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 sankirtana movement and his civil disobedience against the repression of the Mohammedan government.

(continued on back flap)
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BOOKS by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

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Los Angeles, California 90034

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Library of Congress Catalogue Card Number: 73-93206
International Standard Book Number: 0-912776-76-5

First printing, 1975: 20,000 copies

Printed in the United States of America
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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 karīcās (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 saṅkīrtana—literally, “congregational glorification of God”—especially by organizing massive public chanting of the mahā-mantra (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya’s appearance in the world is revealed, his co-avatāras and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-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 saṅkīrtana movement and his civil disobedience against the repression of the Mohammedan government.
The subject of *Madhya-lilā*, the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śāṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

*Antya-lilā* concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha Puri in Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. Śrī Caitanya's perpetual and ever-increasing religious beatitude, graphically described in the eyewitness accounts of Svarupa 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 Kavirajā 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 Svarupa Dāmodara. After the passing away of Śrī Caitanya and Svarupa 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 Kavirāja Gosvāmī was also residing in Vṛndāvana at this time, and Raghunātha dāsa Gosvāmī endowed him with a full comprehension of the transcendental life of Śrī Caitanya.

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-maṅgala* by Locana dāsa Ṭhākura and *Caitanya-bhāgavata*. This latter text, a work by Vṛndāvana dāsa Ṭhākura, who was then considered the principal authority on Śrī Caitanya's life, was highly revered. While composing his important work, Vṛndāvana dāsa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Śrī Caitanya's life, particularly the later ones. Anxious to hear of these later pastimes, the devotees of Vṛndāvana requested Kṛṣṇadāsa Kavirāja 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 Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, “The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta,” and the other by Śrīla Bhaktisiddhānta’s father, Bhaktivinoda 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
In Puri, the bhajana-kutira (place of worship) of Śrīla Haridāsa Ṭhākura, who received the title nāma-cārīya (the preacher of the glories of the holy name) from Śrī Caitanya Mahāprabhu. At this site he would chant the holy name of Kṛṣṇa 300,000 times a day without fail.
The samādhi (tomb) of Śrīla Haridāsa Thākura in Puri. On the wall there is an inscription by Śrīla Bhaktivinoda Thākura: “He reasons ill who tells that Vaiṣṇavas die when thou art living still in sound! The Vaiṣṇavas die to live, and living try to spread the holy name around!” There was no end to the transcendental qualities of Haridāsa Thākura.
The Sirhha-dvāra gate of the Jagannātha Purī temple, where Śrī Caitanya Mahāprabhu was found lying unconscious in ecstatic love of Godhead. (p.222)
The temple and Deity of Śrī Ṭota Gopinātha in Puri. At this sacred place, Śrī Caitanya Mahāprabhu concluded His manifested pastimes in this material world.
"As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His happiness increased. After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord. He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head. He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes."
(pp.24-25)
“The devotees, in great happiness, started for Jagannātha Puri, congre­gationally chanting the holy name of the Lord. One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes. The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters. Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names. ‘Śivānanda Sena has not arranged for My residence,’ He complained, ‘and I am so hungry I could die. Because he has not come, I curse his three sons to die.’ Hearing this curse, Śivānanda Sena’s wife began to cry. Just then, Śivānanda returned from the toll station. Crying, his wife informed him, ‘Lord Nityānanda has cursed our sons to die because His quarters have not been provided.’ Śivānanda Sena replied, ‘You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconveniences we have caused Nityānanda Prabhu.’ After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.” (pp.57-62)
‘When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, ‘It is the desire of Jagadānanda Paṇḍīta that Your Lordship accept the oil.’ When the Lord heard this, He angrily said, ‘Why not keep a masseur to massage me? Have I taken sannyāsa for such happiness? Accepting this oil would bring Me ruination, and all of you would laugh. If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric sannyāsī who keeps women.’ Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning Jagadānanda went to see the Lord. Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍīta, ‘My dear Paṇḍīta, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it. Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.’ Jagadānanda Paṇḍīta replied, ‘Who tells You all these false stories? I never brought any oil from Bengal.’ After saying this, Jagadānanda Paṇḍīta took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.” (pp.99-103)
“One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance. Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid. The gopis were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī. Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, ‘Now I am with Kṛṣṇa in Vṛndāvana.’” (pp.195-196)
“Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple. As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity. Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu’s shoulder. When he saw this, Caitanya Mahāprabhu’s personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this. Śrī Caitanya Mahāprabhu said to Govinda, ‘O ādi-vasyā (uncivilized man), do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.’” (pp.197-199)
"When Svarūpa Dāmodara entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone. All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp. After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Simha-dvāra gate. At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious. Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits (eight or nine feet). There was no breath from His nostrils... When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu’s ear." (pp. 221-225)
“One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata. Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it. Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him. First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord. Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu. Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavan Ācārya, who was lame, followed them very slowly.” (pp.231-234)
\[\text{PLATE EIGHT}\]

“When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Śvarūpa Dāmodara. Śrī Caitanya Mahāprabhu said, ‘Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa’s pastimes, but now I cannot see them. Today I went from here to Govardhana Hill to find out if Kṛṣṇa was tending His cows there. I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows. Hearing the vibration of Kṛṣṇa’s flute, Śrīmati Rādhārāṇī and all Her gopi friends came there to meet Him. They were all very nicely dressed. When Kṛṣṇa and Śrīmati Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers. Just then, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa’s pastimes, but I could not see them.’” (pp.240-243)
“Lord Caitanya mistook a garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered through the garden in the mood of the gopīs. After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. The gopīs said, ‘O cūṭa tree, priyāla tree, panasa, āsana and kovidāra! O jambū tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead. O tulasi! O mālati! O yūthi, mādhavī and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you. You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives!’ ” (pp.266-272)
CHAPTE 11

The Passing of Haridasa Thakura

The summary of the chapter is given by Srila Bhaktivinoda Thakura in his Amruta-pravaha-bhasya as follows. In this chapter, Brahma Haridasa Thakura gave up his body with the consent of Sri Caitanya Mahaprabhu, and the Lord Himself personally performed the funeral ceremony and carried the body to the sea. He personally entombed the body, covered it with sand, and erected a platform on the site. After taking bath in the sea, He personally begged prasada of Jagannatha from shopkeepers and distributed prasada to the assembled devotees.

TEXT 1

namami haridasaṁ tāṁ
ca Caitanyak tāṁ ca tat-prabhumaṁ
svaṁke kṛtvā nanarta yāṁ

SYNONYMS

namami—I offer my respectful obeisances; haridasaṁ—unto Haridasa Thakura; tāṁ—him; Caitanyak—unto Lord Caitanya; tāṁ—His; ca—also; tat-prabhumaṁ—his master; svaṁke—on His lap; kṛtvā—keeping; nanarta—danced; yāṁ—He who.

TRANSLATION

Let me offer my respectful obeisances unto Haridasa Thakura and his master, Sri Caitanya Mahaprabhu, who danced with the body of Haridasa Thakura on His lap.

TEXT 2

jay jay brahma kala jay bhadramay
jay jay bhañasri mihisvamahay

1
SYNONYMS

**jaya jaya**—all glories; **śrī-caitanya**—to Lord Śrī Caitanya Mahāprabhu; **jaya**—all glories; **dayā-maya**—to the most merciful; **jaya**—all glories; **advaita-priya**—to the dear master of Advaita Ācārya; **nityānanda-priya**—to Śrī Caitanya Mahāprabhu, who is very dear to Lord Nityānanda; **jaya**—all glories.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda.

TEXT 3

jaya  śrīnīvāsa-eśvara haridāsa-nātha
jaya gadādhara-priya svarūpa-prāṇa-nātha

SYNONYMS

**jaya**—all glories; **śrīnīvāsa-iśvara**—to the master of Śrīnīvāsa; **haridāsa-nātha**—the master of Haridāsa Thākura; **jaya**—all glories; **gadādhara-priya**—to the dear master of Gadādhara; **svarūpa-prāṇa-nātha**—the master of the life of Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnīvāsa Thākura! All glories to the master of Haridāsa Thākura! All glories to the dear master of Gadādhara Paṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

TEXT 4

jaya kaśi-prīya jagadānanda-prāṇeśvara
jaya rūp-sannātan-ramānātheśvara

SYNONYMS

**jaya**—all glories; **kaśi-prīya**—to the master of Kaśi; **jagadānanda-prāṇeśvara**—the master of the life of Jagadānanda; **jaya**—all glories; **rūp-sannātan-ramānātheśvara**—the master of the life of Rūpa Gaṅgādhara.
The Passing of Haridasa Thakura

*jaya kāśi-priya jagadānanda-prāneśvara
jaya rūpa-sanātana-raghunātheśvara*

**SYNONYMS**

*jaya—all glories; kāśi-priya—to Lord Śrī Caitanya, who is very dear to Kāśi Miṣra; jagadānanda-prāna-īśvara—the Lord of the life of Jagadānanda Paṇḍita; jaya—all glories; rūpa-sanātana-raghunāthe-īśvara—to the Lord of Rūpa Gosvāmi, Sanātana Gosvāmi and Raghunātha dāsa Gosvāmi.*

**TRANSLATION**

All glories to Lord Śrī Caitanya, who is very dear to Kāśi Miṣra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmi, Sanātana Gosvāmi and Raghunātha dāsa Gosvāmi.

**TEXT 5**

*জয় গৌরদেহ কৃষ্ণ স্যায় ভগবান ॥
কুপা কারি দেহ প্রভু নিজ-পদ-দান ॥ ৫ ॥*

*jaya gaura-deha krṣṇa svayam bhagavān
krpā kari’ deha’ prabhu, nija-pada-dāna*

**SYNONYMS**

*jaya—all glories; gaura-deha—to the transcendental body of Śrī Caitanya Mahāprabhu; krṣṇa—Lord Kṛṣṇa; svayam—personally; bhagavān—the Supreme Personality of Godhead; kṛpā kari’—being merciful; deha’—please give; prabhu—my Lord; nija-pada-dāna—shelter at Your lotus feet.*

**TRANSLATION**

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

**TEXT 6**

*জয় নিত্যানন্দচন্দ্র জয় চন্দ্রনারায়ণ প্রাণ ॥
তোমার চরণার্বিন্ধে ভক্তি দেহ দান ॥ ৬ ॥*

*jaya nityānanda-candra jaya caitanyera prāna
tomāra caranāravinde bhakti deha’ dāna*
SYNONYMS

jaya—all glories; nityānanda-candra—to Lord Nityānanda Prabhu; jaya—all glories; caitanyera prāna—to the life and soul of Śrī Caitanya Mahāprabhu; tomāra caraṇa-aravinde—at Your lotus feet; bhakti—devotional service; deha’—please give; dāna—the gift.

TRANSLATION

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

TEXT 7

jaya jayādwaita-candra caitanyera ārya sva-caraṇe bhakti deha’ jayādvaitācārya

SYNONYMS

jaya jaya—all glories; advaita-candra—to Advaita Ācārya; caitanyera ārya—respected by the Lord; sva-caraṇe—at Your lotus feet; bhakti deha’—please give devotional service; jaya—all glories; advaita-ācārya—to Advaita Ācārya.

TRANSLATION

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

TEXT 8

jaya gaura-bhakta-gaṇa,—gaura yānra prāṇa saba bhakta milī’ more bhakti deha’ dāna

SYNONYMS

jaya—all glories; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; gaura—Lord Caitanya; yānra—of whom; prāṇa—the life and soul; saba—all; bhakta—devotees; milī’—together; more—to me; bhakti—devotional service; deha’ dāna—kindly give the charity.
TRANSLATION

All glories to all the devotees of Sri Caitanya Mahaprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

TEXT 9

jaya rūpa, sanātana, jiva, raghunātha
raghunātha, gopāla, — chaya mora nātha

SYNONYMS

jaya—all glories; rūpa—to Rūpa Gosvāmi; sanātana—Sanatana Gosvāmi; jiva—Jiva Gosvāmi; raghunātha—Raghunātha dāsa Gosvāmi; raghunātha—Raghunātha Bhaṭṭa Gosvāmi; gopāla—Gopāla Bhaṭṭa Gosvāmi; chaya—six; mora—my; nātha—lords.

TRANSLATION

All glories to Rūpa Gosvāmi, Sanatana Gosvāmi, Jiva Gosvāmi, Raghunātha dāsa Gosvāmi, Raghunātha Bhaṭṭa Gosvāmi, and Gopāla Bhaṭṭa Gosvāmi, the six Gosvāmis of Vṛndāvana. They are all my masters.

TEXT 10

e-saba prasāde likhi caitanya-līlā-guṇa
yaiche taiche likhi, kari āpana pāvana

SYNONYMS

e-saba—of all these; prasāde—by the mercy; likhi—I am writing; caitanya-līlā-guṇa—the attributes and pastimes of Śri Caitanya Mahāprabhu; yaiche taiche—somehow or other; likhi—I am writing; kari—I do; āpana pāvana—purifying myself.

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śri Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.
Sri Caitanya-caritamrta [Antya-lila, Ch. 11]

TEXT 11

एत्रात दभाप्रभु निलाचले रास ।
संगे भक्तगण लञ्ज वैर्तन-विलास ॥ ११ ॥

ei-mata mahāprabhura nilācāle vāsa
sange bhakta-gaṇa lañā kīrtana-vilāsa

SYNONYMS

ei-mata—in this way; mahāprabhura—of Sri Caitanya Mahaprabhu; nilācāle vāsa—residence at Jagannātha Purī; sange—along; bhakta-gaṇa lañā—taking His devotees; kīrtana-vilāsa—enjoyment of performance of congregational chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā-mantra.

TEXT 12

दिने नृत्य-कीर्तन, ईश्वर-दराशन ।
रात्रेण राय-श्रृंग-सने रस-आशादन ॥ १२ ॥

dine nṛtya-kīrtana, iśvara-daraśana
rātreye rāya-svarūpa-sane rasa-āśvādana

SYNONYMS

dine—during the daytime; nṛtya-kīrtana—dancing and chanting; iśvara-daraśana—visiting the temple of Lord Jagannātha; rātreye—at night; rāya—Rāmānanda Rāya; svarūpa—Svarūpa Dāmodara Gosvāmi; sane—with; rasa-āśvādana—tasting the transcendental mellows.

TRANSLATION

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmi, He tasted the nectar of the transcendental mellows of Lord Śrī Kṛṣṇa's pastimes.

TEXT 13

एत्रात महाप्रभु स्वथे काल याय ।
कृष्णे निरह-विकार अज्ञे नाना हय ॥ १३ ॥
The Passing of Haridāsa Ṭhākura

ei-mata mahāprabhu sukhe kāla yāya
krśpera viraha-vikāra aṅge nānā haya

SYNONYMS

ei-mata—in this way; mahāprabhu—of Śrī Caitanya Mahāprabhu; sukhe—in happiness; kāla yāya—time passes; krśpera—of Lord Kṛṣṇa; viraha—from separation; vikāra—transformations; aṅge—on the body; nānā—various; haya—there are.

TRANSLATION

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Puri. Feeling separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

TEXT 14

dine dine bāde vikāra, rātrye atiśaya
cintā, udvega, pralāpādi yata sāstre kaya

SYNONYMS

dine dine—day after day; bāde—increase; vikāra—transformations; rātrye atiśaya—especially at night; cintā—anxiety; udvega—agitation; pralāp—talking like a madman; ādi—and so on; yata—as many as; sāstre kaya—are mentioned in the sāstras.

TRANSLATION

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation, and talking like a madman, were present, just as they are described in the sāstras.

TEXT 15

svarūpa gosāṅi, āra rāmānanda-rāya
rātri-dine kare dōrhe prabhura sahāya

svarūpa gosāṅi, āra rāmānanda-rāya
rātri-dine kare dōrhe prabhura sahāya
SYNONYMS
svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; āra—and; rāmānanda-rāya—Rāmānanda Rāya; rātri-dine—day and night; kare—do; donhe—both of them; prabhura—of Śrī Caitanya Mahāprabhu; sahāya—help.

TRANSLATION
Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu’s pastimes, remained with Him both day and night.

TEXT 16

एकदिन गोविंद महाप्रसाद लाना।
हरिदासे दिते गेला आनंदित हाना॥ १६॥

eka-dina govinda mahā-prasāda laña
haridāse dite gelā ānandita haña

SYNONYMS
eka-dina—one day; govinda—the personal servant of Lord Caitanya Mahāprabhu; mahā-prasāda laña—taking mahā-prasāda; haridāse dite—to deliver to Haridāsa; gelā—went; ānandita haña—in great jubilation.

TRANSLATION
One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the remnants of Lord Jagannātha’s food to Haridāsa Ţhākura.

TEXT 17

देखे,—हरिदास ठाकुर करियाहें शयन।
मंडळ मंडळ करितेहे संख्या-संक्षिप्तः॥ १७॥

dekhe,—haridāsa Ŵhākura kariyāche śayana
manda manda kariteche saṅkhya-saṅkīrtana

SYNONYMS
dekhe—he saw; haridāsa Ŵhākura—Haridāsa Ŵhākura; kariyāche śayana—was lying down; manda manda—very slowly; kariteche—he was doing; saṅkhya-saṅkīrtana—chanting the fixed number of rounds.

TRANSLATION
When Govinda came to Haridāsa, he saw that Haridāsa Ŵhākura was lying on his back and chanting his rounds very slowly.
The Passing of Haridasa Thakura

TEXT 18

govinda kahe, —‘uṭha āsi’ karaha bhojana’
haridasa kahe, —āji karimu laṅghana

SYNONYMS

govinda kahe—Govinda said; uṭha—please get up; āsi’—coming; karaha bhojana—take your prasāda; haridasa kahe—Haridāsa replied; āji—today; karimu laṅghana—I shall observe fasting.

TRANSLATION

“Please rise and take your mahā-prasāda,” Govinda said. Haridāsa Thākura replied, “Today I shall observe fasting.”

TEXT 19

saṅkhyā-kirtana pūre nāhi, ke-mate khāiba?
mahā-prasāda aniyācha, ke-mate upeksība?

SYNONYMS

saṅkhyā-kirtana—the fixed amount of chanting; pūre nāhi—is not complete; ke-mate khāiba—how shall I eat; mahā-prasāda aniyācha—you have brought the mahā-prasāda; ke-mate upeksība—how shall I neglect.

TRANSLATION

“I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasāda, and how can I neglect it?”

TEXT 20

eta bali’ mahā-prasāda karilā kendu
eka raṅga laṅga tāra karilā bhaksana
SYNONYMS

tata bali’—saying this; mahā-prasāda—to the mahā-prasāda; karilā vandana—he offered respect; eka rañca—one fractional part; lañā—taking; tāra karilā bhakṣaṇa—ate it.

TRANSLATION

Saying this, he offered prayers to the mahā-prasāda, took a little portion, and ate it.

PURPORT

Mahā-prasāda is nondifferent from Kṛṣṇa. Therefore, instead of eating mahā-prasāda, one should honor it. It is said here, karilā vandana, “he offered prayers.” When taking mahā-prasāda, one should not consider the food ordinary preparations. Prasāda means favor. One should consider mahā-prasāda a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Thākura, kṛṣṇa bada dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi. Kṛṣṇa is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one’s demands for various tastes satisfied, but by eating prasāda he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with mahā-prasāda.

TEXT 21

आर दिन महाप्रभु ताँर ठाँचे आईल।
सुस्थ छेव, हरिदास—बलि’ ताँरे पुछिल। ॥ २१ ॥

āra dina mahāprabhu tānra thānī āilā
sustha hao, haridāsa—bali’ tāhre puchiālā

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; tānra thānī—to his place; āilā—came; su-stha hao—are you all right; ḫaridāsa—O Haridāsa; bali’—saying; tāhre—unto him; puchiālā—inquired.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa’s place and inquired from him, “Haridāsa, are you well?”

TEXT 22

नमस्त्वार करिर्तहे। केला निबद्धन।
शरीर सुस्थ होय मोर, अस्भु बुत्ति-मन ॥ २२ ॥
The Passing of Haridasa Thakura

namaskara kari teňho kaila nivedana
śarira sustha haya mora, asustha buddhi-mana

SYNONYMS

namaskara kari—from offering obeisances; teňho—he, Haridasa Thakura; kaila nivedana—submitted; śarira—body; su-stha—all right; haya—is; mora—my; asusta—not in a healthy condition; buddhi-mana—my mind and intelligence.

TRANSLATION

Haridasa offered his obeisances to the Lord and replied, “My body is all right, but my mind and intelligence are not well.”

TEXT 23

prabhu kahe,—‘kon vyādhi, kaha ta’a nirmaya?’
teňho kahe,—‘sāṅkhya-kīrtana nā pūraya’

SYNONYMS

prabhu kahe—Srī Caitanya Mahāprabhu said; kon vyādhi—what disease; kaha ta’a nirmaya—can you ascertain; teňho kahe—he said; sāṅkhya-kīrtana—fixed amount of chanting; nā pūraya—has not become complete.

TRANSLATION

Srī Caitanya Mahāprabhu further inquired from Haridasa, “Can you ascertain what your disease is?” Haridasa Thakura replied, “My disease is that I cannot complete my rounds.”

PURPORT

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Srīla Haridasa Thakura is called nāmācārya. Of course, we cannot imitate Haridasa Thakura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.
TEXT 24

prabhu kahe, —“vrddha ha-ilā ‘saṅkhyā’ alpa kara

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; vrddha ha-ilā—you have become old; saṅkhyā alpa kara—reduce your number; siddha-deha tumi—you are already liberated; sādhanē—in the regulative principles; āgraha kene kara—why are you eager.

TRANSLATION

“Now that you have become old,” the Lord said, “you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Thākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the Śaḍ-gosvāmy-aṣṭaka it is stated: saṅkhyā-pūrvaka-nāma-gāṇa-natibhiḥ kālāvasānīkṛtau. The Gosvāmīs, especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the Hare Kṛṣṇa mahā-mantra loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

TEXT 25

loka nistārite ei tomāra ‘avatāra’

SYNONYMS

loka nistārite—to deliver the people in general; ei—this; tomāra avatāra—your incarnation; nāmera mahimā—the glories of the holy name; loke—in this world; karilā pracāra—you have preached.
"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

**PURPORT**

Haridāsa Ṭhākura is known as namacārya because it is he who preached the glories of chanting hari-nāma, the holy name of God. By using the words tomāra avatāra ("your incarnation"), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord’s mission.

**TEXT 26**

एबे अल्प संख्या करिँ कर सक्षेपित "
हरिदास कहे—"शुनौ मोर सत्य निवेदन && 26 &&

ebe alpa saṅkhya kari' kara saṅkirtana"
haridāsa kahe,—"śuna mora satya nivedana

**SYNONYMS**

ebe—now; alpa saṅkhya—a reduced number of chanting; kari’—doing; kara saṅkirtana—chant the Hare Kṛṣṇa mahā-mantra; haridāsa kahe—Haridāsa Ṭhākura replied; śuna—kindly hear; mora—my; satya—real; nivedana—submission.

**TRANSLATION**

The Lord concluded, “Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra.” Haridāsa Ṭhākura replied, “Kindly hear my real plea.

**TEXT 27**

हीन-जाति जन्म मोर निद्य-कलेबर |
हीनकर्मे रत्न मुंगे अधम पामर && 27 &&

hīna-jāti janma mora nindya-kalebara
hīna-karmē rata muṇi adhama pāmara
SYNONYMS

hina-jāti—in a low family; janma mora—my birth; nindya—abominable; kalevara—body; hina-karme—in low activities; rata muñi—I am fully engaged; adhama—the lowest of men; pāmara—most condemned.

TRANSLATION

“I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

TEXT 28

adṛśya, asprśya more anāgikāra kailā
raurava ha-ite kādi’ more vaikuṇṭhe caḍāilā

SYNONYMS

adṛśya—unseeable; asprśya—untouchable; more—me; anāgikāra kailā—You have accepted; raurava ha-ite—from a hellish condition; kādi’—taking away; more—me; vaikuṇṭhe caḍāilā—have raised to the Vaikuṇṭha platform.

TRANSLATION

“I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuṇṭha platform.

TEXT 29

svatantra iśvara tumi hao icchāmaya
jagat nācāo, yāre yaiche icchā haya

SYNONYMS

svatantra—fully independent; iśvara—Supreme Personality of Godhead; tumi—You; hao—are; icchā-maya—free to act according to Your desire; jagat—the world; nācāo—You are causing to dance; yāre—which; yaiche—as; icchā haya—You like.
TRANSLATION

““My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

TEXT 30

अनेक नाचाइला सोरे प्रसाद करिया।
बिन इने श्राद्धपात्र खाइनु ‘मलेचा’ हाँ। || ३० ||

aneka nācāilā more prasāda kariyā
vīprera śrāddha-pātra khāinu ‘mleccha’ haṅā

SYNONYMS

aneka—in many ways; nācāilā—You have made dance; more—me; prasāda kariyā—by Your mercy; vīprera—of the brāhmaṇas; śrāddha-pātra—the dish of the śrāddha ceremony; khāinu—I have eaten; mleccha haṅā—although born in a family of meateaters.

