

ekadina punah mora mana' nimantrana'

ei dina upare yadi haya mor a

ekadina danta yena prthak prthak nacera

ekadina vamsha prabhute sneha parama-bhakati

ei tahalviye tahiir nahi garva-parvata

ei tuhi chariyah

ei snaha mane bhavi' prabhrha ullasa

easam kari' prabhrhe nivedila

ei dina prathakale alilah prabhrha ghara

ei dina punah mora mana nimantrana

ei dina upare yadi haya mor va

ekadina danta yena prthak prthak naade

ekadina vamsha prabhute sneha parama-bhakati

ei tuhi chariyah

ei snaha mane bhavi' prabhrha ullasa

easam kari' prabhrhe nivedila

ei dina prathakale alilah prabhrha ghara

ei dina punah mora mana nimantrana

ei dina upare yadi haya mor va

ekadina danta yena prthak prthak naade

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pathe parx/itere svariipa kahena vacana
patira ajna,-nirantara tanra nama la-ite
patira ajna pati-vrata na pare langhite
pati-sutAnvaya, bhratr-bandhavan
pati-vrata hana patira nama nahi laya
'phalabhasa' ei, -yAte 'vi$aya' cancala
phalgu-praya bhattera namadi saba-vyakhya
phutkalai ciirQa kari' ghrte bhiijAila
piche ninda kare, age bahuta khiioyana
piQr;ia-bhogera eka cauthi, panca-gaQr;iara
pipilika dekhi' kichu kahena uttara
pitha, pana, amrta-maQr;ia padma-cini ara
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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmi, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gitā, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaishnava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrimad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.
In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-līlā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kaviṛāja Gosvāmi, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmi, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya's precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gītā As It Is. This translation of Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.