TRANSLATION

““My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra that should have been offered to first-class brāhmaṇas. I ate from it even though I was born in a family of meateaters.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura, in his Anubhāṣya, quotes from the Viṣṇu-smṛti in reference to śrāddha-pātra.

brāhmaṇa-pasadā hy ete
kathitāḥ pañkti-duṣakāh
etān vivarjayet yatnāt
śrāddha-karmāṇi pañcitaḥ

According to this verse, if one is born in a brāhmaṇa family but does not behave according to brahminical standards, he should not be offered the śrāddha-pātra, which is prasāda offered to the forefathers. Advaita Ācārya offered the śrāddha-pātra to Haridāsa Ṭhākura, not to a brāhmaṇa who had been born in a brāhmaṇa family. Although Haridāsa Ṭhākura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class brāhmaṇa.
TEXT 31

एक वाणी है ये बौद्ध दिन हैते।
लीला सम्पन्न तुम्हि—लय ये चित्ते॥ ३१॥

eka vāṇāḥ haya māra bahu dīna haite
līlā samvaribe tumī—laya māra citte

SYNONYMS

eka vāṇāḥ—one desire; haya—is; māra—my; bahu dīna—a very long time; haite—since; līlā—Your activities; samvaribe tumī—You will close; laya māra citte—I am thinking.

TRANSLATION

“I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

TEXT 32

sei līlā prabhu more kabhu na dekhaiḥā
āpanāra āge māra śarīra pādiḥā

SYNONYMS

sei līlā—that pastime; prabhu—my Lord; more—unto me; kabhu—ever; na dekhaiḥā—do not show; āpanāra āge—before You; māra śarīra—my body; pādiḥā—let fall down.

TRANSLATION

“I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

TEXT 33

हर्दये धारिमु तोमार कमल चरण।
नयने देखिमु तोमार चांद बलन॥ ३३॥

hrdaye dharimū tomāra kamala carana
nayane dekhimū tomāra cānda vadana
The Passing of Haridasa Thakura

SYNONYMS

hrdaye—upon my heart; dharimu—I shall catch; tomàra—Your; kamala carana—lotuslike feet; nayane—with my eyes; dekhimu—I shall see; tomàra—Your; cända vadana—face like the moon.

TRANSLATION

“I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

TEXT 34


jihvaya uccarimu tomàra ‘krṣṇa-caitanya’-nàma ei-mata mora icchà,—chàd imu paràna

SYNONYMS

jihvaya—with my tongue; uccarimu—I shall chant; tomàra—Your; krṣṇa-caitanya-nàma—holy name of Lord Krṣṇa Caitanya; ei-mata—in this way; mora icchà—my desire; chàd imu paràna—I shall give up life.

TRANSLATION

“With my tongue I shall chant Your holy name, ‘Śri Krṣṇa Caitanya!’ That is my desire. Kindly let me give up my body in this way.

TEXT 35

mora ei icchà yadi tomàra prasàde haya ei nivedana mora kara, dayàmaya

SYNONYMS

mora—my; ei—this; icchà—desire; yadi—if; tomàra prasàde—by Your mercy; haya—is; ei nivedana—this submission; mora—my; kara—just do; dayà-maya—O merciful one.

TRANSLATION

“O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.
TEXT 36

एक नीच देह मोर पड़ू क तब आगे ।
एक बांधु-सिद्धि मोर कोमातेइ लागे ॥ ३६ ॥
ei nica deha mora paduka tava age
ei vañchā-siddhi mora tomātei lāge”

SYNONYMS
- ei—this; nica—lowborn; deha—body; mora—my; paduka—let it fall down;
tava age—in front of You; ei—this; vañchā-siddhi—perfection of desire; mora—my;
tomātei—by You; lāge—can become possible.

TRANSLATION
“Let this lowborn body fall down before You. You can make possible this perfection of all my desires.”

TEXT 37

प्रभु कहे,—“हरिदास, ये तुमी मागिबे ।
कृष्ण कुपामय ताहा अब्जु करिबे ॥ ३७ ॥
prabhu kahe,—“haridāsa, ye tumī māgibe
kṛṣṇa krpāmaya tāhā avaśya karibe

SYNONYMS
- prabhu kahe—Śrī Caitanya Mahāprabhu replied; haridāsa—My dear Haridāsa;
ye—whatever; tumī—you; māgibe—request; kṛṣṇa—Lord Kṛṣṇa; kṛpā-maya—all-merciful;
tāhā—that; avaśya—certainly; karibe—will execute.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

TEXT 38

किन्तु आमारे ये किछु सुख, सब तोमा लागे ।
तोमारा योग्य नहीं,—याबे आमारे छाड्डिया।” ३८॥
kintu āmāra ye kichu sukha, saba tomā laṅā
tomāra yogya nahe,—yābe āmāre chādiyā”
SYNONYMS

kintu—but; āmāra—My; ye—whatever; kichu—any; sukha—happiness; saba—all; tomā laṅā—because of your association; tomāra—for you; yogya nahe—it is not fit; yābe—you will go away; āmāre chādiyā—leaving Me aside.

TRANSLATION

“But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside.”

TEXT 39

চরণে ধরি’ কহে হরিদাস,—“না করিহ ‘মায়া’”।
অবশ্য মো-অধমে, প্রভু, কর এই ‘দয়া’।॥ ৩৯ ॥

caraṇe dhari’ kahe haridāsa,—“nā kariha ‘māya’
avaśya mo-adhame, prabhu, kara ei ‘dayā’

SYNONYMS

caraṇe—the lotus feet; dhari’—catching; kahe—said; haridāsa—Haridāsa Ṭhākura; nā kariha māya—do not create an illusion; avaśya—certainly; mo-adhame—unto me, who am so fallen; prabhu—my Lord; kara ei dayā—show this mercy.

TRANSLATION

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, “My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

TEXT 40

মোর শিরোমণি কত কত মহাশয়।
তোমার লীলার সহায় কোটি-ভক্ত হয়॥ ৪০ ॥

mora śiromaṇi kata kata mahāśaya
tomāra lilāra sahāya koṭi-bhakta haya

SYNONYMS

mora—my; śiromaṇi—crown jewels; kata kata—many, many; mahāśaya—great persons; tomāra lilāra—in Your pastimes; sahāya—helpers; koṭi-bhakta—millions of devotees; haya—there are.
TRANSLATION

“‘My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

TEXT 41

āmā-hena yadi eka kiṭa mari’ gela
eka pipilikā maile prthvīra kāhān hāni haila?

SYNONYMS

āmā-hena—like me; yadi—if; eka—one; kiṭa—insect; mari’ gela—dies; eka—one; pipilikā—ant; maile—if he dies; prthvīra—of the earth; kāhān—where; hāni haila—is there any loss.

TRANSLATION

“My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?”

TEXT 42

‘ভক্তবৎসলা’ প্রভু, তুমি, যদি ‘ভক্তাভাসা’
অবধু পুরাবে, প্রভু, মোর এই অশাঃ” ৪২ ||

‘bhakata-vatsala’ prabhu, tumi, mui ‘bhaktabhāsa’ avaṣya pūrābe, prabhu, mora ei aśa”

SYNONYMS

bhakata-vatsala—always affectionate to devotees; prabhu—my Lord; tumi—You; mui—I; bhakta-ābhāsa—an imitation devotee; avaṣya—certainly; pūrābe—You will fulfill; prabhu—my Lord; mora—my; ei—this; aśa—expectation.

TRANSLATION

“My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation.”

TEXT 43

মধ্যাহ্ন করিতে প্রভু চলিলা আপনেঃ
ঈশ্বর দেখিয়া কালি দিবেন মরণেন || ৪৩ ||
The Passing of Haridasa Thakura

madhyahna karite prabhu calilâ âpane
îsvara dekhiyâ kâli dibena darașane

SYNONYMS
madhyâhna karite—to perform His noon duties; prabhu—Śrī Caitanya Mahâprabhu; calilâ âpane—aroused Himself; îsvara dekhiyâ—after visiting Lord Jagannâtha; kâli—tomorrow; dibena darașane—He would see Haridâsa Thâkura.

TRANSLATION
Because He had to perform His noon duties, Śrī Caitanya Mahâprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannâtha, He would return to visit Haridâsa Thâkura.

TEXT 44

तबे महâप्रभु ताहे करि’ अलिंगन ।
मध्याह्न करिते समुद्रे करिला गमन ॥ ४४ ॥

tabe mahâprabhu tâṅre kari’ âlîṅgana
madhyâhna karite samudre karilâ gamana

SYNONYMS
tabe—then; mahâprabhu—Śrī Caitanya Mahâprabhu; tâṅre—unto him (Haridâsa); kari’—doing; âlîṅgana—embracing; madhyâhna karite—to perform His noon duties; samudre—toward the sea; karilâ gamana—went.

TRANSLATION
After embracing him, Śrī Caitanya Mahâprabhu left to perform His noon duties and went to the sea to take His bath.

TEXT 45

প্রাতঃকালে ঈশ্বর দেখি’ সব ভক্ত লঙ্গ ।
হরিদâসে দেখিতে আইলা শিষ্য করিয়া ॥ ৪৫ ॥

prâtaḥ-kâle îsvara dekhi’ saba bhakta laṅgâ
haridâsa dekhîte âilâ śighra kariyâ

SYNONYMS
prâtaḥ-kâle—in the morning; îsvara dekhi’—after visiting Lord Jagannâtha; saba bhakta—all the devotees; laṅgâ—accompanied by; haridâse—Haridâsa; dekhîte—to see; âilâ—came; śighra kariyâ—hastily.
TRANSLATION

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His other devotees, came hastily to see Haridāsa Ṭhākura.

TEXT 46

हरिदासेरं आगे आसीं दिला दरशन।
हरिदास बलिदान प्रभुर आर बैस्न-चरण। ॥ ४६ ॥

ḥaridāsa-ṛa āge āsiʿ dīlā dāraśana
ḥaridāsa vandīlā prabhura āra vaiṣṇava-čaraṇa

SYNONYMS

ḥaridāsa—of Haridāsa Ṭhākura; āge—in front; āsiʿ—coming; dīlā dāraśana—gave His audience; ḥaridāsa—Haridāsa Ṭhākura; vandīlā—offered respect; prabhura—of Śrī Caitanya Mahāprabhu; āra—and; vaiṣṇava—of the Vaiṣṇavas; caraṇa—unto the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu and the other devotees came before Haridāsa Ṭhākura, who offered his respects to the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

TEXT 47

প্রভু কহে,—‘হরিদাস, কহ সমাচার’।
হরিদাস কহে,—‘প্রভু, যে কুপ্য তোমার’। ॥ ৪৭ ॥

prabhū kahe,—‘ḥaridāsa, kaha samācāra’
haridāsa kahe,—‘prabhū, ye kṛpā tomāra’

SYNONYMS

prabhū kahe—Śrī Caitanya Mahāprabhu said; haridāsa—My dear Haridāsa; kaha samācāra—what is the news; haridāsa kahe—Haridāsa replied; prabhū—my Lord; ye—whatever; kṛpā—mercy; tomāra—Your.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu inquired, “My dear Haridāsa, what is the news?” Haridāsa Ṭhākura replied, “My Lord, whatever mercy You can bestow upon me.”
TEXT 48

�ांगने आरबिल्याप्रभु महासंकीर्तन।
बक्रेश्वर-पंजित ताहैं करेन नर्तना॥ ४८ ॥

अांगने आरबिल्याप्रभु महासंकीर्तन।
बक्रेश्वर-पंजित ताहैं करेन नर्तना॥ ४८ ॥

SYNONYMS

�ांगने—in the courtyard; आरबिल्याबegan; प्रभु—Śrī Caitanya Mahāprabhu; महासंकीर्तन—great congregational chanting; बक्रेश्वर-पंजित—Vakrēśvara Paṇḍita; ताहैं—there; करेन नर्तना—danced.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakrēśvara Paṇḍita was the chief dancer.

TEXT 49

स्वरूप-गोसामी आदि यत्न प्रभुर गण।
हरिदासे बेदीः करे नाम-संकीर्तन॥ ४९ ॥

स्वरूप-गोसामी आदि यत्न प्रभुर गण।
हरिदासे बेदीः करे नाम-संकीर्तन॥ ४९ ॥

SYNONYMS

स्वरूप-गोसामी—Svarūpā Damodara Gosvāmī; आदि—and others; यत्न—all; प्रभुर गण—the company of the Lord; हरिदासे बेदीः—surrounding Haridāsa Thākura; करे—performed; नाम-संकीर्तन—congregational chanting.

TRANSLATION

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Thākura and began congregational chanting.

TEXT 50

रामानंद, सार्वजीम, सबार अग्रें।
हरिदासेर गुण प्रभु लागिला कहिते॥ ५० ॥

रामानंद, सार्वजीम, सबार अग्रें।
हरिदासेर गुण प्रभु लागिला कहिते॥ ५० ॥
In front of all the great devotees like Ramananda Raya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.
SYNONYMS

haridāsera—of Haridāsa Ṭhākura; gune—by the attributes; sabāra—of all of them; vismita—struck with wonder; haya—become; mana—minds; sarva-bhakta—all the devotees; vande—worship; haridāsera caraṇa—the lotus feet of Haridāsa Ṭhākura.

TRANSLATION

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

TEXT 53

হরিদাস নিজঘনেতে শঙ্কুরে বসাইলা।

নিজ-নেত্রে দুই ভুঁটা—মূখপথে দিল। ॥ ৫৩ ॥

haridāsa nijāgrete prabhure vasāilā
nija-netra—dui bhṛṅga—mukha-padme dilā

SYNONYMS

haridāsa—Ṭhākura Haridāsa; nija-agrete—in front of himself; prabhure vasāilā—made the Lord sit down; nija-netra—his eyes; dui bhṛṅga—as if two bumblebees; mukha-padme—on the lotus face; dilā—he fixed.

TRANSLATION

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

TEXT 54

স্ব-হৃদয়ে আনি’ ধরিল প্রভুর চরণ।

সর্বভক্ত-পদরেনু মস্তক-ভূষণ। ॥ ৫৪ ॥

sva-hṛdaye āni’ dharila prabhura caraṇa
sarva-bhakta-pada-reṇu mastaka-bhūṣana

SYNONYMS

sva-hṛdaye—upon his heart; āni’—bringing; dharila—held; prabhura caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu; sarva-bhakta—of all the devotees; pada-reṇu—the dust of the feet; mastaka-bhūṣana—the ornament of his head.
TRANSLATION
He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

TEXT 55
‘प्रीतीकृष्णचैतन्य’ शब्द बलेन बार बार।
प्रभुमुख-माधुरी पिये, नेत्रे जलधार। ॥ ५५ ॥
śrī-krṣṇa-caitanya śabda balena bāra bāra
prabhū-mukha-mādhuri piye, netre jala-dhāra

SYNONYMS
śrī-krṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; śabda—vibration; balena—speaks; bāra bāra—again and again; prabhū-mukha-mādhuri—the sweetness of the face of Śrī Caitanya Mahāprabhu; piye—he drinks; netre—through the eyes; jala-dhāra—a continuous flow of water.

TRANSLATION
He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

TEXT 56
‘प्रीतीकृष्णचैतन्य’ शब्द करितं उक्तर्गम।
नामेर सहित प्राण बैल उत्क्रामण। ॥ ५६ ॥
śrī-krṣṇa-caitanya śabda karite uccāraṇa
nāmera sahita prāṇa kaila utkramaṇa

SYNONYMS
śrī-krṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; śabda—the sound vibration; karite uccāraṇa—chanting; nāmera sahita—with the name; prāṇa—life; kaila utkramaṇa—went away.

TRANSLATION
While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.
TEXT 57

The Passing of Haridāsa Ṭhākura

The wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogi’s, everyone remembered the passing away of Bhīṣma.

SYNONYMS

mahā-yogeśvara-prāya—just like a great mystic yogi; dekhi’—seeing; svacchande—at his will; maranā—dying; bhīṣmera niryāṇa—the passing of Bhīṣma; sabāra ha-ilā smarana—everyone remembered.

TRANSLATION

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogi’s, everyone remembered the passing away of Bhīṣma.

TEXT 58

There was a tumultuous noise as they all chanted the holy names “Hari” and “Krṣṇa.” Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

SYNONYMS

hari—the holy name of Hari; krṣṇa—the holy name of Kṛṣṇa; sabde—with the sound vibration; sabe—all of them; kare—make; kolāhala—great noise; premānande—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu; ha-ilā vihvala—became overwhelmed.

TRANSLATION

There was a tumultuous noise as they all chanted the holy names “Hari” and “Kṛṣṇa.” Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.
haridāsara tanu prabhu kole laila uthānā
aṅgane nācena prabhu premāviṣṭa haṅā

SYNONYMS

haridāsara—of Haridāsa Ṭhākura; tanu—the body; prabhu—Śrī Caitanya Mahāprabhu; kole—on the lap; laila—took; uthānā—raising; aṅgane—in the yard; nācena—dances; prabhu—Śrī Caitanya Mahāprabhu; premāviṣṭa haṅā—becoming overwhelmed by ecstatic love.

TRANSLATION

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

TEXT 60

prabhura āveśe avasa sarva-bhakta-gaṇa
prema-āveśe sabe nāce, karena kirtana

SYNONYMS

prabhura āveśe—because of the ecstatic emotions of Śrī Caitanya Mahāprabhu; avasa—helpless; sarva-bhakta-gaṇa—all the devotees; prema-āveśe—in great ecstatic love; sabe—all of them; nāce—dance; karena kirtana—and perform congregational chanting.

TRANSLATION

Because of Śrī Caitanya Mahāprabhu’s ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

TEXT 61

ei-mate nṛtya prabhu kailā kata-ksana
svarūpa-gosāñi prabhure karāil sāvadhāna

SYNONYMS

ei-mate nṛtya prabhu kailā kata-ksana—because of Nitya Mahāprabhu’s ecstatic dance, all the devotees became possessed; svarūpa-gosāñi—because of His transcendental form; prabhure karāil—were transformed; sāvadhāna—concentrated.
SYNONYMS

ei-maṭe—in this way; nṛtya—dancing; prabhu—Śrī Caitanya Mahāprabhu;
kailā—performed; kata-kṣaṇa—for some time; svarūpa-gosāṅī—Svarūpa Dāmodara Gosvāmī; prabhure—unto Śrī Caitanya Mahāprabhu; karāila—caused to do; sāvadāna—care of other rituals.

TRANSLATION

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

TEXT 62

हरिदास-ठाकुरे तबे विमाने चाड़ाग्ना।
समुद्रे लंग गेला तबे करीतन करिया।॥ ६२ ॥

haridāsa-ṭhākure tabe vimāne caḍāṅga
samudre laṅg gela tabe kirtana kariya

SYNONYMS

haridāsa-ṭhākure—Haridāsa Ṭhākura; tabe—then; vimāne—on a carrier like an airship; caḍāṅga—raising; samudre—to the seashore; laṅg gela—took; tabe—then; kirtana kariyā—performing congregational chanting.

TRANSLATION

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

TEXT 63

ांगे महाप्रभुं चलेन लृढ़ करिते करिते।
पांछे नृत्य करे बंकुवर भक्तगण-साथे।॥ ६३ ॥

āge mahāprabhu calena nṛtya karite karite
pāche nṛtya kare vakreśvara bhakta-gāna-sāthe

SYNONYMS

āge—in front; mahāprabhu—Śrī Caitanya Mahāprabhu; calena—goes; nṛtya—dancing; karite karite—performing; pāche—behind; nṛtya kare—dances; vakreśvara—Vakreśvara; bhakta-gāna-sāthe—with other devotees.
TRANSLATION
Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

TEXT 64

हरिदासे समुद्र-जले स्नान कराइला।
प्रभु कहे,—“समुद्र एই ‘महातीर्थ’ हइला!” || ६४ ||

haridāse samudra-jale snāna karāilā
prabhu kahe,—“samudra ei ‘mahā-tīrtha’ ha-ilā”

SYNONYMS
haridāse—the body of Haridāsa; samudra-jale—in the water of the sea; snāna karāilā—bathed; prabhu kahe—Śrī Caitanya Mahāprabhu said; samudra—sea; ei—this; mahā-tīrtha ha-ilā—has become a great place of pilgrimage.

TRANSLATION
Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, “From this day on, this sea has become a great pilgrimage site.”

TEXT 65

हरिदासे पादोदक पिये वज्रगंग ॥
हरिदासे अंजे दिलान। प्रसाद-चन्दन ॥ ६५ ॥

haridāsera pādodaka piye bhakta-gaṇa
haridāsera aṅge dila prasāda-candana

SYNONYMS
haridāsera—of Haridāsa Ṭhākura; pāda-udaka—the water that touched the lotus feet; piye—drink; bhakta-gaṇa—the devotees; haridāsera—of Haridāsa Ṭhākura; aṅge—on the body; dila—smeared; prasāda-candana—remnants of sandalwood pulp offered to Lord Jagannātha.

TRANSLATION
Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha’s sandalwood pulp over Haridāsa Ṭhākura’s body.
TEXT 66

dora, kadara, prasāda, vastra ange dilā
vālukāra garta kari’ tāhe śoyāilā

SYNONYMS

dora—silken ropes; kadara—remnants of Lord Jagannātha’s sandalwood pulp;
prasāda—remnants of Jagannātha’s food; vastra—cloth; ange—on the body;
dilā—gave; vālukāra—of sand; garta—a ditch; kari’—making; tāhe—within that;
śoyāilā—put down.

TRANSLATION

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed
in it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood
pulp, food and cloth, were placed on the body.

TEXT 67

cāri-dike bhakta-gaṇa kareṇa kirtana
vakreśvara-paṇḍita kareṇa ānande nartana

SYNONYMS

cāri-dike—all around; bhakta-gaṇa—the devotees; kareṇa—performed;
kirtana—congregational chanting; vakreśvara-paṇḍita—Vakreśvara Paṇḍita;
kareṇa—performed; ānande—in jubilation; nartana—dancing.

TRANSLATION

All around the body, the devotees performed congregational chanting, and
Vakreśvara Paṇḍita danced in jubilation.

TEXT 68

‘ḥaribol’ ‘ḥaribol’ bale ghoraray.
āpni śrihānte bālo dilā tāhe gāy.

SYNONYMS

‘ḥaribol’ ‘ḥaribol’—names of Lord Jagannātha; bale—went; ghoraray—danced;
āpni—the devotees; śrihānte—of Lord; bālo—body; dilā—dug; tāhe—within that;
gāy—sang.
‘hari-bola’ ‘hari-bola’ bale gaurarāya
āpani ārī-haste vālu dīlā tāṅra gāya

SYNONYMS

hari-bola hari-bola—chant Hari, chant Hari; bale—chanted; gaurarāya—Śrī Caitanya Mahāprabhu; āpani—personally; sri-haste—with His transcendental hands; vālu dīlā—placed sand; tāṅra gāya—on his body.

TRANSLATION

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting “‘Hari bol! Hari bol!’”

TEXT 69

tāṅre bālā dīyā upare piṇḍa ārī-dhāilā
chādikē piṇḍērē mahā āvarānā kailā

SYNONYMS

tāṅre—upon the body of Haridāsa Ṭhākura; vālu—sand; diyā—putting; upare—on top; piṇḍā bāndhāilā—constructed a platform; cau-dike—all around; piṇḍērē—the platform; mahā āvarānā kailā—made a great protective fence.

TRANSLATION

They covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

TEXT 70

tāḥa beḍī prabhu kailā kirtana, nartana
hari-dhvani-kolāhale bharilā bhuvana

SYNONYMS

tāḥa—that; beḍī—surrounding; prabhu—Śrī Caitanya Mahāprabhu; kailā—performed; kirtana nartana—chanting and dancing; hari-dhvani-kolāhale—the
The tumultuous sound of the holy name of Hari; bharīla—filled; bhuvana—the entire universe.

**TRANSLATION**

Śri Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

**TEXT 71**

tabe mahāprabhu saba bhakta-gaṇa-saṅge samudre karilā snāna-jala-keli raṅge

**SYNONYMS**

tabe—thereupon; mahāprabhu—Śri Caitanya Mahāprabhu; saba—all; bhakta-gaṇa-saṅge—with the devotees; samudre—in the sea; karilā snāna—took a bath; jala-keli—playing in the water; raṅge—in great jubilation.

**TRANSLATION**

After saṅkirtana, Śri Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

**TEXT 72**

haridāse pradakṣiṇa kari’ āila sirīha-dvāre hari-kirtana-kolāhala sakala nagare

**SYNONYMS**

haridāse—Haridāsa; pradakṣiṇa kari’—circumambulating; āila sirīha-dvāre—came to the gate of Jagannātha temple known as Sirīha-dvāra; hari-kirtana-kolāhala—the tumultuous sound of congregational chanting; sakala nagare—all over the city.

**TRANSLATION**

After circumambulating the tomb of Haridāsa Ṭhākura, Śri Caitanya Mahāprabhu went to the Sirīha-dvāra gate of the Jagannātha temple. The
whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

TEXT 73

सिर्हा-द्वारे आसं प्रभु पसारिया ठाई ।
अचल पातिया प्रसाद मागिला तथाइ ॥ ७३ ॥

sirhā-dvāre āsī prabhu pasāriṭhāṁi
āchala pātiyā prasāda māgilā tathāi

SYNONYMS

sirhā-dvāre āsī—coming in front of the Sirhā-dvāra; prabhu—Śrī Caitanya Mahāprabhu; pasāriṭhāṁi—from all the shopkeepers; āchala pātiyā—spreading His cloth; prasāda—Jagannātha’s prasāda; māgilā—begged; tathāi—there.

TRANSLATION

Approaching the Sirhā-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg prasāda from all the shopkeepers there.

TEXT 74

‘हरिदास-ठाकुरे सहोदरे तर ।
प्रसाद मागिये भिक्षा देहे त’ अमारे’ ॥ ७४ ॥

‘haridāsa-ṭhākuraṁe mahotsavera tare
prasāda māgiye bhikṣā deha’ ta’ āmāre’

SYNONYMS

haridāsa-ṭhākurera—of Haridāsa Ṭhākura; mahotsavera tare—for holding a festival; prasāda māgiye—I am begging prasāda; bhikṣā deha’—please give alms; ta’—certainly; āmāre—unto Me.

TRANSLATION

“I am begging prasāda for a festival honoring the passing away of Haridāsa Ṭhākura,” the Lord said. “Please give Me alms.”

TEXT 75

शुमिया पसारिसब चांड्रा उठाएँ ।
प्रसाद दिते आसे तारा आलंकित हएँ ॥ ७५ ॥
The Passing of Haridasa Thakura

77

śuniya pasārī saba cāṅgaḍā uthānā
prasāda dite āse tārā ānandita haṁā

SYNONYMS
śuniya—hearing; pasārī—the shopkeepers; saba—all; cāṅgaḍā uthānā—taking a big basket; prasāda dite—to deliver the prasāda; āse—come forward; tārā—they; ānandita haṁā—in great jubilation.

TRANSLATION
Hearing this, all the shopkeepers immediately came forward with big baskets of prasāda, which they jubilantly delivered to Lord Caitanya.

TEXT 76
স্বরূপ-গোসাঞি সাঙ্গিকে নিখেধিল।
চাঙ্গাড়া লঞ্চ পসারি পসারে বসিল।॥ ৭৬॥

svarūpa-gosāñi pasārike niśedhila
cāṅgaḍā laṁā pasārī pasāre vasila

SYNONYMS
svarūpa-gosāñi—Svarūpa Damodara Gosvāmī; pasārike—the shopkeepers; niśedhila—forbade; cāṅgaḍā laṁā—taking the baskets; pasārī—shopkeepers; pasāre vasila—sat down in their shops.

TRANSLATION
However, Svarūpa Damodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

TEXT 77
স্বরূপ-গোসাঞি গৃহে ঘর পঞ্চাঙ্ক।
চারি রেখব, চারি পিছাঙ্ক। সংহ রাখিল।॥ ৭৭॥

svarūpa-gosāñi prabhure ghara pāṭhāilā
cāri vaiṣṇava, cāri pichāḍa saṁge rākhilā

SYNONYMS
svarūpa-gosāñi—Svarūpa Damodara Gosvāmī; prabhure—Śrī Caitanya Mahāprabhu; ghara pāṭhāilā—sent to His residence; cāri vaiṣṇava—four Vaiṣṇavas; cāri pichāḍa—four carrier servants; saṁge rākhilā—he kept with him.
TRANSLATION
Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

TEXT 78
śrīśrī Śrī Caitanya-caritāmṛta [Antya-līlā, Ch. 11]

svarūpa-gosāñi kahilena saba pasārire
eka eka dravyera eka eka puñjā deha' more

SYNONYMS
svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; kahilena—said; saba pasārire—to all the shopkeepers; eka eka dravyera—of each particular type of prasāda; eka eka puñjā—four palmfuls; deha' more—deliver to me.

TRANSLATION
Svarūpa Dāmodara said to all the shopkeepers, “Deliver to me four palmfuls of prasāda from each and every item.”

TEXT 79

ei-mate nānā prasāda bojha bāndhāñā
lañā āilā cāri janera mastake cañāñā

SYNONYMS
ei-mate—in this way; nānā—various; prasāda—prasāda; bojha—load; bāndhāñā—packing; lañā āilā—brought; cāri janera—of the four persons; mastake—on the heads; cañāñā—mounting.

TRANSLATION
In this way varieties of prasāda were collected, then packed up in different loads and carried on the heads of the four servants.

TEXT 80

bānīnātha pāṭhānāya prasāda āmila
kāśīmīśaya aneča prasāda pāṭhāila
Text 82] The Passing of Haridāsa Ṭhākura

vānīnātha paṭṭanāyaka prasāda ānilā
kāśi-miśra aneka prasāda pāṭhāilā

SYNONYMS
vānīnātha paṭṭanāyaka—Vānīnātha Paṭṭanāyaka; prasāda—prasāda; ānilā—brought in; kāśi-miśra—Kāśi Miśra; aneka prasāda—varieties of prasāda; pāṭhāilā—sent.

TRANSLATION
Not only did Svarūpa Dāmodara Gosvāmi bring prasāda, but Vānīnātha Paṭṭanāyaka, as well as Kāśi Miśra, sent large quantities.

TEXT 81

saba vaiśnave prabhu vasāilā sārī sārī
apane pariveśe prabhu laṅā janā cāri

SYNONYMS
saba vaiśnave—all the Vaiśṇavas; prabhu—Śrī Caitanya Mahāprabhu; vasāilā—made to sit down; sārī sārī—in lines; āpane—personally; pariveśe—distributes; prabhu—Śrī Caitanya Mahāprabhu; laṅā—taking; janā cāri—four men.

TRANSLATION
Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasāda, assisted by four other men.

TEXT 82

mahāprabhura śrī-haste alpa nā āise
eka eka pāte paṅca-janāra bhakṣya pariveśe

SYNONYMS
mahāprabhura—of Śrī Caitanya Mahāprabhu; śrī-haste—in the transcendental hands; alpa—a small quantity; nā āise—did not come; eka eka pāte—on each and every plate; paṅca-janāra—of five men; bhakṣya—eatables; pariveśe—He administered.
TRANSLATION

Śrī Caitanya Mahāprabhu was not accustomed to taking prasāda in small quantities. He therefore put on each plate what at least five men could eat.

TEXT 83

śvarūpa kahe,—“prabhu, vasi’ karaha dārsana
āmi inhā-sabā laṅā kari pariveśana

SYNONYMS

śvarūpa kahe—Śvarūpa Dāmodara said; prabhu—my Lord; vasi’—sitting down; karaha dārsana—watch; āmi—I; inhā-sabā laṅā—with all these persons; kari pariveśana—shall administer.

TRANSLATION

Śvarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, “Please sit down and watch. With these men to help me, I shall distribute the prasāda.”

TEXT 84

śvarūpa, jagadānanda, kāśiśvara, śaṅkara
cāri-jana pariveśana kare nirantara

SYNONYMS

śvarūpa—Śvarūpa Dāmodara Gosvāmī; jagadānanda—Jagadānanda Paṇḍita; kāśiśvara—Kāśiśvara; śaṅkara—Śaṅkara; cāri-jana—four men; pariveśana kare—administer; nirantara—continuously.

TRANSLATION

The four men—Śvarūpa, Jagadānanda, Kāśiśvara and Śaṅkara—distributed the prasāda continuously.
TEXT 85

prabhu nā khāile keha nā kare bhojana
prabhure se dine kāśi-miśrera nimantraṇa

SYNONYMS

prabhu nā khāile—as long as the Lord does not eat; keha nā kare bhojana—no one would eat; prabhure—unto Śri Caitanya Mahāprabhu; se dine—on that day; kāśi-miśrera—of Kāśi Miśra; nimantraṇa—the invitation.

TRANSLATION

All the devotees who sat down would not accept the prasāda as long as the Lord had not eaten. On that day, however, Kāśi Miśra had extended an invitation to the Lord.

TEXT 86

āpane kāśi-miśra āilā prasāda laṅā
prabhure bhikṣā karaila āgraḥ kariyā

SYNONYMS

āpane—personally; kāśi-miśra—Kāśi Miśra; āilā—came; prasāda laṅā—taking prasāda; prabhure—to Śri Caitanya Mahāprabhu; bhikṣā karailā—delivered prasāda to eat; āgraḥ kariyā—with great attention.

TRANSLATION

Therefore Kāśi Miśra personally went there and delivered prasāda to Śri Caitanya Mahāprabhu with great attention and made Him eat.

TEXT 87

puri-bhāratīra saṅge prabhu bhikṣā kailā
sakala vaiṣṇava tābe bhojana karilā
SYNONYMS

purī-bhāratīra saṅge—with Paramānanda Purī and Brahmānanda Bhāratī; prabhu—Śrī Caitanya Mahāprabhu; bhikṣā kailā—honored the prasāda; sakāla vaiśṇava—all the Vaiśṇavas; tabe—then; bhojana karilā—began to eat.

TRANSLATION

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the prasāda. When He began to eat, so did all the Vaiśṇavas.

TEXT 88

ākāṭha purāṇā satyaiḥ karaiḥ bhojana

dehā dehā baliḥ āḍhuḥ balen bachen || 88 ||

SYNONYMS

ākāṭha purāṇā—filling to the neck; satyaiḥ—everyone; karaiḥ bhojana—He made to eat; dehā dehā—give them more, give them more; baliḥ—saying; prabhu—Śrī Caitanya Mahāprabhu; balen vacana—talked.

TRANSLATION

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, “Give them more! Give them more!”

TEXT 89

bhojana kariyaḥ sabe kailā ācamana

sabe paraiḥā āḍhuḥ mālya-candana || 89 ||

SYNONYMS

bhojana kariyaḥ—after eating; sabe—all the devotees; kailā—performed; ācamana—washing of the mouth and hands; sabāre—all of them; paraiḥā—put on; prabhu—Śrī Caitanya Mahāprabhu; mālya—flower garland; candana—sandalwood pulp.
TRANSLATION

After all the devotees finished accepting prasāda and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

TEXT 90

प्रेमाविष्ट हानु माण्डल करें बर-दानः
भक्तगणेश जुड़वाय मनस्काम् || ७० ||

premāviṣṭa hañā prabhu kareṇa vara-dāna
śuni' bhakta-gaṇera juḍāya manaskāma

SYNONYMS

prema-āviṣṭa hañā—being overwhelmed by ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; kareṇa vara-dāna—offered a benediction; śuni’—hearing; bhakta-gaṇera—of the devotees; juḍāya—became fulfilled; manah-kāma—the desires of the mind.

TRANSLATION

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

TEXTS 91-93

“हरिदासेः बिजीरोहसः ये कैल दर्शने।
ये इहः लूक्त्य कैल, ये कैल कार्त्त्यन् || ६१ ||
ये उत्तरे बालका दिति करिल गमन।
तार मध्ये महोऽसः ये कैल भोजने || ६२ ||
अतिरे हिइवे भा-सबार ‘कृष्णप्राप्ति’।
हरिदास-दरणेन हस्य एवेह ‘परज्ञिः’ || ६३ ||

“haridāsera vijayotsava ye kaila darśana
ye iḥān nṛtya kaila, ye kaila kirtana

ye tāhre vālukā dite karila gamana
tāra madhye mahotsave ye kaila bhojana

acire ha-ibe tā-sabāra ‘krṣṇa-prāpti’
haridāsa-daraśane haya aiche ‘śakti’
SYNONYMS

haridāsera—of Haridāsa Ṭhākura; vijaya-utsava—the festival of the passing away; ye—anyone who; kaila darśana—has seen; ye—anyone who; ihān—here; nṛtya kaila—danced; ye—anyone who; kaila kirtana—chanted; ye—anyone who; tāre—upon him; vālukā dite—to offer sand; karila gamana—came forward; tāra madhye—in that connection; mahotsave—in the festival; ye—anyone who; kaila bhojana—took prasāda; acire—very soon; ha-ibe—there will be; tāsabāra—of all of them; kṛṣṇa-prāpti—attainment of Kṛṣṇa; haridāsa-daraśane—by seeing Haridāsa Ṭhākura; haya—there is; aiche—such; śakti—power.

TRANSLATION

Śrī Caitanya Mahāprabhu gave this benediction: “Anyone who has seen the festival of Śrī Haridāsa Ṭhākura’s passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura and anyone who has joined this festival to partake of the prasāda will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

TEXT 94

krpā kari’ kṛṣṇa more diyāchilā saṅga
svatantra kṛṣṇera icchā,—kailā saṅga-bhaṅga

SYNONYMS

krpā kari’—being merciful; kṛṣṇa—Lord Kṛṣṇa; more—unto Me; diyāchilā saṅga—gave the association; svatantra—independent; kṛṣṇera—of Lord Kṛṣṇa; icchā—desire; kailā saṅga-bhaṅga—He has broken My association.

TRANSLATION

“Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

TEXT 95

ḥuridāsērār ījña yebhē ṣaṅga chālitaḥ|
ārār shakātī ṛṇērā rākṣitaḥ || 95 ||
Haridasa Thakura wanted to leave this material world, it was not within My power to detain him.

Simply by his will, Haridasa Thakura could give up his life and go away, exactly like Bhishma, who previously died simply by his own desire, as we have heard from sastra.

Haridasa - Thakura Haridasa; achila - was; prthivira - of this world; siromani - the crown jewel; tatha - without him; ratna-sunya - without the valuable jewel; ha-ila - becomes; medini - this world.
TRANSLATION

“Haridāsa Thākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel.”

TEXT 98

‘জয় জয় হরিদাস’ বলি’ কর হরির্ফিন্নি’।
এত বলি’ মহাপ্রভু নাচেন আপনি॥ ৯৮ ॥

‘jaya jaya haridāsa’ bali’ kara hari-dhvani’
eti bali’ mahāprabhu nācena āpani

SYNONYMS

jaya jaya—all glories; haridāsa—to Haridāsa Thākura; bali’—saying; kara hari-dhvani—chant the holy name of the Lord; eti bali’—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; nācena—dances; āpani—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, “Say ‘All glories to Haridāsa Thākura!’ and chant the holy name of Hari.” Saying this, He personally began to dance.

TEXT 99

সবে গায়,—“জয় জয় জয় হরিদাস ।
নামের মহিমা বেঁছ করিলা প্রকাশ ॥” ৯৯ ॥

sabe gāya,—“jaya jaya jaya haridāsa
nāmera mahimā yenha karilā prakāśa”

SYNONYMS

sabe gāya—everyone chanted; jaya jaya jaya—all glories; haridāsa—to Haridāsa Thākura; nāmera mahimā—the glories of chanting the holy name; yenha—who; karilā prakāśa—revealed.

TRANSLATION

Everyone began to chant, “All glories to Haridāsa Thākura, who revealed the importance of chanting the holy name of the Lord!”
TEXT 100

তবে মহাপ্রভু সব ভক্তে বিদায় দিল।
হর্ষ-বিদায়ে প্রভু বিশ্রাম করিল। ॥ ১০০ ॥

tabe mahāprabhu saba bhakte vidāya dilā
harṣa-viśāde prabhu viśrāma karilā

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; saba bhakte—to all the devotees; vidāya dilā—bade farewell; harṣa-viśāde—in mixed happiness and distress; prabhu—Śrī Caitanya Mahāprabhu; viśrāma karilā—took His rest.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

TEXT 101

এই ত কহিলুন হরিদাসের বিজয়।
যাহার শ্রবণে কৃপে দৃঢ়ভক্তি হয় ॥ ১০১ ॥

ei ta' kahilun haridāsera vijaya
yāhāra śravanaṁ kṛṣṇe dṛḍha-bhakti haya

SYNONYMS

ei ta’—thus; kahilun—I have spoken; haridāsera—of Haridāsa Ṭhākura; vijaya—victory; yāhāra śravanaṁ—by hearing which; kṛṣṇe—unto Lord Kṛṣṇa; dṛḍha-bhakti—firm devotional service; haya—becomes.

TRANSLATION

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

PURPORT

At Puruṣottama-ksetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopinātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing. Every year on the date of Ananta-caturdāsi there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, three Deities
of Nityānanda, Kṛṣṇa Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrapāḍa in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭotā-gopinātha gosvāmīs.

This temple was later sold to someone else, and this party is now maintaining the sevā-pūjā of the temple. Near this temple and the tomb of Haridāsa Thākura, Śrīla Bhaktivinoda Thākura constructed a small house, called Bhaktī-kūṭi. In the Bengali year 1329, Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. In the Bhakti-ratnākara it is stated:

śrīnivāsa śighra samudrera kūle gelā
haridāsa-ṭhākurerā samādhi dekhilā
bhūmite pādiyā kailā praṇāti vistara
bhāgavata-gana śrī-samādhi-sannidhāne
śrīnivāse sthira kailā sasneha-vacane

punah śrīnivāsa śrī-samādhi pranamiyā
ye vilāpa kailā, tā śunile drave hiyā

“Śrīnivāsa Thākura quickly ran to the seashore. When he saw the tomb of Haridāsa Thākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Thākura makes one’s heart melt.”

TEXT 102

চৈতন্যের ভক্তবাংসলা ইহাতেই জানি।
ভক্তবাঞ্জা পূর্ণ কৈলা গৃহিকিরোমণি॥ ১০২ ॥
caitanyera bhakta-vātsalya ihātei jāni
bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; bhakta-vātsalya—affection for His devotees; ihātei—from this; jāni—one can understand; bhakta-vāñchā—the desire of the devotee; pūrṇa kailā—fully satisfied; nyāsi-śiromaṇi—the crown jewel of the sannyāśīs, Śrī Caitanya Mahāprabhu.
From the incident of Haridasa Thakura’s passing away and the great care Sri Caitanya Mahaprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyasis, He fully satisfied the desire of Haridasa Thakura.

At the last stage of Haridasa Thakura’s life, Sri Caitanya Mahaprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Thakura Haridasa on His lap and personally danced with it.

Out of His causeless mercy He personally covered the body of Haridasa Thakura with sand and personally begged alms from the shopkeepers. Then
He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

**TEXT 105**

mahā-bhāgavata haridāsa—para-vidvān
e saubhāgya lāgi’ āge karilā prayāṇa

**SYNONYMS**

mahā-bhāgavata—great devotee; haridāsa—Haridāsa Ṭhākura; para-vidvān—the most learned; e saubhāgya lāgi’—because of his great fortune; āge—first; karilā prayāṇa—he passed away.

**TRANSLATION**

Haridāsa Ṭhākura was not only the topmost devotee of the Lord, but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

**PURPORT**

Haridāsa Ṭhākura is mentioned here as the most learned scholar, para-vidvān. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as para-vidvān. He personally preached the importance of chanting the Hare Kṛṣṇa mahā-mantra, which is approved by the revealed scriptures. As stated in the Śrimad-Bhāgavatam (7.5.24):

\[
\text{iti purśārūpa viśṇu}
\text{bhaktiś cēn nava-lakṣaṇā}
\text{kriyeta bhagavaty addhā}
\text{tan manye ’dhitam uttamaṁ}
\]

There are nine different processes of devotional service to Kṛṣṇa, the most important being sravaṇaṁ kiṣṭanam—hearing and chanting. Haridāsa Ṭhākura knew this
science very well, and he can therefore be called, technically, *sarva-śastrādhiti*. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all *śāstra*.

**TEXT 106**

\[\text{চৈতন্যচরিত্র এই অযুতের সিদ্ধ} \]
\[\text{কর্ণ-মন তৃপ্ত করে যার এক বিদ্য} \]

\[\text{caitanya-caritra ei amrtera sindhu} \]
\[\text{karna-mana trpta kare yara eka bindu} \]

**SYNONYMS**

- *caitanya-caritra*—the life and characteristics of Śrī Caitanya Mahāprabhu;
- *ei*—this;
- *amrtera sindhu*—the ocean of nectar;
- *karna*—ear;
- *mana*—mind;
- *trpta kare*—pleases;
- *yara*—of which;
- *eka*—one;
- *bindu*—drop.

**TRANSLATION**

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

**TEXT 107**

\[\text{নবসিদ্ধু তরিবারে আছে যার চিন্ত} \]
\[\text{শ্রদ্ধা করি’ শুনে চৈতন্যচরিত্র} \]

\[\text{bhava-sindhu taribare ache yara citta} \]
\[\text{sraddhā kari’ suna sei caitanya-caritra} \]

**SYNONYMS**

- *bhava-sindhu*—the ocean of material existence;
- *taribare*—to cross over;
- *ache*—is;
- *yara*—whose;
- *citta*—desire;
- *sraddhā kari’*—with faith and love;
- *suna*—hear;
- *sei*—that;
- *caitanya-caritra*—life and characteristics of Śrī Caitanya Mahāprabhu.

**TRANSLATION**

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.
TEXT 108

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 Bhāṭivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.
The Loving Dealings
Between Lord Śrī Caitanya Mahāprabhu
and Jagadānanda Paṇḍita

A summary of the Twelfth Chapter is given by Śrila Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya as follows. This chapter discusses the transformations of ecstatic love that Śrī Caitanya Mahāprabhu exhibited day and night. The devotees from Bengal again journeyed to Jagannātha Puri to see Śrī Caitanya Mahāprabhu. As usual, the leader was Śivānanda Sena, who traveled with his wife and children. Because arrangements were delayed en route and Lord Nityānanda did not have a suitable place to reside, He became somewhat disturbed. Thus He became very angry with Śivānanda Sena, who was in charge of the affairs of the party, and kicked him in loving anger. Śivānanda Sena felt highly favored to have been kicked by Nityānanda Prabhu, but his nephew Śrīkānta Sena became upset and therefore left their company. He met Śrī Caitanya Mahāprabhu at Jagannātha Puri before the rest of the party arrived.

That year a devotee named Paramēśvara dāsa Modaka also went with his family to see Śrī Caitanya Mahāprabhu at Jagannātha Puri. The devotees often invited Śrī Caitanya Mahāprabhu to eat with them. When the Lord bade them all farewell, He talked very pleasingly with them. The year before, Jagadānanda Paṇḍita had been sent to Śacimātā with prasāda and cloth. This year he returned to Puri with a big pot of floral-scented oil to massage the Lord’s head. The Lord, however, would not accept the oil, and because of His refusal, Jagadānanda Paṇḍita broke the pot in front of Him and began to fast. The Lord tried to pacify him and asked Jagadānanda Paṇḍita to cook for Him. Jagadānanda Paṇḍita became so pleased when Śrī Caitanya Mahāprabhu accepted his cooking that he broke his fast.

TEXT 1

śrūyatāṁ śrūyatāṁ nityaṁ
giyatāṁ giyatāṁ mudā

51
Sri Caitanya-caritamrta

[Antya-lila, Ch. 12]

cintyatāṁ cintyatāṁ bhaktās
caitanya-caritamrtaṁ

SYNONYMS
śrūyatāṁ—let it be heard; śrūyatāṁ—let it be heard; nityam—always; giyatāṁ—let it be chanted; giyatāṁ—let it be chanted; mudā—with great happiness; cintyatāṁ—let it be meditated upon; cintyatāṁ—let it be meditated upon; bhaktāḥ—O devotees; caitanya-caritamrtaṁ—the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION
O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu be always heard, chanted and meditated upon with great happiness.

TEXT 2

jaya jaya śrī-caitanya jaya dayāmaya
jaya jaya nityānanda kṛpā-sindhu jaya

SYNONYMS
jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; dayā-maya—all-merciful; jaya jaya—all glories; nityānanda—to Nityānanda Prabhu; kṛpā-sindhu—the ocean of mercy; jaya—all glories.

TRANSLATION
All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

TEXT 3

jaya advaita-candra jaya karuṇā-sāgara
jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara

SYNONYMS
jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; karuṇā-sāgara—the ocean of mercy; jaya—all glories; gaura-bhakta-gaṇa—to the devo-
tees of Śrī Caitanya Mahāprabhu; krṣṇa-pūrṇa-antara—whose hearts are always filled with mercy.

**TRANSLATION**

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

**TEXT 4**

**SYNONYMS**

atahpara—thereafter; mahāprabhura—of Śrī Caitanya Mahāprabhu; viṣṇa-antara—morose mind; krṣṇera—of Krṣṇa; viyoga-daśā—feeling of separation; sphure—manifests; nirantara—continuously.

**TRANSLATION**

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Krṣṇa.

**TEXT 5**

**SYNONYMS**

hāhā—O; krṣṇa—My dear Krṣṇa; prāṇa-nātha—My life and soul; vrajendra-nandana—the son of Mahārāja Nanda; kāhāṅ yāṇa—where shall I go; kāhāṅ pāṇa—where shall I get; murali—flute; vadana—mouth.

**TRANSLATION**

The Lord would cry, “O My Lord Krṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!”
TEXT 6

रात्रि-दिन एक दशा स्वस्ति नाहि मने।
कष्टे रात्रि गोष्ठयं अरुप-रामानन्द-सने॥ ६ ॥

rātri-dina ei daśā svasti nāhi mane
kaṣṭe rātri goṣṭa svarūpa-rāmānanda-sane

SYNONYMS

rātri-dina—day and night; ei daśā—this situation; svasti nāhi mane—no peace of mind; kaṣṭe—with great difficulty; rātri goṣṭa—passes the night; svarūpa-rāmānanda-sane—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

TEXT 7

এথা গৌড়দেশে প্রভুর যত ভক্তগণ।
প্রভু দেখিবার সবে করিলা গমন॥ ७ ॥

etha gauda-dese prabhura yata bhakta-gana
prabhu dekhibare sabe karilā gamana

SYNONYMS

etha—on the other hand; gauda-dese—in Bengal; prabhura—of Śrī Caitanya Mahāprabhu; yata—all; bhakta-gana—devotees; prabhu dekhibare—to see Śrī Caitanya Mahāprabhu; sabe—all; karilā gamana—went.

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

TEXT 8

শিবানন্দ-সেন আর আচার্য-গোসাঞ্জি।
নবধীপে সব ভক্ত হৈল। এক ঠাঁচি॥ ৮ ॥

śibānanda-sen aar acharya-goyaṃjī|
navadhipe sab bhakta haila| ek thāchī
Headed by Sivananda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvipa.

The inhabitants of Kulina-grāma and Khaṇḍa village also assembled at Navadvipa.

unto Lord Nityānanda; yadyapi—although; ājñā nāī—there was no order; tathāpi—still; dekhite—to see; calena—He went; caitanya-gosānī—Lord Caitanya.
Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Puri. That year, however, He went with the rest of the party to see the Lord.

TEXT 11

Srīvarasādī cāri bhāi, saṅgete mālinī.
Aচaryaratnera saṅge tānḥāra grhīni

SYNONYMS

Srīvāsa-ādi—headed by Srīvāsa Thākura; cāri bhāi—four brothers; saṅgete mālinī—accompanied by his wife, Mālinī; Acāryaratna saṅge—and with Acāryaratna; tānḥāra grhīni—his wife.

TEXT 12

Srīvāsa Thākura was also there with his three brothers and his wife, Mālinī. Acāryaratna was similarly accompanied by his wife.

SYNONYMS

Srīvāsa-patnī—headed by Srīvāsa; cale tānḥāra laṅā—accompanied by her three sons; Rāghava Paṅḍita cale—Rāghava Paṅḍita was going; jhāli sājāṅā—carrying his bags.

TRANSLATION

The wife of Śrīvāsa Sena also came, along with their three sons. Rāghava Paṅḍita joined them, carrying his famous bags of food.
TEXT 13

datta, gupta, vidyānidhi, āra yata jana
dui-tina śāta bhakta karilā gamana

SYNONYMS

datta—Vāsudeva Datta; gupta—Murāri Gupta; vidyānidhi—Vidyānidhi; āra—and; yata jana—all persons; dui-tina śāta—two hundred to three hundred; bhakta—devotees; karilā gamana—went.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

TEXT 14

śacimātā dekhi’ sabe tānra ājñā laṅā
ānande calilā krṣṇa-kirtana kariyā

SYNONYMS

śaci-mātā dekhi’—seeing Śacimātā; sabe—all of them; tānra ājñā laṅā—taking her permission; ānande—with great jubilation; calilā—they proceeded; krṣṇa-kirtana kariyā—performing congregational chanting.

TRANSLATION

The devotees first saw Śacimātā and took her permission. Then, in great happiness, they started for Jagannātha Puri, congregationally chanting the holy name of the Lord.

TEXT 15

śivānanda-saṅkalpa-karau ṣāti-ṣamādhiḥ
svarāre pañcab caśi’ śuทดลอง laṅga yān

SYNONYMS

śivānanda-saṅkalpa-karau—preparation of the offering for Śiva; ṣāti-ṣamādhiḥ—beginning of the offering for Śiva; svarāre—beginning; pañcab caśi’—five small; śuทดลอง laṅga yān—went.
Śrī Caitanya-caritāmṛta [Antya-līlā, Ch. 12]

śivānanda-sena kare ghāṭi-samādhāna
sabāre pālana kari' sukhe laṅa yāna

SYNONYMS
śivānanda-sena—Śivānanda Sena; kare—does; ghāṭi-samādhāna—management of payment of tolls; sabāre pālana kari'—maintaining everyone; sukhe—in happiness; laṅa—taking; yāna—goes.

TRANSLATION
Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT
Ghāṭi refers to the different toll booths used by the Zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various Zamindars. Since the devotees from Bengal were going to Jagannātha Puri, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

TEXT 16

सबार सब कार्य करेन, देन वासस्थान ।
शिबानन्द जाने उड़िया-पथेर सज्जन ॥ १६ ॥

sabāra saba kārya karena, dena vāsa-sthāna
śivānanda jāne udiyā-pathera sandhāna

SYNONYMS
sabāra—of everyone; saba—all; kārya—business; karena—performs; dena—gives; vāsa-sthāna—place of residence; śivānanda—Śivānanda Sena; jāne—knows; udiyā-pathera—of the path going to Orissa; sandhāna—junctions.

TRANSLATION
Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

TEXT 17

একদিন সব লোক ঘাটিয়ালে রাখিলা ।
সব ছাড়াঞ্জলি শিবানন্দ একেলা রহিলা ॥ ১৭ ॥

সবার ছাড়াঞ্জলি শিবানন্দ একেলা রহিলা ॥ ১৭ ॥

sabāra shādā-palāla śivānanda ekalā rahiśa ॥ ১৭ ॥
eka-dina saba loka ghātiyāle rākhilā
sabā chādaṇā śivānanda eka/ā rahilā

SYNONYMS

eka-dina—one day; saba loka—all the members of the party; ghātiyāle rākhilā—were checked by the toll collector; sabā—all of them; chādaṇā—causing to be let go; śivānanda—Śivānanda Sena; eka/ā rahilā—remained alone.

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

TEXT 19

नित्यानन्द प्रभु भोक्ते ब्याकुल हाँगा।
शिवानन्दे गालि पाड़े बासा ना पाँगा।

nityānanda-prabhu bhokhe vyākula haṅṅa
śivānanda gāli pāḍe vāsā nā pāṅṅa

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; bhokhe—became very hungry; vyākula haṅṅa—being disturbed; śivānanda gāli pāḍe—was calling Śivānanda ill names; vāsā nā pāṅṅa—not getting residential quarters.
TRANSLATION

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

TEXT 20

‘तिन पुत्र मरूक शिबार, एकन ना आइल।
भोखे मरिगेम्र, मोरे बासना ना देगुला आइल’ ||२०||

‘tina putra maruka śivāra, ekhana nā āila
bhokhe mari’ genu, more vāsā nā deoyāila’

SYNONYMS

tina putra—three sons; maruka—let them die; śivāra—of Śivānanda Sena; ekhana—here; nā āila—he does not come; bhokhe mari’ genu—I am dying from hunger; more—for Me; vāsā—residential place; nā deoyāila—he did not arrange.

TRANSLATION

“Śivānanda Sena has not arranged for My residence,” He complained, “and I am so hungry I could die. Because he has not come, I curse his three sons to die.”

TEXT 21

शुनी शिवानंदेर कर्त्ति कालिन्ते लागिला।
हेनकाले शिबानंद्ग घाटी हेते आइला || २१ ||

śuni’ śivānandera patni kāndite lāgilā
hena-kāle śivānanda ghāṭi haite āilā

SYNONYMS

śuni’—hearing; śivānandera—of Śivānanda Sena; patni—the wife; kāndite lāgilā—began to cry; hena-kāle—at this time; śivānanda—Śivānanda Sena; ghāṭi haite—from the toll station; āilā—came.

TRANSLATION

Hearing this curse, Śivānanda Sena’s wife began to cry. Just then, Śivānanda returned from the toll station.
TEXT 22

śivanandera patnī tāṇre kahena kāndiyā
‘putre śāpa dichena gosāñi vāsā nā pāñā’

SYNONYMS
śivanandera—of Śivananda Sena; patnī—the wife; tāṇre—unto him; kahena—says; kāndiyā—crying; putre—on our sons; śāpa—curse; dichena—awarded; gosāñi—Nityānanda Prabhu; vāsā nā pāñā—not getting His residential quarters.

TRANSLATION
Crying, his wife informed him, “Lord Nityānanda has cursed our sons to die because His quarters have not been provided.”

TEXT 23

teṇho kahe,—“bāuli, kene maris kāndiyā?
maruka āmāra tina putra tāṅra bālāi lañā”

tenho kahe—he said; bāuli—crazy woman; kene—why; maris—are you dying; kāndiyā—crying; maruka—let die; āmāra—my; tina—three; putra—sons; tāṅra—His; bālāi—inconveniences; lañā—taking.

SYNONYMS

TRANSLATION
Śivananda Sena replied, “You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.”

TEXT 24

eta bali’ prabhu-pāše gela śivananda
utthi tāṅre lāthi mālā prabhu nityānanda

eta bali’ prabhu-pāše gela śivananda
utthi tāṅre lāthi mālā prabhu nityānanda
SYNONYMS

etā balī—saying this; prabhupāsé—to Nityānanda Prabhu; gelā—went; śivānanda—Śivānanda Sena; uṭṭhi—standing up; tāṅre—him; lāthi māīla—kicked; prabhu—the Lord; nityānanda—Nityānanda.

TRANSLATION

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

TEXT 25

anandita hailā śivāi pāda-prahāra pānā śighra vāsā-ghara kailā gauda-ghare giyā

SYNONYMS

anandita hailā—became very pleased; śivāi—Śivānanda Sena; pāda-prahāra pānā—being kicked; śighra—very soon; vāsā-ghara—residential place; kailā—arranged; gauda-ghare—to a milkman’s house; giyā—going.

TRANSLATION

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman’s house to be the Lord’s residence.

TEXT 26

carane dhariyā prabhure vāsāya laṅā gelā vāsā diyā hṛṣṭa haṅā kahite lāgilā

SYNONYMS

carane—the feet; dhariyā—catching; prabhure—Lord Nityānanda Prabhu; vāsāya—to His residence; laṅā—taking; gelā—went; vāsā diyā—after giving His residential quarters; hṛṣṭa haṅā—being very pleased; kahite lāgilā—began to speak.
Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

**TEXT 27**

“আজি মোরে ভুত্ত করি' অজিকার কৈলা�।
যেমন অপরাধ ভুত্তের, যোগ্য ফল দিলাঃ।

‘আজি মোরে ভুত্ত করি আঙ্গিকার কালায়
যেমন আপরাধ ভুত্তের, যোগ্য ফল দিলাঃ।।

SYNONYMS

াজি—today; মোরে—me; ভুত্তা—servant; করিং—as; আঙ্গিকার—acceptance;
কালা—You have done; যেমন—as; আপরাধ—offense; ভুত্তের—of the servant;
যোগ্য—proper; ফল—result; দিলাঃ—You have given.

**TRANSLATION**

“Today You have accepted me as Your servant and have properly punished me for my offense.

**TEXT 28**

‘শাস্তিচেলে কৃপা কর—এ তোমার 'কৃপা'।
ত্রিজগতে তোমার চরিত্র বুঝে কোন জনাঃ।

‘শাস্তি’চেলে কর্পা কারা,—এ তোমার 'কর্পুনাঃ'
ত্রিজগতে তোমার চরিত্র বুঝে একজন জনাঃ।

SYNONYMS

শাস্তি-চেলে—on the pretext of chastisement; কর্পা কারা—You bestow mercy;
এ—this; তোমার—Your; করুনা—Your causeless mercy; ত্রিজগতে—within the three worlds;
তোমার—Your; চরিত্র—character; বুঝে—understands; জনাঃ—what person.

**TRANSLATION**

“My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?
TEXT 29

bhrämāra durlabhha tomāra śri-carana-renu
hena carana-sparśa pāila mora adhama tanu

SYNONYMS

bhrämāra—by Lord Brahmā; durlabhha—almost unattainable; tomāra—Your; śri-carana-renu—dust of the lotus feet; hena—such; carana-sparśa—touch of the lotus feet; pāila—got; mora—my; adhama—most fallen; tanu—body.

TRANSLATION

“The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

TEXT 30

ājī mora saphala haila janma, kula, karma
ājī pāinu kršna-bhakti, artha, kāma, dharma”

SYNONYMS

ājī—today; mora—my; sa-phala—successful; haila—became; janma—birth; kula—family; karma—activities; ājī—today; pāinu—I have gotten; kršna-bhakti—devotional service to Lord Kṛṣṇa; artha—economic development; kāma—satisfaction of the senses; dharma—religion.

TRANSLATION

“Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa.”

TEXT 31
When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

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When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

SYNONYMS

śuni’—hearing; nityānanda-prabhura—of Lord Nityānanda; ānandita—very pleased; mana—mind; uṭhi’—standing up; śivānande—unto Śivānanda Sena; kailā—performed; prema—in love; āliṅgana—embracing.

SYNONYMS

ānandita—pleased; śivānanda—Śivānanda Sena; kare samādhāna—began to arrange things; acāryādi-vaiśṇavere—unto all the Vaiśṇavas, headed by Advaita Acārya; dilā—gave; vāsā-sthāna—residential places.

SYNONYMS

nityānanda-prabhura—of Lord Śrī Nityānanda Prabhu; saba caritra—all characteristics; viparita—contradictory; kruddha haṇā—becoming angry; lāthi māri’—kicking; kare—performs; tāra hita—his benefit.
TRANSLATION
One of Sri Nityananda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

TEXT 34

शिवान्द्रे भागिना, —श्रीकान्त-सेन नाम ।
भाषा अगोचरे कहे कारि' अभिमान ॥ ३४ ॥

śivananda bhāginā, —śrikānta-sena nāma
māmāra agocare kahe kari' abhimāna

SYNONYMS
śivanandera—of Šivananda Sena; bhāginā—the sister's son; śrikānta-sena nāma—named Śrikānta Sena; māmāra—of his maternal uncle; agocare—in the absence of; kahe—said; kari' abhimāna—with an offended state of mind.

TRANSLATION
Śivananda Sena's nephew, Śrikānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

TEXT 35

“चैतन्येर पारिषद मोर मातुले क्षयंति।
ठाकुराली’ करेन गोसाञि, तौरे मारे लाठि” ॥

“caitanyera pārisada mora mātulera khyāti
‘ṭhākurāli’ karena gosāṅi, tāṅre māre lāthi”

SYNONYMS
caitanyera pārisada—associate of Śrī Caitanya Mahāprabhu; mora—my; mātulera—of the maternal uncle; khyāti—reputation; ṭhākurāli—superiority; karena—exhibits; gosāṅi—Nityānanda Prabhu; tāṅre—him; māre lāthi—kicks.

TRANSLATION
“My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him.”
eta bali' śrikānta, bālaka āge cali' yāna
sāṅga chāḍī' āge gela mahāprabhura sthāna

SYNONYMS
eta bali'—saying this; śrikānta—the nephew of Śivānanda Sena; bālaka—a boy; āge cali' yāna—went forward; sāṅga chāḍī'—giving up their association; āge—forward; gela—went; mahāprabhura sthāna—to the place of Śrī Caitanya Mahāprabhu.

TRANSLATION
After saying this, Śrikānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

TEXT 37
petāngi-gāya kare daṇḍavat-namaskāra
govinda kahe,—‘śrikānta, āge petāngi utāra’

SYNONYMS
petāngi—shirt and coat; gāya—on the body; kare—performs; daṇḍavat-namaskāra—offering of obeisances; govinda kahe—Govinda said; śrikānta—my dear Śrikānta; āge—first; petāngi utāra—take off your shirt and coat.

TRANSLATION
When Śrikānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, “My dear Śrikānta, first take off these garments.”

PURPORT
One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. In the tantras it is said:
Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births.

**TEXT 38**

“Sri Caitanya Mahaprabhu said, ‘Let Srikanta do whatever he likes, for he has come here in a distressed state of mind.’”

**SYNONYMS**

*prabhu kahe—Sri Caitanya Mahaprabhu said; srikanta—Srikanta; asiyache—has come; panna—getting; manoh-duhkhya—distress in the mind; kichu—anything; nara baliha—do not say; karuka—let him do; yate—by which; ihara—his; sukha—happiness."

**TRANSLATION**

As Govinda was warning Srikanta, Sri Caitanya Mahaprabhu said, “Don’t bother him. Let Srikanta do whatever he likes, for he has come here in a distressed state of mind.”

**TEXT 39**

“Of all the Vaiṣṇavas; news; Srikanta—the nephew of Śivananda Sena; informed.”

**SYNONYMS**

Caitanya-caritamṛta
TRANSLATION
Śrī Caitanya Mahāprabhu inquired from Śrīkanta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

TEXT 40
‘dvāṃ prāṇa āśiṣyaḥ’—ēśī pabhur bākyuḥ śunī’
jānila ‘sarvajña prabhun’—eta anumāṇī’

SYNONYMS
duṅkha—unhappiness; pāṇa—getting; āśiṣya—he has come; ēśī—this; prabhur—of Śrī Caitanya Mahāprabhu; vākya—statement; śunī’—hearing; jānila—could understand; sarvajña prabhun—the Lord is omniscient; ēta—this; anumāṇī’—guessing.

TRANSLATION
When Śrīkanta Sena heard the Lord say, “He is distressed,” he could understand that the Lord is omniscient.

TEXT 41
śivanande lāthī mārilā,—ihā nā kahilā
eṭā saba vaiṣṇava-gaṅa āsiyā mililā

SYNONYMS
śivanande—Śivananda Sena; lāthī mārilā—(Lord Nityānanda) has kicked; ihā—this; nā kahilā—he did not say; eṭā—here; saba—all; vaiṣṇava-gaṅa—devotees; āsiyā—coming; mililā—met.

TRANSLATION
As he described the Vaiṣṇavas, therefore, he did not mention Lord Nityānanda’s kicking Śivananda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.
TEXT 42

पूर्ववत गृहु कैला सबार मिलन ||
स्री-सब दूर हईते कैला प्रातः दर्शन || 42 ||

pūrvavat prabhu kaila sabāra milana
stri-saba dūra ha-ite kailā prabhura daraśana

SYNONYMS

pūrva-vat—as previously; prabhu—Śrī Caitanya Mahāprabhu; kailā—per­formed; sabāra milana—meeting everyone; stri—women; saba—all; dūra ha­ite—from a distance; kailā—performed; prabhura daraśana—seeing the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

TEXT 43

वासाघर पूर्ववत सबारे देओयाइला ||
महाप्रसाद-भोजने सबारे बोलाइला || 43 ||

vāsā-ghara pūrvavat sabāre deoyāilā
mahāprasāda-bhojane sabāre bolāilā

SYNONYMS

vāsā-ghara—residential quarters; pūrva-vat—as previously; sabāre—unto all of them; deoyāilā—caused to be given; mahā-prasāda—the remnants of food from Jagannātha; bhojane—to eat; sabāre—unto everyone; bolāilā—He called.

TRANSLATION

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

TEXT 44

शिबानन्द तिन-पुत्रे गोसाधिरे शिलाइला ||
शिबानन्द-सबज्ञे सबाय बहुक्रपा कैला || 44 ||

śivānanda tina-putre gosāñire milāilā
śivānanda-sambandhe sabāya bahu-kṛpā kailā
SYNONYMS
sivananda—Sivananda Sena; tina—three sons; gosainire—unto Sri Caitanya Mahaprabhu; milaila—introduced; sivananda-sambandhe—because they were sons of Sivananda Sena; sabaya—unto all of them; bahu-kripa kaila—showed much mercy.

TRANSLATION
Sivananda Sena introduced his three sons to Sri Caitanya Mahaprabhu. Because they were his sons, the Lord showed the boys great mercy.

TEXT 45
choita-putre dekhi prabhu nama puchila
‘paramananda-dasa’-nama sena janaila

SYNONYMS
choita-putre—the youngest son; dekhi—seeing; prabhu—Sri Caitanya Mahaprabhu; nama puchila—inquired about his name; paramananda-dasa—Paramananda dasa; nama—name; sena—Sivananda Sena; janaila—informed.

TRANSLATION
Lord Caitanya asked the youngest son’s name, and Sivananda Sena informed the Lord that his name was Paramananda dasa.

TEXTS 46-47
purve yabe sivananda prabhu-sthane aila
‘e-bara tomara yei ha-ibe kumaar
‘puri-dasa’ bali’ nama dharinhi taar

SYNONYMS
purve—there; sivananda—Sivananda Sena; prabhu—Sri Caitanya Mahaprabhu; ‘e-bara tomara yei ha-ibe kumaar—there is no greater son than he; ‘puri-dasa’ bali’—the name ‘Puri-dasa’
SYNONYMS

pūrve—formerly; yabe—when; sīvānanda—Sīvānanda Sena; prabhu-sthāne—to the place of Lord Caitanya Mahāprabhu; āilā—came; tame—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tārei—unto him; kahite lāgilā—began to speak; e-bāra—this time; tomāra—your; yei—that; ha-ibe—will be; kumāra—son; puri-dāsa—Puri dāsa; bali’—as; nāma—name; dhariha—gave; tāhāra—his.

TRANSLATION

Once before when Sīvānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, “When this son is born, give him the name Puri dāsa.”

TEXT 48

तबे मायेर गर्भे हय मै तै कुमार ।
शिबानंद घरे गेले, जग्न हैला तार ॥ ४८ ॥

tabe māyera garbhe haya seī ta' kumāra
śīvānanda ghare gele, janma haila tāra

SYNONYMS

tabe—at that time; māyera garbhe—the womb of the mother; haya—was; seī ta’ kumāra—that son; sūvānanda ghare gele—when Sūvānanda Sena returned home; janma haila tāra—he was born.

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

TEXT 49

प्रभु-आज्ञाय धरिला नाम—‘परमानन्ददास’ ।
‘पुरीदास’ करि प्रभु करेन उपहास ॥ ४९ ॥

prabhu-ājñāya dharilā nāma—‘paramānanda-dāsa’
‘purī-dāsa’ kari’ prabhu kareṇa upahāsa

SYNONYMS

prabhu-ājñāya—under the order of Śrī Caitanya Mahāprabhu; dharilā nāma—held the name; paramānanda-dāsa—Paramānanda dāsa; puri-dāsa—Puri dāsa; kari’—as; prabhu—Śrī Caitanya Mahāprabhu; kareṇa upahāsa—began to joke.
The child was named Paramānanda dāsa in accordance with the Lord’s order, and the Lord jokingly called him Puri dāsa.

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child’s mouth.

In this connection one may refer to Antya-līlā, Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord’s mercy.

No one can cross over the ocean of Śivānanda Sena’s good fortune, for the Lord considered Śivānanda’s whole family His own.
TEXT 52

तबे सब भक्ति लाञ्छ करिला भोजन ।
गौविलमेरे आज्ञा दिला करि’ आचमन ॥ ५२ ॥

tabe saba bhakta laññā karilā bhojana
govindere ājñā dilā kari’ ācamana

SYNONYMS

tabe—then; saba bhakta laññā—with all the devotees; karilā bhojana—took lunch; govindere—unto Govinda; ājñā dilā—gave the order; kari’ ācamana—after washing His hands and mouth.

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

TEXT 53

“शिवनान्दे क्रृति, पुत्रों—यावं एथाय ।
आमार्ष अवशेष-पत्रा तारा येन पाया” ॥ ५३ ॥

“śīvānandera ‘prakṛti’, putra—and yāvat ethāya
āmāra avāśeṣa-patra tārā yena pāya”

SYNONYMS

śīvānandera—of Śivānanda Sena; prakṛti—wife; putra—sons; yāvat—as long as; ethāya—here; āmāra—My; avāśeṣa-patra—plate of the remnants of food; tārā—all of them; yena—must; pāya—get.

TRANSLATION

“As long as Śivānanda Sena’s wife and children stay in Jagannātha Puri,” He said, “they must be given the remnants of My food.”

TEXT 54

नदीया-वसी मोदक, तार नाम—‘परमेश्वर’ ।
मोदक बेरे, प्रभुर बाटीर निकट भार घर ॥ ५४ ॥

nadiyā-vāsī modaka, tāra nāma—‘parameśvara’
modaka berē, prabhura vāṭīra nikēt tāra ghara
TEXT 55

There was a resident of Nadia named Paramesvara, who was a confectioner living near the home of Sri Caitanya Mahaprabhu.

SYNONYMS
nadiya-vasi—inhabitant of the district of Nadia; modaka—one confectioner; tāra nāma—his name; parameśvara—Paramesvara; modaka vece—does the business of a confectioner; prabhura—of Sri Caitanya Mahaprabhu; vāṭira nikaṭa—near the house; tāra ghara—his house.

TRANSLATION
There was a resident of Nadia named Paramesvara, who was a confectioner living near the home of Sri Caitanya Mahaprabhu.

TEXT 56

When the Lord was a boy, He would visit the house of Paramesvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

SYNONYMS
bālaka-kāle—when He was a boy; prabhu—Śrī Caitanya Mahaprabhu; tāra ghare—at his house; bāra bāra—again and again; yā'na—used to go; dugdha—milk; khanḍa—sweetmeats; modaka deya—the confectioner used to give; prabhu—Lord Śrī Caitanya Mahaprabhu; tāhā—that; khā'na—used to eat.

TRANSLATION
When the Lord was a boy, He would visit the house of Paramesvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

SYNONYMS
prabhu-viśaye—regard to Śrī Caitanya Mahaprabhu; sneha—affection; tāra—of Paramesvara Modaka; bālaka-kāla haite—since He was a boy; se vatsara—that year; seha—he also; āila—came; prabhure dekhite—to see the Lord.
TRANSLATION
Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Puri.

TEXT 57
‘परमेश्वर मुनि बलि दान्दवत् कैल।
तारे देखि प्रभु प्रीते ताहारे पुछिल॥ ५७॥
‘parameśvarā muṇi’ bali danda vat kaila
tāre dekhi prabhu prite tāhāre puchila

SYNONYMS
paramesvara—O Parameśvara; kusala hao—be blessed; bhāla haila—it is very good; āilā—you have come; mukundāra mātā—the mother of Mukunda; āsiyāche—has come; seha—he; prabhure kahila—informed the Lord.

TRANSLATION
When he offered his obeisances to the Lord, he said, “I am the same Parameśvara.” Upon seeing him, the Lord asked him questions with great affection.

TEXT 58
‘परमेश्वर कुशल हुँ, भाल हैल, आइल।
‘मुकुन्दार माता आलियाछेचे, सेह प्रभुरे कहिल॥ ५८॥
‘parameśvara kusala hao, bhāla haila, āilā’
‘mukundāra mātā āsiyāche’, seha prabhure kahila

SYNONYMS
paramesvara—O Parameśvara; kusula hao—be blessed; bhāla haila—it is very good; āilā—you have come; mukundāra mātā—the mother of Mukunda; āsiyāche—has come; seha—he; prabhure kahila—informed the Lord.

TRANSLATION
Śri Caitanya Mahāprabhu said, “Parameśvara, may you be blessed. It is very good that you have come here.” Parameśvara then informed the Lord, “Mukundāra Mātā has also come.”
TEXT 59

The lord's Dealings with Jagadananda Pandita

SYNONYMS

mukundāra mātāra nāma śuni' prabhu saṅkoca hailā
tathāpi tāhāra prite kichu nā balilā

TRANSLATION

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

PURPORT

A sannyāsi is restricted from even hearing a woman's name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife's arrival.

TEXT 60

SYNONYMS

praśraya—due to indulgence; pāgala—foolish; śuddha—pure; vaidagdhi—etiquette; nā jāne—does not know; antare—within the heart; sukhi hailā—became very happy; prabhu—Śrī Caitanya Mahāprabhu; tāra—his; sei gune—by that attribute.
TRANSLATION
An intimate relationship sometimes makes a person overstep formal etiquette. Thus Paramesvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT
Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. Pāgala means impudence, arrogance, and influence. Vaidagdhi means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

TEXT 61

पूर्ववं न सव लेंगर गुंडिचा-मार्जन ।
रथ-आगे पूर्ववं करिला नर्तन ॥ ६१ ॥

पूर्ववात सबालग्न गुंडिचा-मार्जन
रथाअगे पूर्ववात करिला नर्तन

SYNONYMS
pūrvavat—as previously; sabā—all the devotees; laṅgā—taking; gūndicā-mār­jana—the cleaning of the Gūndicā temple; ratha-āge—in front of the chariot; pūrva-vat—as previously; karilā nartana—danced.

TRANSLATION
All the devotees engaged in the cleansing ceremony of the Gūndicā temple and danced in front of the Ratha-yātra chariot, just as they had done in the past.

TEXT 62

चातुर्मास्य सब याॅरा कैला दरासान ।
मालिनीप्रभुति प्रभुरे चैला निमन्त्रण ॥ ६२ ॥

cāturmāsya sabā yātra kailā daraśana
mālini-prabhṛti prabhure kailā nimantraṇa

SYNONYMS
cāturmāsya—for four months; sabā yātra—all the festivals; kailā daraśana—saw; mālini-prabhṛti—ladies like Mālini, the wife of Śrīvāsa Ṭhākura; prabhure—unto Śrī Caitanya Mahāprabhu; kailā nimantraṇa—made invitations.
TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

TEXT 63

prabhura priya nānā dravya āniyāche deśa haite
dei vyañjana kari' bhikṣā dena ghara-bhāte

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; priya—dear; nānā dravya—varieties of things; āniyāche—brought; deśa haite—from their country; dei vyañjana kari’—preparing those vegetables; bhikṣā dena—offer food; ghara-bhāte—cooking at home.

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

TEXT 64

dine nānā kriḍā kare lañā bhatka-gaṇa
rātrye krṣṇa-vicchede prabhu karena rodana

SYNONYMS

dine—during the day; nānā—various; kriḍā kare—performed pastimes; lañā bhatka-gaṇa—with His devotees; rātrye—at night; krṣṇa-vicchede—because of separation from Krṣṇa; prabhu—Śrī Caitanya Mahāprabhu; karena rodana—cries.

TRANSLATION

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Krṣṇa and used to cry.
TEXT 65

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

TEXT 66

All the devotees from Bengal would regularly invite Sri Caitanya Mahaprabhu for lunch, and the Lord would speak to them in very sweet words.

TEXT 67

"Prabhupada please take me to Amara, just as we discussed."
The Lord's Dealings with Jagadananda Pandita

"prati-varüe aisa sabe amare dekhite
āsite yāite duhkha pāo bahu-mate

SYNONYMS
prati-varüe—every year; aisa—come; sabe—all of you; amare dekhite—to see Me; āsite—to come; yāite—to return; duhkha pāo—you get much trouble; bahu-mate—in various ways.

TRANSLATION
"All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble.

TEXT 68

তোমা-সবার দুঃখ জানি' চাহি নিষেধিতে ।
তোমা-সবার সঙ্গস্থে লোভ বাড়ে চিত্তে ॥ ৬৮ ॥

toma-sabāra duhkha jāni' cahi niṣedhite
toma-sabāra saṅga-sukhe lobha bāde citte

SYNONYMS
toma-sabāra—of all of you; duhkha—trouble; jāni'—understanding; cahi niṣedhite—I want to stop this; toma-sabāra—of all of you; saṅga-sukhe—for the happiness of association; lobha—desire; bāde—increases; citte—in My mind.

TRANSLATION
"I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

TEXT 69

নিত্যানন্দে আজ্জা বিলু গৌড়েতে রহিতে ।
আজ্জা লঞ্ছি' আইলা, কি পারি বলিতে ? ৬৯ ॥

nityānande ājñā dilun gaudete rahite
ājñā laṅghi' aila, ki pāri balite?

SYNONYMS
nityānande—unto Śrī Nityānanda Prabhu; ājñā dilun—I ordered; gaudete rahite—to stay in Bengal; ājñā laṅghi'—transgressing My order; aila—He has come; ki—what; pāri balite—can I say.
TRANSLATION

"I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

TEXT 70

आिलेन आचार्य-गोसाञि मोरे कुपा करि'।
प्रेम-भक्ति भें त्रिप आमि, शुधिते सा पारि॥ ७० ॥

āilena ācārya-gosāñi more kṛpā kari'
prem-ṛte baddha āmi, śudhite nā pāri

SYNONYMS

āilena—has come; ācārya-gosāñi—Advaita Ācārya; more—to Me; kṛpā kari’—giving mercy; prem—of love; ṛte—by the debt; baddha āmi—I am bound; śudhite—to pay back; nā pāri—I am unable.

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

TEXT 71

मोर लागि' स्री-पुत्र-ग्रहादि छाड़िया।
नाना दुर्गम पथ लज्जा आइलेन धारा॥ ७१ ॥

mora lāgi' stri-putra-grha-adi chaḍiā
nānā durgama patha lan'hi' āisena dhānā

SYNONYMS

mora lāgi’—for Me; stri—wife; putra—sons; grha-ādi—home and so on; chaḍiyā—leaving aside; nānā—various; durgama—difficult; patha—paths; lan'hi’—crossing; āisena dhānā—come here with great haste.

TRANSLATION

"All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.

TEXT 72

आमि एই नीलाचले रहि ये बसि।
परिश्रम नाहि मोर तोमा सबार लागिया॥ ७२ ॥
The Lord’s Dealings with Jagadānanda Paññita

73

There is no fatigue or trouble for Me, for I stay here at Nilācala, Jagannātha Puri, and do not move at all. This is the favor of all of you.

74

I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

SYNONYMS

SYNONYMS

TRANSLATION

TRANSLATION

SYNONYMS

SYNONYMS

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SYNONYMS
TRANSLATION

“I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property.”

TEXT 75

prabhura vacane sabāra dravi-bhūta mana
ajhora-nayane sabe kareṇa krandana

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; vacane—by the words; sabāra—of everyone; dravi-bhūta—melted; mana—hearts; ajhora—incessantly pouring tears; nayane—eyes; sabe—all; kareṇa krandana—were crying.

TRANSLATION

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

TEXT 76

prabhu sabāra galā dhari’ kareṇa rodana
kāndite kāndite sabāya kailā alingana

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; sabāra—of all of them; galā—necks; dhari’—catching; kareṇa rodana—began to cry; kāndite kāndite—crying and crying; sabāya—all of them; kailā alingana—He embraced.

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

TEXT 77

sabāi rahił, keḥ cālīte nāril
ār dīn pāch-sāñç āṁhāt gēl

SYNONYMS
Text 79] The Lord’s Dealings with Jagadānanda Paṇḍita 85

sabāī rahila, keha calite nārila
āra dina pāṅca-sāta ei-mate gela

SYNONYMS
sabāī rahila—all of them stayed; keha calite nārila—no one could move; āra—further; dina pāṅca-sāta—five to seven days; ei-mate—in this way; gela—passed.

TRANSLATION
Unable to leave, everyone remained there, and five to seven more days thus passed by.

TEXT 78

advaita avadhūta kichu kahe prabhu-pāya
“sahaje tomāra gune jagat vikāya” ॥ 78 ॥

SYNONYMS
advaita—Advaita Prabhu; avadhūta—Nityānanda Prabhu; kichu—something; kahe—said; prabhu-pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; sahaje—naturally; tomāra—Your; gune—because of transcendental attributes; jagat vikāya—the whole world is obligated to You.

TRANSLATION
Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: “The entire world is naturally obligated to You for Your transcendental attributes.

TEXT 79

ābāra tāte bāndha’—aiche kṛpā-vākya-ḍore
.tomā chāḍi’ kebā kāhān yāibāre pāre? ” ॥ 79 ॥

SYNONYMS
ābāra—again; tāte—by that; bāndha’—You bind; aiche—such; kṛpā—merciful; vākya—of words; ḍore—by the rope; tomā chāḍi’—leaving You; kebā—who; kāhān—anywhere; yāibāre pāre—can go.
TRANSLATION

“Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?”

TEXT 80

तबे प्रभु सबाकारे प्रबोध करियाः।
सबारे बिदाय दिला सुस्थिर हङ्गा ॥ ८० ॥

tabe prabhu sabākāre prabodha kariyā
sabāre vidāya dilā susthira haṅṅā

SYNONYMS
tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; sabākāre—all of them;
prabodha kariyā—pacifying; sabāre—to every one of them; vidāya dilā—bade farewell; su-sthira haṅṅā—being in a peaceful condition.

TRANSLATION

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

TEXT 81

नित्यानन्दे कहिला—“तुमি ना आसिह बारबार।
तथाइ आमार साग हईबे तोमारा॥” ८१ ॥

nityānande kahila—“tumi nā āsiha bāra-bāra
tathāi āmāra saṅga ha-ibe tomāra”

SYNONYMS

nityānande—unto Nityānanda Prabhu; kahila—said; tumi—You; nā āsiha—do not come; bāra-bāra—again and again; tathāi—there (in Bengal); āmāra—My; saṅga—association; ha-ibe—there will be; tomāra—Your.

TRANSLATION

The Lord specifically advised Nityānanda Prabhu, “You should not come here again and again. You will have My association in Bengal.”

TEXT 82

চলে সব ভক্তগণ রাওন করিয়া।
মহাপ্রভু রহিল। ঘরে বিষ্ণু হংঙ্গা ॥ ৮২ ॥

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.
The devotees of Sri Caitanya Mahaprabhu began their journey crying, while the Lord remained morosely at His residence.

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Sri Caitanya Mahaprabhu?
tāte—therefore; tānre—Him; cāḍī’—leaving; loka—people; yāya—go; deśa-an-tara—to different parts of the country.

TRANSLATION
Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

TEXT 85

काष्ठरे पुतली येन कुहके नाचाय।
सिष्वर-चरित्र शीर्ष बुझन न। याय।॥ ८५ ॥

kāṣṭhēra putali yena kuhake nācāya
iśvara-caritra kichu bujhana nā yāya

SYNONYMS
kāṣṭhēra—made of wood; putali—doll; yena—as; kuhake—a magician; nācāya—causes to dance; iśvara-caritra—the characteristic of the Supreme Personality of Godhead; kichu bujhana nā yāya—no one can understand.

TRANSLATION
As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

TEXT 86

पूर्वर्षे जगदानन्द ‘अई’ देखिबारे।
प्रेषु-आज़ा लङ्गा ‘अइल। नदियां-नगरे॥ ८६ ॥

pūrva-varṣe jagadānanda ‘āi’ dekhibāre
prabhu-ājñā lañā āilā nadiyā-nagare

SYNONYMS
pūrva-varṣe—in the previous year; jagadānanda—Jagadānanda Paṇḍita; āi—Śacīmātā; dekhibāre—to see; prabhu-ājñā lañā—taking the permission of Śrī Caitanya Mahāprabhu; āilā—came; nadiyā-nagare—to the city of Nadia.

TRANSLATION
The previous year, Jagadānanda Paṇḍita, following the Lord’s order, had returned to the city of Nadia to see Śacīmātā.
TEXT 87

āira
carana
yāi’
karilā
vandana
jagannāthera
vastra-prasāda
kailā
nivedana

SYNONYMS

āira—of Śacimātā; carana—to the lotus feet; yāi’—going; karilā—
offered prayers; jagannāthera—of Lord Jagannātha; vastra-prasāda—cloth and
prasāda; kailā—nivedana—offered.

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her
the cloth and prasāda of Lord Jagannātha.

TEXT 88

prabhura
nāme
mātāre
dandavat
kailā
prabhura
vinati-stuti
mātāre
kahilā

SYNONYMS

prabhura nāme—in the name of Śrī Caitanya Mahāprabhu; mātāre—to His
mother; dandavat kailā—he offered obeisances; prabhura—of Śrī Caitanya
Mahāprabhu; vinati-stuti—very submissive prayers; mātāre—to His mother;
kahilā—he informed.

TRANSLATION

He offered obeisances to Śacimātā in the name of Lord Caitanya
Mahāprabhu and informed her of all the Lord’s submissive prayers to her.

TEXT 89

jagadānande
pāṇā
mātā
ānandita
mene

tenho
prabhura
kathā
kahe,
sune
rātridine

jagadānande pāṇā mātā ānandita mene
tenho prabhura kathā kahe, sune rātridine
SYNONYMS

jagadānanda—Jagadānanda; pāṇā—getting; mātā—Śacimātā; ānandita mane—in great satisfaction; teṅho—he; prabhura kathā—the pastimes of Śrī Caitanya Mahāprabhu; kahe—speaks; sune—listens; rātri-dine—day and night.

TRANSLATION

Jagadānanda’s coming pleased mother Śacī very much. As he talked of Lord Caitanya Mahāprabhu, she listened day and night.

TEXT 90

jagadānanda kahe,—“mātā, kona kona dine
 tomāra etha asi’ prabhu kareṇa bhojane

SYNONYMS

jagadānanda kahe—Jagadānanda said; mātā—mother; kona kona dine—sometimes; tomāra etha āsi’—coming here to your place; prabhu—the Lord; kareṇa bhojane—accepts food.

TRANSLATION

Jagadānanda Paṇḍita said, “My dear mother, sometimes the Lord comes here and eats all the food you have offered.

TEXT 91

bhojana kariya kahe ānandita haṅṅa
 mātā āji khāoyaila ākaṇṭha pūriyā

SYNONYMS

bhojana kariya—after eating; kahe—says; ānandita haṅṅa—being very pleased; mātā—mother; āji—today; khāoyaila—fed; ākaṇṭha—up to the neck; pūriyā—filling.

TRANSLATION

“After eating the food, the Lord says, ‘Today, mother has fed Me up to My neck."
Text 92

अमि याई’ भोजन करि—माता नाही जाने।
साक्षाते याई अमि’ तेंहो ‘षप’ हेह माले॥७२॥

"I go there and eat the food My mother offers, but she cannot understand
that I am eating it directly. She thinks that this is a dream."

SYNONYMS

अमि—l; याई—going; भोजन kari—eat; माता—mother; नाही जाने—cannot
understand; साक्षाते—directly; याई अमि—l eat; तेंहो—she; षप—a dream;
हेह—as; माले—thinks.

TRANSLATION

"I go there and eat the food My mother offers, but she cannot understand
that I am eating it directly. She thinks that this is a dream."

Text 93

माता कहे,—“कता रांधी उत्तम व्याजन।
निमाँचिस इच्छा हय मोर मन॥९३॥

"Sacimata said, "I wish Nimai would eat all the nice vegetables
I cook. That is my desire."

SYNONYMS

माता कहे—mother said; कता—how many; रांधी—l cook; उत्तम व्याजन—
first-class vegetables; निमाँचि—Nimai; इच्छा—desire; हय—may eat; इच्छा—
desire; हया—is; मोर मना—my mind.

TRANSLATION

Sacimata said, “I wish Nimai would eat all the nice vegetables I cook. That
is my desire."

Text 94

निमाँचिस खाँचाहे,—ऐच्छे हय मोर मन।
पाचे ज्ञान हय,—मुंदी देखिनु ‘षप’ हु।॥९४॥

"Nimai khānché, —aiche haya mora mana
pache jñāna haya,—muñi dekhisu ‘ṣapana’"
SYNONYMS
nimāṇi khānāche—Nimāi has eaten; aiche—such; haya—is; mora—my;
mana—mind; pāche—afterwards; jñāna haya—I think; muṇī—I; dekhinu
svapana—saw a dream.

TRANSLATION
“Sometimes I think that Nimāi has eaten them, but afterwards I think that I
was only dreaming.”

TEXT 95

ei-mata jagadānanda sacimātā-sane
caitanyera sukha-kathā kahe rātri-dine

SYNONYMS
ei-mata—in this way; jagadānanda—Jagadananda Parāśara; sacimātā-sane—
with mother Śacī; caitanyera—of Śrī Caitanya Mahāprabhu; sukha-kathā—words
of happiness; kahe—says; rātri-dine—day and night.

TRANSLATION
In this way, Jagadananda Parāśara and mother Śacī talked day and night
about the happiness of Śrī Caitanya Mahāprabhu.

TEXT 96

nadiyāra bhakta-gaṇe sabāre mililā
jagadānande pāṇā sabe ānandita hailā

SYNONYMS
nadiyāra—of Nadia, or Navadvīpa; bhakta-gaṇe—the devotees; sabāre—all;
mililā—met; jagadānande—Jagadananda; pāṇā—getting; sabe—everyone; ānand-
ita hailā—became very happy.

TRANSLATION
Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very
happy to have him present.
TEXT 97

acārya mīlite to meet Advaita Acārya; tabe—thereafter; gelā—went; jagadānanda—Jagadananda; jagadānande pānā—getting Jagadananda; haila—became; acārya—Advaita Acārya; ānanda—very happy.

TRANSLATION

Jagadananda Pandita thereafter went to meet Advaita Acarya, who also was very happy to have him.

TEXT 98

vāsudeva, murāri-gupta jagadānande pānā ānande rākhilā ghare, nā dena chādiyā

SYNONYMS

vāsudeva—Vāsudeva; murāri-gupta—Murāri Gupta; jagadānande pānā—getting Jagadananda; ānande—in great happiness; rākhilā—kept; ghare—at home; nā dena chādiyā—did not allow to go out.

TRANSLATION

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadananda Pandita that they kept him at their homes and would not allow him to leave.

TEXT 99

caitanyera mara-kathā sune tāṅra mukhe āpanā pāsare sabe caitanya-kathā-sukhe
SYNONYMS

caitanyera—of Lord Caitanya Mahâprabhu; marma-kathâ—confidential talks; 
śune—they hear; tâṁra mukhe—through his mouth; âpanâ pâsare—forget them­ 
selves; sabe—all of them; caitanya-kathā-sukhe—in the happiness of talks of Lord 
Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahâprabhu from the 
mouth of Jagadânanda Pañdita and forgot themselves in the great happiness of 
hearing about the Lord.

TEXT 100

जगदानन्दा मिलिते याया येिते भक्तं-घरे।
सेि सेि भक्तं सुखें आपनं पासेर।॥ १०० ॥

jagadânananda milite yâya yei bhakta-ghare
sei sei bhakta sukhe âpanâ pâsare

SYNONYMS

jagadânananda—Jagadânanda Pañdita; milite—to meet; yâya—goes; yei—which; bhakta-ghare—to a devotee’s house; sei sei—that; bhakta—devotee; 
sukhe—in happiness; âpanâ pâsare—forgets himself.

TRANSLATION

Whenever Jagadânanda Pañdita went to visit a devotee’s house, that devo­
tee immediately forgot himself in great happiness.

TEXT 101

चैतन्यं प्रेमपत्रं जगदानन्दा धन्यं
यारे मिले सेि माने, ‘पाइलुिँ चैतन्यं’। ॥ १०१ ॥

caitanyera prema-pâtra jagadânananda dhanya
yâre mile sei mâne,—‘pâiluñ caitanya’

SYNONYMS

caitanyera—of Śrī Caitanya Mahâprabhu; prema-pâtra—recipient of affection; 
jagadânananda—Jagadânanda Pañdita; dhanya—glorious; yâre mile—whomever he 
meets; sei mâne—he understands; pâiluñ caitanya—I have gotten Lord Caitanya.
TRANSLATION

All glories to Jagadananda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, “Now I have gotten the association of Śrī Caitanya Mahāprabhu directly.”

TEXT 102

śivaṅkṣeṇ-orūṇaṇaṁ-rāhili
‘candana-ādi’ taila tāhāṇ eka-māṭrā kailā

SYNONYMS

śivaṅkṣeṇ-orūṇaṁ—sena—grhea—yāṇa rahilā
‘candana-ādi’ taila—tāhāṇ eka-māṭrā (sixteen seers, or seras); kailā—prepared.

TRANSLATION

Jagadananda Paṇḍita stayed at Śivaṅkṣeṇa’s house for some time, and they prepared about sixteen seers of scented sandalwood oil.

TEXT 103

sugandhi kariyā taila-gāgari bharīyā
nilācale laṇaḥ āilā yatana kariyā

SYNONYMS

sugandhi kariyā—making aromatic; taila—oil; gāgari—a big pot; bharīyā—filling; nilācale—to Jagannātha Puri; laṇaḥ—taking; āilā—came; yatana kariyā—with great care.

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nilācala, Jagannātha Puri.
TEXT 104

govindera thāñi taila dhariyā rākhilā
“prabhu-āṅge diha’ taila” govinde kahilā

SYNONYMS
govindera thāñi—in the care of Govinda; taila—the oil; dhariyā rākhilā—was kept; prabhu-āṅge—over the body of Śrī Caitanya Mahāprabhu; diha’—put; taila—oil; govinde kahilā—he advised Govinda.

TRANSLATION

This oil was placed in the care of Govinda, and Jagadānanda requested him, “Please rub this oil on the body of the Lord.”

TEXT 105

tabe prabhu-ṭhāñi govinde kaila nivedana
“jagadānanda candanādi-taila āniyāchena

SYNONYMS
tabe—thereafter; prabhu-ṭhāñi—before Lord Śrī Caitanya Mahāprabhu; govinde—Govinda; kaila nivedana—submitted; jagadānanda—Jagadānanda Paṇḍita; candana-ādi-taila—scented sandalwood oil; āniyāchena—has brought.

TRANSLATION

Govinda therefore told Śrī Caitanya Mahāprabhu, “Jagadānanda Paṇḍita has brought some scented sandalwood oil.

TEXT 106

tārā icchā,—prabhu alpa mastake lāgāya
pitta-vāyu-vyādhi-prakopa śānta hāṅa yāya

SYNONYMS
tārā icchā,——prabhu alpa mastake lāgāya
pitta-vāyu-vyādhi-prakopa śānta hāṅa yāya
The Lord’s Dealings with Jagadānanda Paṇḍita

SYNONYMS

tāṅra icchā—his desire; prabhu—Śrī Caitanya Mahāprabhu; alpa—very little; mastake lāgāya—smears over the head; pitta-vāyu-vyādhi—of blood pressure due to bile and air; prakopa—severity; śānta haṁ śāya—will be decreased.

TRANSLATION

“It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.”

TEXT 107

eka-kalasa sugandhi tāila gauḍete kariyā 
īhāṁ āniyāche bahu yatana kariyā”

SYNONYMS

eka-kalasa—one big full jug; su-gandhi tāila—scented oil; gauḍete kariyā—manufacturing in Bengal; īhāṁ—here; āniyāche—has brought; bahu yatana kariyā—with great care.

TRANSLATION

“He prepared a large jug of it in Bengal, and with great care he has brought it here.”

TEXT 108

prabhu kahe,—“sannyāsīr nāhi tāile adhikāra 
tāhāte sugandhi tāila,—parama dhik-kāra!”

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; sannyāsīr—for a sannyāsi; nāhi—there is not; tāile—with oil; adhikāra—use; tāhāte—over and above this; su-gandhi tāila—perfumed oil; parama dhik-kāra—immediately to be rejected.

TRANSLATION

The Lord replied, “A sannyāsi has no use for oil, especially perfumed oil such as this. Take it out immediately.”
PURPORT

According to Raghunandana Bhaṭṭācārya, the spokesman for the smārta regulative principles:

\[
\begin{align*}
\text{prātaḥ-} & \text{snāne vrāte śṛāddhe} \\
\text{dvādaśyāṁ} & \text{ grahāne tathā} \\
\text{madya-lepa-} & \text{samarāṁ tailāṁ} \\
\text{tasmāt} & \text{tailāṁ vivāryayet}
\end{align*}
\]

“If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the śṛāddha ceremony, or on dvādaśī day, he may as well pour wine over his body. Therefore, oil should be rejected.” This word vrata (vow) is sometimes understood to refer to the sannyāsa-vrata. Raghunandana Bhaṭṭācārya has also said in his book Tithi-tattvā:

\[
\begin{align*}
\text{ghṛṭarāḥ} & \text{ ca sārṣaparāṁ tailāṁ} \\
\text{yat} & \text{ tailāṁ puṣpa-vāsitam} \\
\text{aduṣṭaṁ pakva-tailāṁ} & \text{ ca} \\
\text{tailābhyāṅge} & \text{ ca nityaśaḥ}
\end{align*}
\]

This means that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by grhaṣṭhas, householders.

TEXT 109

\textit{ jagannāthe deha' taila, —dīpa yena jvale \\
ōra pariśrama haiba parama-saphale”}

SYNONYMS

jagannāthe—unto Lord Jagannātha; deha’—deliver; taila—oil; dīpa—lamps; yena—so; jvale—burn; tāra pariśrama—his labor; haiba—will become; parama-saphale—completely successful.

TRANSLATION

“Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda’s labor to manufacture the oil will be perfectly successful.”
Text 110

When Govinda informed Jagadānanda Paṇḍita of this message, Jagadānanda remained silent, not saying even a word.

Text 111

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, “It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil.”

Text 112

śuni' prabhu kahe kichu sakrodha vacana mardaniyā eka rākha karite mardana!
SYNONYMS

śuni’—hearing; prabhu—Śrī Caitanya Mahāprabhu; kahe—says; kichu—some; sa-krodha vacana—angry words; mardaniyā—masseur; eka—one; rākha—keep; karite mardana—to give massages.

TRANSLATION

When the Lord heard this, He angrily said, “Why not keep a masseur to massage Me?”

TEXT 113

এই সুখ লাগি আমি করি সন্ন্যাস !
আমার সর্বনাশ—তোম সবার পরিহাস’ || ১১৩ ||

ei sukha lági’ āmi karilun sannyāsa!
āmāra ‘sarva-nāśa’—tomā-sabāra ‘parihāsa’

SYNONYMS

ei—this; sukha—happiness; lági’—for; āmi—I; karilun sannyāsa—have taken to the renounced order; āmāra sarva-nāśa—My ruination; tomā-sabāra—of all of you; parihāsa—joking.

TRANSLATION

“Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

PURPORT

Śrī Caitanya Mahāprabhu declared Himself a strict sannyāsi. A sannyāsi is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone’s help for His bodily comfort.

TEXT 114

পথে যাইতে তৈলগঞ্জ মোর যেই পাবে ।
‘দারী সন্ন্যাসী’ করি’ আমারে কহিবে || ১১৪ ||

pathe yāite taila-gandha mora yei pābe
‘dāri sannyāsi’ kari’ āmāre kahibe
SYNONYMS
pathe yāite—while passing on the road; taila-gandha—the scent of the oil; mora—My; yei pābe—anyone who smells; dāri sannyāsī—a tantric sannyāsi who keeps women for sense gratification; kari’—as; āmāre kahibe—they will speak of Me.

TRANSLATION
“If someone passing on the road smelled this oil on My head, he would think Me a dāri sannyāsi, a tantric sannyāsi who keeps women.”

TEXT 115
śūni prabhura vakya govinda mauna karilā
prātah-kāle jagadānanda prabhu-sthāne āilā

SYNONYMS
śūni—hearing; prabhura vakya—the statement of Śrī Caitanya Mahāprabhu; govinda—Govinda; mauna karilā—remained silent; prātah-kāle—in the morning; jagadānanda—Jagadānanda Paṇḍita; prabhu-sthāne—to Śrī Caitanya Mahā-prabhu; āilā—came.

TRANSLATION
Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

TEXT 116
prabhu kahe,—“paṇḍita, taila ānilā gauḍa ha-ite āmi ta’ sannyāsi,—taila nā pāri la-ite

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; paṇḍita—My dear Paṇḍita; taila—oil; ānilā—you have brought; gauḍa ha-ite—from Bengal; āmī—I; ta’—but; sannyāsi—a sannyāsi; taila—oil; nā pāri la-ite—I cannot accept.
TRANSLATION

Śrī Caitanya Mahāprabhu said to Jagadānanda Pañḍita, “My dear Pañḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

TEXT 117

जगन्नाथे देहा लाना दीप येन ज्वले।
तौमार सकल श्रम हइवे सफले॥” ११७ ॥

*jagannāthe deha’ laṇā dipa yena jvale
tomāra sakala śrama ha-ibe saphale”*

SYNONYMS

*jagannāthe*—unto Lord Jagannātha; *deha’*—deliver; *laṇā*—taking; *dipa*—lamps; *yena*—so that; *jvala*—burn; *tomāra*—your; *sakala*—all; *śrama*—labor; *ha-ibe sa-phale*—will be fruitful.

TRANSLATION

“Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful.”

TEXT 118

पाण्डita काहे,—‘के तौमारे काहे मिथ्य बाणी।
आमि गौड़ा हैते तैल कभु नाही आनि॥” ११८ ॥

*paṇḍita kahe,—‘ke tomāre kahe mithyā vānī
āmi gauḍa haite taila kabhu nāhi āni’*

SYNONYMS

*paṇḍita kahe*—Jagadānanda Paṇḍita said; *ke*—who; *tomāre*—unto You; *kahe*—says; *mithyā vānī*—false stories; *āmi*—I; *gauḍa haite*—from Bengal; *taila*—oil; *kabhu nāhi āni’—never brought.

TRANSLATION

Jagadānanda Paṇḍita replied, “Who tells You all these false stories? I never brought any oil from Bengal.”
TEXT 119
एत बलि’ घर हैदे तैल-कलस लंग।
प्रभुर आगे आजिनाते फेलिला भाङिया। || ११९ ||
eta bali’ ghara haite taila-kalasa lañā
prabhura āge āṅgināte phelilā bhāṅgiyā

SYNONYMS
eta bali’—saying this; ghara haite—from the room; taila-kalasa—the jugful of oil; lañā—taking; prabhura āge—in front of Śrī Caitanya Mahāprabhu; āṅgināte—in the courtyard; phelilā—threw; bhāṅgiyā—breaking.

TRANSLATION
After saying this, Jagadananda Pāṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

TEXT 120
तैला भाङि’ सेह पघे भिजज-घर गिया।
शुईया रहिला। घरे कपाट खिलिया। || १२० ||
taila bhāṅgi’ sei pathe nija-ghara giyā
śuīyā rahilā ghare kapāṭa khiliyā

SYNONYMS
taila bhāṅgi’—breaking the pot of oil; sei—he; pathe—by the path; nija-ghara—to his room; giyā—going; śuīyā rahilā—lay down; ghare—in the room; kapāṭa—the door; khiliyā—bolting closed.

TRANSLATION
After breaking the jug, Jagadananda Pāṇḍita returned to his residence, bolted the door and lay down.

TEXT 121
तृतीय दिनसे प्रभु तृतीय स्वार द्वारे याना।
‘उठहा’ पन्ञिता—कारि’ कहेन डाकिया। || १२१ ||
ṛtiya divase prabhu tāṇra dvāre yāñā
‘uṭhaha’ pannya—kari’ kahena dākiyā
SYNONYMS

trtiya divase—on the third day; prabhu—Śrī Caitanya Mahāprabhu; tāṇra—of Jagadānanda Paṇḍita; dvāre—to the door; yāṇā—going; uthaha’—please get up; paṇḍita—My dear Jagadānanda Paṇḍita; kari’—saying; kahena—said; dākiyā—calling.

TRANSLATION

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, “My dear Jagadānanda Paṇḍita, please get up.

TEXT 122

‘अजि स्तन्छ। दिबा आमया करिया रन्धने।
मध्यांजे आसिब, एवेयाई दरासने।’ १२२॥

‘ājī bhikṣā dibā āmāya kariyā randhane
madhyāḥne āsiba, ebe yāi daraśane’

SYNONYMS

ājī—today; bhikṣā dibā—give lunch; āmāya—unto Me; kariyā randhane—cooking; madhyāḥne āsiba—I shall come at noon; ebe—now; yāi daraśane—I am going to see Lord Jagannātha.

TRANSLATION

“I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon.”

TEXT 123

एत बली’ प्रभु गेला, पण्डित उठिला।
स्नान करि’ नाना व्यञ्जन रन्धन करिला॥ १२३॥

eta bali’ prabhu gelā, paṇḍita uthilā
snāna kari’ nānā vyañjana randhana karilā

SYNONYMS

eta bali’—saying this; prabhu gelā—Śrī Caitanya Mahāprabhu left; paṇḍita uthilā—Jagadānanda Paṇḍita got up; snāna kari’—taking his bath; nānā—various; vyañjana—vegetables; randhana karilā—cooked.
After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Pāṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

After finishing his noon ritualistic ceremonies, the Lord arrived for lunch. Jagadānanda Pāṇḍita washed the Lord’s feet and gave the Lord a sitting place.

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.
TEXT 126

On the rice and vegetables were tulasi flowers, and in front of the Lord were cakes, sweet rice and other prasāda of Jagannātha.

SYNONYMS

- anna—rice; vyaṇjana—vegetables; upari—on; tulasī-mañjari—flowers of tulasī; jagannāthera—of Lord Jagannātha; pīṭhā-pānā—cakes and sweet rice; āge—in front; āne dhari’—brings.

TRANSLATION

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”

TEXT 128

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”

SYNONYMS

- prabhu kahe—Śrī Caitanya Mahāprabhu said; dvitiya-pāte—on a second leaf; bāda’—deliver; anna-vyaṇjana—cooked rice and vegetables; tomāya āmāya—both you and I; āji—today; ekatra—together; kariba bhojana—will take lunch.

TRANSLATION

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”

TEXT 128

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”

SYNONYMS

- prabhu kahe—Śrī Caitanya Mahāprabhu said; dvitiya-pāte—on a second leaf; bāda’—deliver; anna-vyaṇjana—cooked rice and vegetables; tomāya āmāya—both you and I; āji—today; ekatra—together; kariba bhojana—will take lunch.

TRANSLATION

The Lord said, “Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together.”
SYNONYMS

hasta tuli’—raising His hands; rahena prabhu—Śrī Caitanya Mahāprabhu remained; nā kareṇa bhojana—did not eat; tame—at that time; pañcita kahena—Jagadānanda said; kichu—some; sa-prema vacana—words with great affection and love.

TRANSLATION

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the prasāda until Jagadānanda Pañcita, with great affection and love, spoke the following words.

TEXT 129

“āpane prasāda laha, pāche muṇi la-imu
tomāra āgraḥa āmi kemane khaṇḍimu?” 129

SYNONYMS

āpane—Yourself; prasāda laha—take prasāda; pāche—afterwards; muṇi la-imu—I shall take; tomāra—Your; āgraḥa—insistence; āmi—I; kemane—how; khaṇḍimu—shall disobey.

TRANSLATION

“Please first take prasāda Yourself, and I shall eat later. I shall not refuse Your request.”

TEXT 130

tabe mahāprabhu sukhe bhojane vasilā
vyaṅjanera svāda pāṇā kahite lāgilā

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in happiness; bhojane vasilā—sat to take His food; vyaṅjanera svāda—the taste of the vegetables; pāṇā—getting; kahite lāgilā—began to say.
In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

TEXT 131

“Krodhāveṣera pākera haya aiche svāda!
Ei ta’ jāniye tomāya kṛṣṇera ‘prasāda’” ॥ १३१ ॥

SYNONYMS
krodha-āveṣera—in an angry mood; pākera—of cooking; haya—is; aiche—such; svāda—taste; ei ta’—for this reason; jāniye—I can understand; tomāya—unto you; kṛṣṇera prasāda—the mercy of Kṛṣṇa.

TRANSLATION
“Even when you cook in an angry mood,” He said, “the food is very tasteful. This shows how pleased Kṛṣṇa is with you.”

TEXT 132

Apane khāibe kṛṣṇa, tāhāra lāgiyā!
Tōmār hunte pāk karaiyā uttama kariyā” ॥ १३२ ॥

SYNONYMS
āpane—personally; khāibe—will eat; kṛṣṇa—Lord Kṛṣṇa; tāhāra lāgiyā—for that reason; tomāra haste—by your hands; pāka karāya—causes to cook; uttama kariyā—so nicely.

TRANSLATION
“Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.”

TEXT 133

“E�ে অমৃত-অন্ন কৃষ্ণে কর সমক্ষে।
তোমার ভাগ্যের সীমা কে করে বর্ণন ৷” ১৩৩ ॥
SYNONYMS

*aiche*—such; *amrta-ananna*—nectarean rice; *krṣne*—unto Lord Krṣṇa; *kara samarpana*—you offer; *tomāra*—your; *bhāgyera*—of fortune; *simā*—limit; *ke*—who; *kare varṇana*—can describe.

TRANSLATION

“You offer such nectarean rice to Krṣṇa. Who can estimate the limit of your fortune?”

TEXT 134

पण्डित कहे, “ये खाईबे, सें पाककर्ता। 
आर्मी-सब—केवलमात्र सामग्री-आहर्ता॥” १३४॥

paṇḍita kahe, “ye khāibe, sei pāka-kartā 
āmi-saba — kevala-mātra sāmagri-āhartā”

SYNONYMS

*paṇḍita kahe*—the Paṇḍita said; *ye khāibe*—He who will eat; *sei*—He; *pāka-kartā*—the cook; *āmi-saba*—as far as I am concerned; *kevala-mātra*—only; *sāmagri*—of ingredients; *āhartā*—collector.

TRANSLATION

Jagadānanda Paṇḍita replied, “He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients.”

TEXT 135

पुनः पुनः पण्डित नाना व्याख्या परिबेशे। 
भये किचु ना बलेन प्रभु, खायेन हरिषे॥ १३५॥

punah punah paṇḍita nānā vyañjana pariveśe 
bhaye kīchu nā balena prabhu, khāyena hariṣe

SYNONYMS

*punah punah*—again and again; *paṇḍita*—Jagadānanda Paṇḍita; *nānā vyañjana*—various vegetables; *pariveśe*—administered; *bhaye*—out of fear; *kīchu*—anything; *nā balena*—does not speak; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *hariṣe*—very happily.
TRANSLATION
Jagadānanda Paññita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

TEXT 136

अग्रह करियाः पृक्ष्ट कराइलाह भोजन।
आर दिन हैते भोजन देओल दशगुण॥ १३६॥

agraha kariya paññita karaila bhojana
ara dina hai bhojana haila daśa-guṇa

SYNONYMS
agraha kariyā—with great eagerness; paññita—Jagadananda Paññita; karāilā bhojana—fed; ara dina—other days; hai—than; bhojana—the eating; hail—was; daśa-guṇa—ten times greater.

TRANSLATION
Jagadānanda Paññita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

TEXT 137

बारबार प्रभु उठिते करेन मन।
सेइकाले पृक्ष्ट परिबेश व्याजन॥ १३७॥

bāra-bāra prabhu uṭhite kareṇa mana
sei-kāle paññita parivese vyāṇjana

SYNONYMS
bāra-bāra—again and again; prabhu—Śrī Caitanya Mahāprabhu; uṭhite—to get up; kareṇa mana—desires; sei-kāle—at that time; paññita—Jagadānanda Paññita; parivese—gives; vyāṇjana—vegetables.

TRANSLATION
Again and again when the Lord wished to get up, Jagadānanda Paññita would feed Him more vegetables.

TEXT 138

किचु बलिते नारेण प्रभु, खायेन भरास॥
न। खाईले जगदानन्द करिबे उपबास॥ १३८॥
The Lord’s Dealings with Jagadānanda Paṇḍīta

**SYNONYMS**

kichu—anything; balite nārena—could not say; prabhu—Śrī Caitanya Mahāprabhu; khāyena—eats; tarāse—out of fear; nā khāile—if He did not eat; jagadānanda—Jagadānanda Paṇḍīta; karibe upavāse—would fast.

**TRANSLATION**

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

**TEXT 139**

তবে প্রভু কহেন করি’ বিনয়-সম্মান।
‘দশগুণ খাওয়াইলা এবে কর সমাধান।’

tabe prabhu kahena kari’ vinaya-sammāna
‘daśa-guṇa khāoyaila ebe kara samādhāna’

**SYNONYMS**

tabe—at that time; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; kari’—making; vinaya-sammāna—submissive respect; daśa-guṇa—ten times more; khāoyaila—you have made to eat; ebe—now; kara samādhāna—please stop.

**TRANSLATION**

At last the lord respectfully submitted, “My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now, please stop.”

**TEXT 140**

তবে মহাপ্রভু উঠি’ কৈলা আচরণ।
পণ্ডিত আনিলা, মুখবাসা, মালা, চম্মন।

tabe mahāprabhu uṭhi’ kailā ācaramana
paṇḍita ānila, mukhavāsa, mālya, candana

**SYNONYMS**

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; uṭhi’—getting up; kailā ācaramana—performed washing of the hands and mouth; paṇḍita—Jagadānanda Paṇḍīta; ānila—brought; mukha-vāsa—spices; mālya—flower garland; candana—sandalwood pulp.
TRANSLATION

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Paṇḍita brought spices, a garland, and sandalwood pulp.

TEXT 141

chantādī laṅā prabhū vasiṣṭha sei sthāne
‘āmāra āge āji tumī karaha bhojane’

SYNONYMS

candana-ādi laṅā—accepting the sandalwood pulp and other items; prabhū—Śrī Caitanya Mahāprabhu; vasiṣṭha—sat down; sei sthāne—at that place; āmāra āge—in front of Me; āji—now; tumī—you; karaha—perform; bhojane—eating.

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, “Now, in front of Me, you must eat.”

TEXT 142

paṇḍita kahe,—‘prabhū yāi karuna viśrāma
mui, ebe la-iba prasāda kari’ samādhāna

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; prabhū—my Lord; yāi’—going; karuna viśrāma—take rest; mui—I; ebe—now; la-iba prasāda—shall take prasāda; kari’ samādhāna—after arranging.

TRANSLATION

Jagadānanda replied, “My Lord, You go take rest. I shall take prasāda after I finish making some arrangements.”

TEXT 143

rasmūtra kārya ḍeke raṁga, raṁgaṅga
‘īhā sabāya diṅte chaṁśi kimū ṛṣṭun-ṛddha’

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143
rasuira kārya kairāche rāmāi, raghunātha
iṅhā sabāya dite cāhi kichu vyaṅjana-bhāṭa”

SYNONYMS
rasuira—of cooking; kārya—the work; kairāche—have done; rāmāi—Rāmāi; raghunātha—Raghunātha Bhaṭṭa; iṅhā—to them; sabāya—all; dite cāhi—I want to give; kichu—some; vyaṅjana-bhāṭa—rice and vegetables.

TRANSLATION
“Rāmāi Paṇḍīta and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables.”

TEXT 144

prabhu kahena,—“gopaṁsā, tūṁṁi iṅhāi raḥibā
paṇḍīta bhojan kaile, āmāre kahibā”

SYNONYMS
prabhu kahena—Śrī Caitanya Mahāprabhu said; govinda—Govinda; tūṁṁi—you; iṅhāi rahibā—will stay here; paṇḍīta—Jagadānanda Paṇḍīta; bhojan kaile—after he has taken his meal; āmāre kahibā—you should inform Me.

TRANSLATION
Śrī Caitanya Mahāprabhu then told Govinda, “You remain here. When the Paṇḍīta has taken his food, come inform Me.”

TEXT 145

eta kahi’ mahāprabhu karilā gamana
govindere paṇḍīta kichu kahena vacana

SYNONYMS
eta kahi’—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; karilā gamana—left; govindere—unto Govinda; paṇḍīta—Jagadānanda Paṇḍīta; kichu—some; kahena—said; vacana—words.
TRANSLATION

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

TEXT 146

“tūmi śighra yāha karite pāda-samvāhane
kahiha,——‘paṇḍita ebe vasila bhojane’

SYNONYMS

tūmi—you; śighra—hastily; yāha—go; karite—to perform; pāda-samvāhane—massaging the feet; kahiha—say; paṇḍita—Jagadānanda Paṇḍita; ebe—just now; vasila bhojane—sat down to eat.

TRANSLATION

“Go quickly and massage the Lord’s feet,” he said. “You may tell Him, ‘The Paṇḍita has just sat down to take his meal.’

TEXT 147

tomāre prabhura ‘śeṣa’ rākhimu dhariyā
prabhu nidrā ge/e, tumī khāiha āsiyā”

SYNONYMS

tomāre—for you; prabhura—of Śrī Caitanya Mahāprabhu; śeṣa—remnants of food; rākhimu—I shall keep; dhariyā—taking; prabhu nidrā ge/e—when Śrī Caitanya Mahāprabhu is asleep; tumī—you; khāiha āsiyā—come and eat.

TRANSLATION

“I shall keep some remnants of the Lord’s food for you. When He is asleep, come and take your portion.”

TEXT 148

rāmāi, nīdha, ācār gūpikā, rāga-nātha
sabāra bāṭīra dīla prabhu bājāna-dhāt”
Jagadananda PANDITA thus distributed remnants of the Lord’s food to Rámái, Nandái, Govinda and Raghunátha Bhaṭṭa.

**TEXT 149**

अपने प्रभुर ‘शेष’ करिलं स्तोत्रं।
तबे गोविन्देरे प्रेम पाठहिलं पुनः।। १४९।।

āpane prabhura ‘śeṣā’ karilā bhojana
tabe govindere prabhu pāṭhāilā punah

**SYNONYMS**

āpane—personally; prabhura—of Śrī Caitanya Mahāprabhu; śeṣā—remnants of food; karilā bhojana—ate; tabe—at that time; ārtha—Govinda; prabhu—Śrī Caitanya Mahāprabhu; pāṭhāilā—sent; punah—again.

**TRANSLATION**

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

**TEXT 150**

"देख, — जगदानन्दा प्रसाद पाय कि न पाय।
शीत्र असि' समाचार कहिबे आयाय।" १५०।।

“dekha,— jagadānanda prasāda pāya ki nā pāya
śighra āsī’ samacāra kahibe āmāya”

**SYNONYMS**

dekha—see; jagadānanda—Jagadānanda PANDITA; prasāda—prasāda; pāya—gets; ki—or; nā—not; pāya—gets; śighra āsī’—coming hastily; samacāra—the news; kahibe—inform; āmāya—to Me.
The Lord told him, “Go see whether Jagadananda Pañḍita is eating. Then quickly return and let Me know.”

Seeing that Jagadananda Pañḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

The affectionate loving exchanges between Jagadānanda Pañḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.
TEXT 153

**Jagadananda's Fortune Can Be Measured?**

**Jagadananda's Fortune Can Be Compared to a Limit.**

\[ \text{jagadanandera saubhāgyera ke kahibe simā?} \]
\[ \text{jagadanandera saubhāgyera teňha se upamā} \]

**SYNONYMS**

- **jagadanandera**—of Jagadananda Paṇḍita
- **saubhāgyera**—of the fortune
- **ke**—who
- **kahibe**—shall speak
- **simā**—the limit
- **jagadanandera**—of Jagadananda
- **saubhāgyera**—of the fortune
- **teňha**—he
- **se**—the
- **upamā**—example

**TRANSLATION**

Who can estimate the limit of Jagadananda Paṇḍita's fortune? He himself is the example of his own great fortune.

TEXT 154

**Jagadananda 'Prema-Vivarta' Shown to Be the Source of Love.**

**Jagadananda's 'Eternal Identity' Is Known.**

\[ \text{jagadanandera 'prema-vivarta' śune yei jana} \]
\[ \text{premera 'svarūpa' jāne, pāya prema-dhana} \]

**SYNONYMS**

- **jagadanandera**—of Jagadananda
- **prema-vivarta**—loving exchange
- **śune**—hears
- **yei jana**—any person who
- **premera**—of love
- **svarūpa**—identity
- **jāne**—he knows
- **pāya**—gets
- **prema-dhana**—the wealth of ecstatic love of Kṛṣṇa

**TRANSLATION**

Anyone who hears about the loving exchanges between Jagadananda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadananda's book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

**PURPORT**

The word vivarta means accepting something to be the opposite of what it appears. Here, Jagadananda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. Prema-vivarta is also
the name of a book written by Jagadānanda Paṇḍita. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words prema-vivarta to refer to one who reads the book or hears about Jagadānanda Paṇḍita’s relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

**TEXT 155**

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

**SYNONYMS**

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; 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, Twelfth Chapter, describing Jagadānanda Paṇḍita’s loving dealings with Śrī Caitanya Mahāprabhu.
Srila Bhaktivinoda Thakura gives the following summary of the Thirteenth Chapter in his Amrta-pravaha-bhasya. Thinking Sri Caitanya Mahaprabhu to be uncomfortable sleeping on bark of plantain trees, Jagadananda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarupa Damodara Gosvami made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the permission of Sri Caitanya Mahaprabhu, Jagadandana Pandita went to Vrndavana, where he discussed many devotional subjects with Sanatana Gosvami. There was also a discussion about Mukunda Sarasvati’s garment. When jagadananda returned to Jagannatha Puri, he presented Sri Caitanya Mahaprabhu some gifts from Sanatana Gosvami, and the incident of the pilu fruit took place.

Once, Sri Caitanya Mahaprabhu became ecstatic upon hearing the songs of a deva-dasi. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Sri Caitanya Mahaprabhu instructed everyone that sannyasis and Vaishnavas should not hear women singing.

When Raghunatha Bhatta Gosvami left Vrindavana on his way to Jagannatha Puri after completing his education, he met Ramadasa Visvasa Pandita. Visvasa Pandita was very proud of his education, and being an impersonalist, he was not well received by Sri Caitanya Mahaprabhu. A partial study of the life of Raghunatha Bhatta Gosvami comprises the end of this chapter.

**TEXT 1**

क्रुःचित्वेक्चर्त्या क्षीणे चापि मनसः
दधाते फुलक्तं भार्त्तरं तं गौरमार्ये || १ ॥

krṣṇa-viccheda-jātārvya
kṣine cāpi manas-tanu
dadhāte phullatāṁ bhāvair
yasya tāṁ gauram āśraye
SYNONYMS

krṣṇa-viccheda—by separation from Kṛṣṇa; jāta—produced; ārtyā—by the pain; kṣine—thin, exhausted; cā—and; api—although; manah—mind; tanū—and body; dadhāte—assumes; phullatām—developed state; bhavāib—by ecstatic emotions; yasya—of whom; tam—unto Him; gauram—Śrī Caitanya Mahāprabhu; āśraye—I take shelter.

TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vrndā

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vrndā—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

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

TEXT 3

hena-mate mahāprabhu jagadānanda-saṅge
nānā-mate āsvādaya premera taraṅge

SYNONYMS

hena-mate—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; jagadānanda-saṅge—in the company of Jagadānanda Paṇḍita; nānā-mate—in various ways; āsvādaya—tastes; premera taraṅge—the waves of spiritual loving affairs.
TRANSLATION

In the company of Jagadananda Paṇḍita, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love.

TEXT 4

कृष्णबिच्छेदेतुष्णे क्षीण मन-कायः।
भावार्थेण प्रभु कभु प्रफूलित हेतु || ४ ||

krṣṇa-vicchede duḥkhe kṣīṇa mana-kāya
bhāväveśe prabhu kabhu praphullita haya

SYNONYMS

krṣṇa-vicchede—because of separation from Krṣṇa; duḥkhe—in unhappiness; kṣīṇa—thin; mana-kāya—mind and body; bhāva-āveśe—by ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; kabhu—sometimes; praphullita haya—becomes healthy and developed.

TRANSLATION

The unhappiness of separation from Krṣṇa exhausted the Lord’s mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

TEXT 5

कलार शरलाते, शयन, अति क्षीण कायः।
शरलाते हादा लागे, व्यथा हय गया || ५ ||

kalāra śaralāte, śayana, ati kṣīṇa kāya
śaralāte hāḍa lāge, vyathā haya gāya

SYNONYMS

kalāra śaralāte—on the dry bark of a plantain tree; śayana—lying down; ati—very; kṣīṇa kāya—skinny body; śaralāte—on the dry bark of a plantain tree; hāḍa lāge—bones contact; vyathā—pain; haya—is; gāya—in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.
TEXT 6

All the devotees felt very unhappy to see Sri Caitanya Mahaprabhu in pain. Indeed, they could not tolerate it. Then Jagadananda Patakita devised a remedy.

TEXT 7

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a simula tree.

TEXT 8

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a simula tree.
SYNONYMS

eka—one; tuli-bālisa—quilt and pillow; govinda—of Govinda; hāte—in the hand; dilā—delivered; prabhure—Śrī Caitanya Mahāprabhu; soyāiha—ask to lie down; ihāya—on this; tāhare—to him; kahilā—said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, “Ask the Lord to lie on this.”

TEXT 9

svarūpa-gosāñike kahe jagadananda
‘āji āpane yānā prabhure karāiha śayana’

SYNONYMS

svarūpa-gosāñike—to Svarūpa Dāmodara Gosvāmī; kahe—says; jagadananda—Jagadananda Paṇḍita; āji—today; āpane—Your’ Honor; yānā—going; prabhure—Śrī Caitanya Mahāprabhu; karāiha śayana—cause to lie down.

TRANSLATION

Jagadananda said to Svarūpa Dāmodara Gosvāmī, “Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed.”

TEXT 10

śayanera kāle svarūpa tāhāni rahilā
tuli-bālisa dekhi prabhu krodhāviśṭa ha-ilā

SYNONYMS

śayanera kāle—at bedtime; svarūpa—Svarūpa Dāmodara Gosvāmī; tāhāni rahilā—remained there; tuli—quilt; bālisa—pillow; dekhi’—seeing; prabhu—Śrī Caitanya Mahāprabhu; krodha-āviśṭa ha-ilā—became very angry.
TRANSLATION

When it was time for the Lord to go to bed, Svarupa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

TEXT 11

 gostāmāre puchena—‘ihā karaīla kon jana?’
 jagadānandera nāma śuni’ saṅkoca haila mana

SYNONYMS
gostāmāre puchena—He inquired from Govinda; ihā—this; karaīla—has made; kon jana—what person; jagadānandera—of Jagadananda Pañḍita; nāma—name; śuni’—hearing; saṅkoca—afraid; haila—was; mana—mind.

TRANSLATION

The lord inquired from Govinda, “Who has made this?” When Govinda named Jagadananda Pañḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

TEXT 12

 gostāmāre kahi’ sei tūli dūra kailā
 kalāra śaralā-upara śayana karilā

SYNONYMS
gostāmāre kahi’—by asking Govinda; sei tūli—that quilt; dūra kailā—put aside; kalāra—of a plantain tree; śaralā-upara—on the dry bark; śayana karilā—He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.
TEXT 13

svarupa kahe,—‘tomara icchā, ki kahite pari?
śayyā upeksile pañcita duḥkha pābe bhāri’

SYNONYMS

svarupa kahe—Svarupa Dāmodara Gosvāmi said; tomara icchā—Your will; ki—who; kahite pari—can say; śayyā upeksile—if You do not accept the bedding; pañcita—Jagadananda Pācālita; duḥkha—unhappiness; pābe—will feel; bhāri—great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, “I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Pañcita will feel great unhappiness.”

TEXT 14

prabhu kahena,—“khāta eka anaha pādite
jagadananda cāhe āmāya viṣaya bhūnjāite

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; khāta—bedstead; eka—one; anaha—bring; pādite—to lie down; jagadananda—Jagadānanda Pañcita; cāhe—wants; āmāya—Me; viṣaya bhūnjāite—to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.”

TEXT 15

sambāsi maṅgaṛ ṣamār bhūmīte shayn
āmāre khāṭ-tūli-bālis māṅgaṛ-mūguṇ!” 15
sannyāsi mānava āmāra bhūmite śayana
āmāre khāṭa-tūli-bālīsa mastaka-muṇḍana

SYNONYMS
sannyāsi mānava—a person in the renounced order of life; āmāra—My;
bhūmite śayana—lying on the floor; āmāre—for Me; khāṭa—bedstead; tūli—quilt; bālīsa—pillow; mastaka-muṇḍana—a great shame.

TRANSLATION
“I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful.”

TEXT 16

When Svarūpa Damodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

SYNONYMS
svarūpa-gosāñi—Svarūpa Damodara Gosvāmi; āsī’—returning; paṇḍite kahilā—said to Jagadānanda Paṇḍita; śuni’—hearing; jagadānanda—Jagadānanda Paṇḍita; mane—within the mind; mahā-duḥkha pāilā—felt great unhappiness.

TRANSLATION
When Svarūpa Damodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

TEXT 17

svarūpa-gosāñi tabe srjilā prakāra
kadalīra śuṣka-patra ānilā apāra

SYNONYMS
svarūpa-gosāñi—Svarūpa Damodara Gosvāmi; tabe—thereafter; srjilā prakāra—devised a means; kadalīra—of banana; śuṣka-patra—dry leaves; ānilā—brought; apāra—in great quantity.
TRANSLATION
Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

TEXT 18

नखे चिरि’ चिरि’ ताह| अति सूक्ष्म कैल| ।
प्रस्तुर वहिर्वास दूईते से सब भरिल| ॥ १८ ॥

nakhe ciri’ ciri’ tāhā ati sūkṣma kailā prabhura bahirvāsa duite se saba bharilā

SYNONYMS
nakhe—with the nails; ciri’ ciri’—tearing and tearing; tāhā—them; ati—very; sūkṣma—fine; kailā—made; prabhura—of Śrī Caitanya Mahāprabhu; bahirvāsa—covering cloths; duite—in two; se saba—all those; bharilā—filled.

TRANSLATION
He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu’s outer garments with the fibers.

TEXT 19

এইমত দুই কৈলা| ওড়ন-পাড়নে ।
অন্িকার কৈলা| প্রভু অনেক যতনে ॥ ১৯ ॥

ei-mata dui kailā odana-pādane anigkāra kailā prabhu aneka yatane

SYNONYMS
ei-mata—in this way; dui—two pieces; kailā—made; odana-pādane—one for bedding, one for the pillow; anigkāra kailā—did accept; prabhu—Śrī Caitanya Mahāprabhu; aneka yatane—after much endeavor.

TRANSLATION
In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.
TEXT 20

tāte śayana kareṇa prabhu, —dekhi’ sabe sukhi
jagadānanda—bhītare krodha bāhire mahā-duḥkhi

SYNONYMS

tāte—on that; śayana kareṇa—lies down; prabhu—Śrī Caitanya Mahāprabhu; dekhi’—seeing; sabe sukhi—everyone became happy; jagadānanda—Jagadānanda Paṇḍita; bhītare—within his mind; krodha—angry; bāhire—externally; mahā-duḥkhi—very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

TEXT 21

pūrve jagadānandaḥ icchā vrndāvana yāite
prabhu ājñā nā dena tānre, nā pāre calite

SYNONYMS

pūrve—formerly; jagadānandaḥ—of Jagadānanda Paṇḍita; icchā—desire; vrndāvana yāite—to go to Vrndāvana; prabhu—Śrī Caitanya Mahāprabhu; ājñā—permission; nā dena—did not give; tānre—to him; nā pāre calite—he could not go.

TRANSLATION

Formerly, when Jagadānanda Paṇḍita had desired to go to Vrndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.
bhitarera krođha-duhkha prakāśa nā kaila
mathuṛa yāite prabhu-sthāne ājñā māgila

SYNONYMS
bhitarera—internal; krođha-duhkha—anger and unhappiness; prakāśa nā kaila—did not disclose; mathuṛa yāite—to go to Mathuṛa; prabhu-sthāne—from Śrī Caitanya Mahāprabhu; ājñā māgila—asked for permission.

TRANSLATION
Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathuṛa.

TEXT 23
prabhā kahē,—“Mathuṛa yāibā āmāya krodha kari’
āmāya doṣa lāgāṇā tumī ha-ibā bhikhārī” ॥ २३ ॥
prabhu kahe,—“mathurā yāibā āmāya krodha kari’
āmāya doṣa lāgāṇā tumī ha-ibā bhikhārī”

SYNONYMS
prabhu kahe—the Lord said; mathurā yāibā—you would go to Mathurā; āmāya—at Me; krođha kari’—being angry; āmāya—Me; doṣa lāgāṇā—accusing; tumī—you; ha-ibā—will become; bhikhārī—a beggar.

TRANSLATION
With great affection, Śrī Caitanya Mahāprabhu said, “If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me.”

TEXT 24
jagadānnda kahē prabhura dhariyā chārṇa
“Pūrva haite icchā mora yāite vṛndāvana” ॥ २४ ॥
jagadānnda kahe prabhura dhariyā carana
‘pūrva haite icchā mora yāite vṛndāvana

SYNONYMS
jagadānnda—Jagadānnda Paṇḍita; kahe—said; prabhura—of Śrī Caitanya Mahāprabhu; dhariyā carana—grasping the lotus feet; pūrva haite—for a very long time; icchā—desire; mora—my; yāite vṛndāvana—to go to Vṛndāvana.
TRANSLATION

Grasping the Lord’s feet, Jagadānanda Paṇḍita then said, “For a long time I have desired to go to Vṛndāvana.

TEXT 25

prabhu-ājñā nāhi, tāte nā pāri yāite
ebe ājñā deha’, avaśya yāimu niścīte”

SYNONYMS

prabhu-ājñā—the permission of Your Lordship; nāhi—not; tāte—therefore; nā pāri yāite—I could not go; ebe—now; ājñā—permission; deha’—give; avaśya—certainly; yāimu—I shall go; niścīte—without fail.

TRANSLATION

“I could not go without Your Lordship’s permission. Now You must give me permission, and I shall certainly go there.”

TEXT 26

prabhu prite tāṅra gamana nā karena aṅgikāra
tenho prabhura ṭhāṇi ājñā māge bāra bāra

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; prite—out of affection; tāṅra—his; gamana—departure; nā karena aṅgikāra—does not accept; tenho—he; prabhura ṭhāṇi—from Śrī Caitanya Mahāprabhu; ājñā—permission; māge—begs; bāra bāra—again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.
TEXT 27

The pastimes with Jagadananda and Raghunātha Bhaṭṭa

“Pūrvā haite vrndāvana yāite mora mana” ॥ ॥ २७ ॥

svaṟūpa-gosāṅire paṇḍita kailā nivedana

SYNONYMS

svaṟūpa-gosāṅire—to Svarūpa Dāmodara Gosvāmi; paṇḍita—Jagadananda Paṇḍita; kailā nivedana—made his petition; pūrva haite—for a long time; vrndāvana yāite—to go to Vṛndāvana; mora mana—my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmi. “For a very long time,” he said, “I have wanted to go to Vṛndāvana.

TEXT 28

prabhu-ajñā binā tāhān yāite nā pari ॥ ॥

prabhu-ajñā—the permission of Śrī Caitanya Mahāprabhu; binā—without; tāhān—there; yāite—to go; nā pari—I am unable; pari—now; ajñā—permission; nā dena—does not give; more—me; krodhe—in anger; yāha—you go; bali—saying.

SYNONYMS

TRANSLATION

“I cannot go there, however, without the Lord’s permission, which at present He denies me. He says, ‘You are going because you are angry at Me.’

TEXT 29

sahasreṇā mār tāhān yāite mān hāy ॥

sahasreṇā—the permission of Śrī Caitanya Mahāprabhu; tāhān—there; yāite—to go; mān hāy—I am unable; pari—now; ajñā—permission; mān—me; krodhe—in anger; yāha—you go; bali—saying.

“” ॥ ॥ २९ ॥
**Sri Caitanya-caritamrta**  [Antya-lila, Ch. 13]

sahajei mora tāhān yāite mana haya
prabhu-ājñā lañā deha’, kariye vinaya”

**SYNONYMS**

sahajei—naturally; mora—my; tāhān—there; yāite—to go; mana—mind; haya—is; prabhu-ājñā—permission from Śrī Caitanya Mahāprabhu; lañā deha’—kindly get; kariye vinaya—humbly requesting.

**TRANSLATION**

“Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission.”

**TEXT 30**

तबे स्वरुप-गोस्वामी कहे प्रभुरं करिये प्राय ।
“जगदनन्दे इच्छा बड़ा याइहैं वृंदावने ॥ ३० ॥

tabe svarupa-gosāñi kahe prabhura kariye prāya
“jagadānanda icchā bada yāite vṛndāvane

**SYNONYMS**

tabe—thereafter; svarupa-gosāñi—Svarupa Damodara Gosvāmi; kahe—submits; prabhura kariye—at the lotus feet of Śrī Caitanya Mahāprabhu; jagadānanda—of Jagadānanda Pañḍita; icchā bada—intense desire; yāite vṛndāvane—to go to Vṛndāvana.

**TRANSLATION**

Thereafter, Svarupa Damodara Gosvāmi submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. “Jagadānanda Pañḍita intensely desires to go to Vṛndāvana.”

**TEXT 31**

তথেষ্ঠ তািঞ্জি আজ্জ তেহে মাগে বার বার
আজ্জ দেহ’,—মথুরা দেখি ’আইসে একার বার
॥ ৩১ ॥

tomāra thāñā ājñā tenho māge bāra bāra
ājñā deha’,—mathurā dekhī’ āise eka-bāra
SYNONYMS

tomāra ṭhānī—from You; "ājña—permission; teṅho—he; māge—begs; bāra bāra—again and again; ājña deha’—please give permission; mathurā dekhi’—after seeing Mathurā; āise—comes back; eka-bāra—once.

TRANSLATION

“He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

TEXT 32

आईरे देखिते यैसे गौड़देशेदेखीयाय।
तैसे एकबार बुधाबन देखि’ आय।” ३२।

āire dekhite yaiche gauḍa-deśe yāya

taiche eka-bāra vṛndāvana dekhi’ āya’

SYNONYMS

āire—mother Śaci; dekhite—to see; yaiche—as; gauḍa-deśe—to Bengal; yāya—he went; taiche—similarly; eka-bāra—one; vṛndāvana dekhi’—after seeing Vṛndāvana; āya—he can come back.

TRANSLATION

“You permitted him to go see mother Śaci in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here.”

TEXT 33

नृप-गोसांगिर बोले प्रधु अज्ञा दिल।
जगदनन्दे बोलांगा ताने शिखाइल। ॥ ३३ ॥

svarūpa-gosāñira bole prabhu ājña dilā

jagadānande bolāṇa tānre śikhāilā

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmi; bole—on the request; prabhu—Śrī Caitanya Mahāprabhu; ājña dilā—gave permission; jagadānande—to Jagadānanda Paṇḍita; bolāṇa—calling; tānre—to him; śikhāilā—gave instructions.
TRANSLATION
At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

TEXT 34

"바라나시 파르슈트 악장들에 빌려 빌려 빌려 빌려 빌려 빌라바 파세.
아래 삼바담반에 빌려 바람바 닌티온드시-산계 || 34 ||

"바라나시 파르슈트 수바천데 야이바 파테 
아게 사바다하에 야이바 캀트리야디-산게 || 34 ||

SYNONYMS
바라나시 파르슈트-우할 바라나시키; 수바천데-우할 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천데; 야이바 파테-당간 수바천dek

SYNONYMS
kevala—alone; gauḍiyā—Bengali; pāile—if gotten; bāṭapāḍa—plundering; kari'—doing; bāndhe—they arrest; saba—everything; luṭi'—taking; bāndhi'—arresting; rākhe—keep; yāite virodhe—do not release.
As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

When you reach Mathurā, you should remain with Sanātana Gosvāmi and offer respectful obeisances to the feet of all the leading men there.

- Keeping apart; show devotion; do not stay; their; behavior; endeavors; you cannot take up.
TRANSLATION

“Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of śmārta-brāhmaṇas. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of vidhi-mārga (regulative devotional principles) may misunderstand the activities of those on the platform of rāga-mārga (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Pañḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

TEXT 38

sanātana-saṅge kariha vana daraśana
sanātanera saṅga nā chādibā eka-kṣaṇa

SYNONYMS

sanātana-saṅge— with Sanatana Gosvāmi; kariha—do; vana daraśana—visiting the twelve forests; sanātanera—of Sanatana Gosvāmi; saṅga—association; nā chādibā—do not leave; eka-kṣaṇa—even for a moment.

TRANSLATION

“Visit all twelve forests of Vṛndāvana in the company of Sanatana Gosvāmi. Do not leave his association for even a moment.

TEXT 39

śīghra āsiha, tāhān nā rahiha cira-kāla
govardhane nā caḍiha dekhite ‘gopāl’

śīghra āsiha, tāhān nā rahiha cira-kāla
govardhane nā caḍiha dekhite ‘gopāl’
SYNONYMS

śighra—as soon as possible; āsiha—return; tāhān—there; nā rahiha—do not remain; cira-kālā—for a long time; govardhane—on Govardhana Hill; nā cađiha—do not climb; dekhite gopāla—to see the Gopāla Deity.

TRANSLATION

“You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktivinoda Thākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, “Familiarity breeds contempt.” If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

TEXT 40

अमिha असितेचै—कहिह सनातने।
आमार तरे एकस्थान येन करे बुन्दवने॥” ४० ॥

āmiha āsitechi,—kahīha sanātane
āmāra tare eka-sthāna yena kare vṛndāvane”

SYNONYMS

āmiha—I also; āsitechi—I am coming; kahīha sanātane—inform Sanātana Gosvāmī; āmāra tare—for Me; eka-sthāna—one place; yena—so; kare—he may make; vṛndāvane—at Vṛndāvana.

TRANSLATION

“Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay.”

TEXT 41

এত বলিঃ জগদানন্দে কৈলা আলিঙ্গন।
জগদানন্দ চলিল। প্রভুর বন্ধিয়া চরণ॥ ৪১ ॥
**SYNONYMS**

*eta bali’*—saying this; *jagadānanda*—to Jagadānanda Paṇḍita; *kailā*—did; *āliṅgana*—embracing; *jagadānanda*—Jagadānanda Paṇḍita; *calilā*—proceeded; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandiya caraṇa*—after worshiping the feet.

**TRANSLATION**

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then worshiped the Lord's lotus feet and started for Vṛndāvana.

**TEXT 42**

*saba bhakta-gaṇa-ṭhāṇī ājñā māgilā vana-pathe cali’ cali’ vārāṇasi āilā*  

**SYNONYMS**

*saba bhakta-gaṇa-ṭhāṇī*—from all the devotees; *ājñā māgilā*—asked permission; *vana-pathe cali’ cali’*—traversing the forest path; *vārāṇasi āilā*—he reached Vārāṇasi.

**TRANSLATION**

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasi.

**TEXT 43**

*tapana-miśra, candra-śekhara,—doṅhare mililā tāṅra ṭhāṇī prabhura kathā sakala-i śunilā*  

**SYNONYMS**

tapana-miśra—Tapana Miśra; candra-śekhara—Candra-śekhara; doṅhare miliśa—he met both; tāṅra ṭhāṇī—from him; prabhura—of Śrī Caitanya Mahāprabhu; kathā—topics; sakala-i—all; śunilā—they heard.
When he met Tapana Misra and Candrasekhara in Vārānasi, they both heard from him about topics concerning Śrī Caitanya Mahāprabhu.

TEXT 44

Finally Jagadananda Pandita reached Mathurā, where he met Sanatana Gosvāmi. They were very pleased to see each other.

TEXT 45

After Sanatana Gosvāmi had taken Jagadananda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

TEXT 46
sanātanera gophāte duṇhe rahe eka-ṭhāṇi
paṇḍita pāka kareṇa devālaye yāi’

SYNONYMS
sanātanera gophāte—in the cave where Sanātana Gosvāmi stayed; duṇhe—both; rahe—stay; eka-ṭhāṇi—in one place; paṇḍita—Jagadānanda; pāka kareṇa—cooks; devālaye yāi’—going to a temple.

TRANSLATION
They stayed in Sanātana Gosvāmi’s cave, but Jagadānanda Paṇḍita would go cook for himself at a nearby temple.

TEXT 47

Sanātana bhikṣā kareṇa yāi’ mahāvane
kabhu devālaye, kabhu brāhmaṇa-sadane

SYNONYMS
sanātana—Sanātana Gosvāmi; bhikṣā kareṇa—begs alms; yāi’ mahā-vane—going to the vicinity of Mahāvana; kabhu—sometimes; devālaye—in a temple; kabhu—sometimes; brāhmaṇa-sadane—in the house of a brāhmaṇa.

TRANSLATION
Sanātana Gosvāmi would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa’s house.

TEXT 48

Sanātana paṇḍitera kare samādhāna
mahāvane dena āni’ māgi’ anna-pāna

SYNONYMS
sanātana—Sanātana Gosvāmi; paṇḍitera—of Jagadānanda Paṇḍita; kare samādhāna—gave all kinds of service; mahā-vane—at Mahāvana; dena—gives; āni’—bringing; māgi’—by begging; anna-pāna—food and drink.
TRANSLATION
Sanatana Gosvami attended to all of Jagadananda Pandita's needs. He begged in the area of Mahavana and brought Jagadananda all kinds of things to eat and drink.

TEXT 49

Eka-dina sanatane panchita nimantrilä
nitya-kṛtya kari’ tenha paka caḍāilā

SYNONYMS
eka-dina—one day; sanatane—Sanatana Gosvami; panchita nimantrilä—Jagadananda Pandita invited; nitya-kṛtya kari’—after finishing his routine duties; tenha—he; paka caḍāilā—began to cook.

TRANSLATION
One day Jagadananda Pandita, having invited Sanatana to the nearby temple for lunch, finished his routine duties and began to cook.

TEXT 50

‘Mukunda sarvasati' nāma sannyāsi mahā-jane
Eka bahirvāsa teṅho dila sanatane

SYNONYMS
mukunda sarasvati—Mukunda Sarasvati; nāma—named; sannyāsi—a sannyasi; mahā-jane—a great personality; eka—one; bahirvāsa—outward covering; teṅho—he; dila—gave; sanatane—to Sanatana Gosvami.

TRANSLATION
Previously, a great sannyasi named Mukunda Sarasvati had given Sanatana Gosvami an outer garment.
Sanatana Gosvami was wearing this cloth bound about his head when he came to Jagadananda Panjita's door and sat down.

SYNONYMS
sanatana—Sanatana Goswami; sei—that; vastra—cloth; mastake—on the head; bandhiya—binding; jagadanalendra—of Jagadananda Panjita; vasad-dvare—at the door of the residence; asiy—a-coming.

TRANSLATION
Sanatana Goswami was wearing this cloth bound about his head when he came to Jagadananda Panjita's door and sat down.

TEXT 52
ratula vastra dekhi' panjita premavi'sta ha-ilā 'mahāprabhura prasāda' jāni' tānhāre puchilā

SYNONYMS
ratula—red; vastra—cloth; dekhi’—seeing; panjita—Jagadananda Panjita; prema-avi'sta ha-ilā—became overwhelmed in ecstatic love; mahāprabhura prasāda—the blessed gift of Śrī Caitanya Mahāprabhu; jāni’—thinking; tānhāre puchilā—inquired from him.

TRANSLATION
Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadananda Panjita was overwhelmed with ecstatic love. Thus he questioned Sanatana Goswami.

TEXT 53
“kāhān pāilā tumi ei ratula vasana?”
‘mukunda-sarasvati’ dīl,— kahē sanatana

“kāhān pāilā tumi ei ratula vasana?”
‘mukunda-sarasvati’ dīl,— kahe sanatana
SYNONYMS
kahān—where; pāilā—did get; tumi—you; ei—this; rātula vasana—red cloth; mukunda-sarasvati dila—Mukunda Sarasvati gave; kahe sanātana—Sanātana replied.

TRANSLATION
“Where did you get that reddish cloth on your head?” Jagadānanda asked. Sanātana Gosvāmi replied, “Mukunda Sarasvati gave it to me.”

TEXT 54
শুনি' পণ্ডিতের মনে ক্রোধ উপজিল।
ভাড়ের হাঁড়ি হাতে লঞ্চামারিতে আইল।॥ ৫৪ ॥

শুনি' পণ্ডিতের মনে ক্রোধ উপজিল।
bhātera hāṇḍi hāte lānā mārite āila

SYNONYMS
śuni’—hearing; paṇḍītera—of Jagadānanda Paṇḍita; mane—in the mind; krodha—anger; upajila—arose; bhātera hāṇḍi—the cooking pot; hāte—in his hand; laṇā—taking; mārite āila—was ready to beat.

TRANSLATION
Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmi.

TEXT 55
সনাতন তাঁরে জানি’ লজ্জিত হইল।
বলিতে লাগিলা পণ্ডিত হাঁড়ি চুলাতে ধরিল।॥ ৫৫ ॥

sanātana tānre jānī’ lajjita ha-ilā
balite lāgila paṇḍīta hāṇḍi culāte dharilā

SYNONYMS
sanātana—Sanātana Gosvāmi; tānre—he; jānī’—knowing; lajjita ha-ilā—became ashamed; balite lāgila—began to speak; paṇḍīta—Jagadānanda Paṇḍita; hāṇḍi—the cooking pot; culāte—on the stove; dharilā—kept.
TRANSLATION
Sanātana Gosvāmi, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

TEXT 56
“তুমি মহাপ্রভুর হৃদ্য পার্শদ-প্রধান।
তোম-সম মহাপ্রভুর প্রিয় নাহি আন।” ৫৬ ॥
“tumi mahāprabhura hao pārśada-pradhāna
tomā-sama mahāprabhura priya nāhi āna

SYNONYMS
tumi—you; mahāprabhura—of Śrī Caitanya Mahāprabhu; hao—are; pārśada-pradhāna—one of the chief associates; tomā-sama—like you; mahāprabhura—of Śrī Caitanya Mahāprabhu; priya—dear; nāhi—is not; āna—other.

TRANSLATION
“You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

TEXT 57
অন্য সন্ন্যাসীর বংশ তুমি ধর শিরে।
কোন ঐছে হয়,—ইহা পারে সহিবারে।” ৫৭ ॥
anya sannyāsīra vastra tumi dhara śire
kon aiche haya,——ihā pāre sahibāre?

SYNONYMS
anya sannyāsīra—of another sannyāsī; vastra—cloth; tumi—you; dhara—keep; śire—on the head; kon—who; aiche haya—is such; ihā—this; pāre sahibāre—can tolerate.

TRANSLATION
“Still, you have bound your head with a cloth given to you by another sannyāsī. Who can tolerate such behavior?”
Pastimes with Jagadānanda and Raghunātha Bhaṭṭa

TEXT 58

Sanātana kuṭṭhe—“Sākhyu pāṇḍit-mahāśaya!
Tōmā-sam caitanya-gītā kēha naya” 58

Sanātana kahe—“śādhu pāṇḍita-mahāśaya!
tomā-sama caitanyera priya keha naya

SYNONYMS

Sanātana kahe—Sanātana Gosvāmi said; śādhu—saint; pāṇḍita—learned scholar; mahāśaya—a great soul; tomā-sama—like you; caitanyera—of Śrī Caitanya Mahāprabhu; priya—dear; keha naya—no one is.

TRANSLATION

Sanātana Gosvāmi said, “My dear Jagadānanda Pāṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

TEXT 59

Āche caitanya-niṣṭhā yogya toṁate
Tūmi nā dekhāile iḥā śikhība ke-mate? 59

SYNONYMS

āche—such; caitanya-niṣṭhā—faith in Śrī Caitanya Mahāprabhu; yogya—just befitting; toṁate—in you; tūmi nā dekhāile—if you do not show; iḥā—this; śikhība—I shall learn; ke-mate—how.

TRANSLATION

“This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

TEXT 60

Yāḥa dekhibāre vastra mastake bāndhila
Sei apūrva prema ei pratyakṣa dekhila” 60

yāḥa dekhibāre vastra mastake bāndhila
sei apūrva prema ei pratyakṣa dekhila
SYNONYMS
yāhā—which; dekhībāre—to see; vastra—the cloth; mastake bāndhila—I bound on my head; sei—that; aparāva prema—uncommon love; ei—this; pratyakṣa—by direct experience; dekhila—I have seen.

TRANSLATION
“\’My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu."

TEXT 61
रक्तवस्त्रा ‘वाईशंवरा’ परिते ना युयाया।
कोन प्रवालीये दिसम, कि काय उहाय ? ६१ \।
rakta-vastra ‘vaiśṇavera’ parite nā yuyāya
kona pravāsire dimu, ki kāya uhāya?

SYNONYMS
rakta-vastra—saffron clothing; vaiśṇavera—for a Vaiśṇava; parite nā yuyāya—is not fit to put on; kona pravāsire—to some outsider; dimu—I shall give; ki—what; kāya—business; uhāya—with that.

TRANSLATION
“This saffron cloth is unfit for a Vaiśṇava to wear; therefore I have no use for it. I shall give it to a stranger.”

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Thākura comments on this incident as follows: Vaiśṇavas are all liberated persons, unattached to anything material. Therefore a Vaiśṇava need not accept the dress of a sannyāsi to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a sannyāsi of the Māyāvāda school. Present-day Vaiśṇava sannyāsis, however, never think that by accepting the dress of the sannyāsa order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiśṇava accepts the sannyāsa order to remain an eternal servant of his spiritual master. He accepts the sannyāsa order knowing that he is unequal to his spiritual master, who is a paramahāraṇa, and he thinks that he is unfit to dress like a paramahāraṇa. Therefore a Vaiśṇava accepts sannyāsa out of humility, not out of pride.

Sanātana Gosvāmi had adopted the dress of a paramahāraṇa; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiśṇava
sannyāsi does not think himself fit to imitate the dress of a paramahārṣa Vaishnava. According to the principles set down by Śrī Caitanya Mahāprabhu (tṛṇād api sunicena), one should always think himself in the lowest stage, not on the level of a paramahārṣa Vaishnava. Thus a Vaishnava will sometimes accept the sannyāsa order just to keep himself below the level of a paramahārṣa Vaishnava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvati Ṭhākura.

TEXT 62

पांक करिः जगदनन्दन दैवत्स्वै समर्पिल।
तुहैंजन बसी तुरे प्रसाद पाईल॥ ६२॥

paṇaka kari', jagadānanda caitanya samarpilā
dui-jana vasi' tabe prasāda pāilā

SYNONYMS
pāka kari'—after cooking; jagadānanda—Jagadānanda Paṇḍita; caitanya samar-pilā—offered to Śrī Caitanya Mahāprabhu; dui-jana—two persons; vasi'—sitting; tabe—then; prasāda—remnants of food; pāilā—took.

TRANSLATION
When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Saṅatana Gosvāmi sat down and ate the prasāda.

TEXT 63

प्रसाद पाई अस्त्योत्तो कैला आलिंगन।
चैत्याविरहेः दुःहे करिला। रुद्ध्र॥ ६३॥

prasāda pāi anyonye kailā aлинgana
caitanya-virahe dunhe karilā krandana

SYNONYMS
prasāda pāi—after eating the remnants of food; anyonye—one another; kailā aлинgana—they embraced; caitanya-virahe—in separation from Lord Caitanya; dunhe—both; karilā krandana—cried.

TRANSLATION
After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.
TEXT 64

 ei-mata māsa dui rahilā vṛndāvane
caitanya-viraha-duḥkha nā yāya sahane

SYNONYMS

ei-mata—in this way; māsa—months; dui—two; rahilā—remained; vṛndāvane—in Vṛndāvana; caitanya-viraha—of separation from Śrī Caitanya Mahāprabhu; duḥkha—unhappiness; nā yāya sahane—could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

TEXT 65

mahāprabhura sandeśa kahilā sanatane
‘āmiha āsitechi, rahite kariha eka-sthāne’

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; sandeśa—message; kahilā—said; sanatane—to Sanatana; āmiha āsitechi—I am also coming; rahite—for My stay; kariha eka-sthāne—arrange for one place.

TRANSLATION

Jagadananda Paṇḍita therefore gave Sanatana Gosvāmi the message from the Lord: “I am also coming to Vṛndāvana; please arrange a place for Me to stay.”

TEXT 66

jagadānanda-paṇḍita tabe ājñā māgilā
sanātana prabhure kichu bheṭa-vastu dīlā
SYNONYMS

jagadananda-paṇḍita—Jagadānanda Paṇḍita; tabe—at that time; ājñā māgilā—asked permission; sanātana—Sanātana Gosvāmī; prabhure—for Śrī Caitanya Mahāprabhu; kichu—some; bheta-vastu—gifts; dilā—presented.

TRANSLATION

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Puri, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

TEXT 67

रासमंदीर बालू आर गोवर्धने शिला ।
शुष्क पक्का पिलुफल आर गुण्डामाला ॥ ६७ ॥

rāsa-sthalīra vālu āra govardhanera śilā
suṣka pakka pilu-phala āra guṇḍā-mālā

SYNONYMS

rāsa-sthalīra vālu—sand from the place where Lord Kṛṣṇa held His rāsa dance; āra—and; govardhanera śilā—a stone from Govardhana Hill; suṣka—dry; pakka—mature; pilu-phala—pilu fruit; āra—also; guṇḍā-mālā—a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the rāsa-lilā, a stone from Govardhana Hill, dry ripened pilu fruits and a garland of small conchshells.

TEXT 68

जगदानन्द-पञ्चित चैलत सब लाना ।
ब्याकुल हैला सनातन ताह्रे विदाय दिया ॥ ६८ ॥

jagadānanda-paṇḍita calilā saba lañā
vyākula hailā sanātana tāhre vidāya diyā

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; calilā—proceeded; saba—all; lañā—taking; vyākula hailā—became very agitated; sanātana—Sanātana Gosvāmī; tāhre—to him; vidāya diyā—bidding farewell.
TRANSLATION

Thus Jagadānanda Pāṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

TEXT 69

prabhura nimitta eka-sthāna mane vicārila
dvādaśāditya-ṭilāya eka 'maṭha' pāila

SYNONYMS

prabhura nimitta—for Śrī Caitanya Mahāprabhu; eka-sthāna—one place; mane—within the mind; vicārila—considered; dvādaśāditya-ṭilāya—on the highland named Dvādaśāditya; eka—one; maṭha—temple; pāila—got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

TEXT 70

sei sthāna rākhilā gosāñi sarāskāra kariya
mathera age rākhilā eka chauni bāndhiya

SYNONYMS

sei sthāna—that place; rākhilā—kept reserved; gosāñi—Sanātana Gosvāmī; sarāskāra kariya—cleansing and repairing; mathera age—in front of the temple; rākhilā—kept; eka—one; chauni—small hut; bāndhiya—erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.
Meanwhile, traveling very quickly, Jagadananda Paññita soon arrived in Jagannatha Puri, much to the joy of Sri Caitanya Mahaprabhu and His devotees.

**TEXT 72**

prabhura caraṇa vandi' sabāre mililā
mahāprabhu tānre drēha ālingana kailā

**SYNONYMS**

prabhura—of Sri Caitanya Mahaprabhu; caraṇa—lotus feet; vandi’—offering prayers to; sabāre mililā—he met everyone; mahāprabhu—Sri Caitanya Mahaprabhu; tānre—to him; drēha—very strong; ālingana—embracing; kailā—did.

**TRANSLATION**

After offering prayers at the lotus feet of Sri Caitanya Mahaprabhu, Jagadānanda Paññita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

**TEXT 73**

sanātanera nāme paññita daṇḍavat kailā
rāsa-sthalārā dhūli ādi saba bheṭa dīlā

**SYNONYMS**

sanātanera—of Sanatana Gosvāmi; nāme—in the name; paññita—Jagadānanda Paññita; daṇḍavat kailā—offered obeisances; rāsa-sthalārā—the arena of the rāsa dance; dhūli—dust; ādi—and other things; saba—all; bheṭa—gifts; dīlā—presented.
TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

TEXT 74

सब अर्थ रखिलेन, पीलु दिलेन बांटिया।
‘चुंचा बनेर फल’ बलि’ खाइला हटि हएग || ७४ ||

saba dravya rākhilena, pilu dilena bāṇṭiyā
‘vrndāvanera phala’ bali’ khāilā hṛṣṭa haṅā

SYNONYMS

saba—all; dravya—gifts; rākhilena—kept; pilu—the pilu fruit; dilena—gave; bāṇṭiyā—distributing; vrndāvanera phala—fruit from Vṛndāvana; bali’—because of; khāilā—ate; hṛṣṭa haṅā—with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pilu fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

TEXT 75

ये केह जाने, अंति कुसिते लागिल।
ये ना जाने गाऊदियाः पीलु चाबाङ्ग खाइल || ७५ ||

ye keha jāne, āṇṭi cuṣīte lāgilā
ye nā jāne gauḍiyā pilu câvāṅā khāilā

SYNONYMS

ye—those who; keha—some; jāne—knew; āṇṭi—seeds; cuṣīte lāgilā—began to lick; ye—those who; nā jāne—did not know; gauḍiyā—Bengali devotees; pilu—the pilu fruit; câvāṅā—chewing; khāilā—ate.

TRANSLATION

Those devotees who were familiar with pilu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.
TEXT 76

मुखे तार झाल गेला, जिह्वा करे झाला।
बुन्दाबने 'पीलु' खाइते एই एक लिला॥ ७६॥

mukhe tāra jhāla gela, jihvā kare jvāla
vṛndāvanera 'pilu' khāite ei eka līlā

SYNONYMS

mukhe tāra—in their mouths; jhāla—the taste of chili; gela—went; jihvā—the tongue; kare jvāla—was burning; vṛndāvanera—of Vṛndāvana; pilu—the pilu fruit; khāite—eating; ei—this; eka līlā—a pastime.

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of pilu fruits from Vṛndāvana was a pastime for Sri Caitanya Mahāprabhu.

TEXT 77

जगदानन्दे अगमने सबार उल्लास।
এইমতে লীলাচলে প্রস্তুর বিলাস।॥ ७७॥

jagadānandera āgamanे sabāra ullāsa
ei-mate nilācale prabhura vilāsa

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; āgaman—at the return; sabāra ullāsa—everyone was jubilant; ei-mate—in this way; nilācale—at Jagannātha Puri; prabhura—of Sri Caitanya Mahāprabhu; vilāsa—pastime.

TRANSLATION

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Sri Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Puri.

TEXT 78

একদিন প্রস্তুর যমেশ্বর-টোটা গাইতে।
নেইকালে সেবদাসী লিগিলা গাইতে॥ ৭৮॥
eka-dina prabhu yameśvara-toEqual yāite
sei-kāle deva-dāsi lāgilā gāite

SYNONYMS
eka-dina—one day; prabhu—Śri Caitanya Mahāprabhu; yameśvara-toEqual—to the temple of Yameśvara-toEqual; yāite—when He was going; sei-kāle—at that time; deva-dāsi—a female singer of the Jagannātha temple; lāgilā—began; gāite—to sing.

TRANSLATION
One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

TEXT 79

gujjari-rāgini lañā sumadhura-svare
‘gīta-govinda’-pada gāya jaga-mana hare

SYNONYMS
gujjari-rāgini—the gujjari mode of singing; lañā—accompanied by; sumadhura-svare—in a very sweet voice; gīta-govinda—Gīta-govinda, by Jayadeva Gosvāmi; pada—verses; gāya—sings; jaga-mana—the mind of the entire world; hare—attracts.

TRANSLATION
She sang a gujjari tune in a very sweet voice, and because the subject was Jayadeva Gosvāmi’s Gīta-govinda, the song attracted the attention of the entire world.

TEXT 80

dūre gāna šuni’ prabhura ha-ila āveśa
stri, puruṣa, ke gāya,—nā jāne višeśa
SYNONYMS

dūre—from a distant place; gāṇa—song; śuni’—hearing; prabhura—of Śrī Caitanya Mahāprabhu; ha-ilā—there was; āveśa—ecstatic emotion; stri—woman; puruṣa—man; ke gāya—who sings; nā jāne—could not understand; viśeṣa—particularly.

TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

TEXT 81

तारे मिलिबारे ग्राहु आबेश धाइल
tare milibare prabh avese dhaila

पथे ‘सिजेर बाड़ि’ हय, फूटिया चलिल
pathe ‘sijera badi’ haya, phutiya chaila

SYNONYMS

tare—the singer; milibare—to meet; prabhu—Śrī Caitanya Mahāprabhu; āveśe—in ecstasy; dhāilā—ran; pathe—on the path; sijera bādi—thorny hedges; haya—were; phuṭiyā—pricking; calilā—He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

TEXT 82

अंगे काँटा लागिला, किचु ना जानिला
ānge kānta lagila, kichu nā jānila

औष्ठेव्यस्तेन गोविंदा ताह्रा पाछेते धाइला
āste-vyaste govinda tāhra pāchete dhaila

SYNONYMS

ānge—on the body; kāntā—thorns; lāgila—touched; kichu—anything; nā jānilā—did not perceive; āste-vyaste—very hastily; govinda—His personal servant; tāhra—Him; pāchete—behind; dhāilā—ran.
TRANSLATION
Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

TEXT 83

 dhāňā yāyena prabhu, stri âche alpa dûre stri gâya’ bali’ govinda prabhure kailā kole

SYNONYMS
dhāňā—very hastily; yāyena—was going; prabhu—Śrī Caitanya Mahāprabhu; stri—the woman; âche—was; alpa dûre—within a short distance; stri gâya’—a woman is singing; bali’—saying; govinda—His personal servant; prabhure—Śrī Caitanya Mahāprabhu; kailā kole—held in his arms.

TRANSLATION
Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, “It is a woman singing!”

TEXT 84

 stri-nâma śuni’ prabhura bâhya ha-ilâ punarapi sei pathe bâhuḍî’ calilâ

SYNONYMS
stri-nâma—the word “woman”; śuni’—hearing; prabhura—of Śrī Caitanya Mahāprabhu; bâhya—external consciousness; ha-ilâ—returned; punarapi—again; sei pathe—on that path; bâhuḍî’ calilâ—He turned back.

TRANSLATION
As soon as He heard the word “woman,” the Lord became externally conscious and turned back.
TEXT 85

**SYNONYMS**

**TRANSLATION**

“My dear Govinda,” He said, “you have saved My life. If I had touched the body of a woman, I would certainly have died.”

TEXT 86

**SYNONYMS**

**TRANSLATION**

“I shall never be able to repay My debt to you.” Govinda replied, “Lord Jagannātha has saved You. I am insignificant.”

TEXT 87

**SYNONYMS**

**TRANSLATION**

“Govinda, mora saṅge rahibā yāhāṅ tāhāṅ mora raksāya sāvadhāna ha-ibā”
SYNONYMS

prabhu kahe—Śri Caitanya Mahāprabhu said; govinda—My dear Govinda; mora saṅge rahibā—you should always remain with Me; yāhāṁ tāhāṁ—anywhere and everywhere; mora—My; rakṣāya—for protection; sāvadhāna ha-ībā—you should be very careful.

TRANSLATION

Śri Caitanya Mahāprabhu replied, “My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully.”

TEXT 88

एता बलि’ हेतुं गेला निज-स्थाने।
शुल्ली महाभया हईल अरुपादिमने॥ ८८॥

eta bali’ leuti’ prabhu gelā nija-sthāne
śuni’ mahā-bhaya ha-ila svarūpādī-mane

SYNONYMS

eta bali’—saying this; leuti’—returning; prabhu—Śri Caitanya Mahāprabhu; gelā—went; nija-sthāne—to His own place; śuni’—hearing; mahā-bhaya—great fear; ha-ila—there was; svarūpa-ādi-mane—in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śri Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

TEXT 89

एथा तपानमिश्र-पुत्र रघुनाथ-भट्टाचार्यः।
प्रभुए देखिते चलिला खाड़ि’ सर्व कार्य॥ ८९॥

ethā tapana-miśra-putra raghunātha-bhaṭṭācārya
prabhure dekhite chālilā ḍhāḍi’ sarva kārya

SYNONYMS

ethā—on the other hand; tapana-miśra-putra—the son of Tapana Miśra; raghunātha-bhaṭṭācārya—Raghunātha Bhaṭṭa; prabhure—Śri Caitanya
Mahāprabhu; dekhite—to meet; calilā—proceeded; chādi’—giving up; sarva kārya—all duties.

TRANSLATION
During this time, Raghunātha Bhaṭṭacārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

TEXT 90
काशि हेतै चलिल । तेंहो । गौडपथ दिय ।
सांगे सेवक चले तांग झाली वहिय ॥ ९० ॥

kāśi haite calilā teṅho gauḍa-patha diyā
saṅge sevaka cale tāṅra jhāli vahiyā

SYNONYMS
kāśi haite—from Kāśi; calilā—proceeded; teṅho—he; gauḍa-patha diyā—by the path through Bengal; saṅge—along with him; sevaka—one servant; cale—goes; tāṅra—his; jhāli—baggage; vahiyā—carrying.

TRANSLATION
Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārānasī and traveled along the path leading through Bengal.

TEXT 91
पथे ता काशि मिलिल । विश्वास-रामदास ।
विश्वासखानार कायस तेंहो । राजार विश्वास ॥ ९१ ॥

pathe tāre mililā viśvāsa-rāmadāsa
viśvāsa-khānāra kāyastha teṅho rājāra viśvāsa

SYNONYMS
pathe—on the path; tāre—he; mililā—met; viśvāsa-rāmadāsa—Rāmadāsa Viśvāsa; viśvāsa-khānāra—of the governmental accounting department; kāyastha—belonging to the kāyastha class; teṅho—he; rājāra—to the king; viśvāsa—secretary.

TRANSLATION
In Bengal he met Rāmadāsa Viśvāsa, who belonged to the kāyastha caste. He was one of the king’s secretaries.
PURPORT

The word visvāsa-khānāra kāyastha indicates a secretary or clerk belonging to the kāyastha caste. Kāyasthas were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a kāyastha.

TEXT 92

sarva-sāstre praviṇa, kāvya-prakāśa-adhyāpaka
parama-vaiṣṇava, rāghunātha-upāsaka

SYNONYMS

sarva-sāstre—in all revealed scriptures; praviṇa—very learned scholar; kāvya-prakāśa—of the famous book Kavya-prakāśa; adhyāpaka—a teacher; parama-vaiṣṇava—highly advanced devotee; rāghunātha-upāsaka—worshiper of Lord Rāmacandra.

TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kavya-prakāśa and was known as an advanced devotee and worshiper of Rāghunātha [Lord Rāmacandra].

PURPORT

Commenting on the word parama-vaiṣṇava, Śrīla Bhaktivinoda Ṣhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

TEXT 93

aṣṭa-prahara rāma-nāma japena rātri-dine
sarva tyaji’ calilā jagannātha-daraśane
SYNONYMS

aṣṭa-prahara—twenty-four hours a day; rāma-nāma—the holy name of Lord Rāma; japena—chants; rātri-dine—day and night; sarva—all; tyaji’—giving up; calilā—went; jagannātha-daraśane—to see Lord Jagannātha.

TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

TEXT 94

रघुनाथ-भट्टेर सने पथेते मिलिला।
भट्टेर बाळी माथे करि’ बहियः। चलिला। ॥ ९४ ॥

raghunātha-bhaṭṭera sane pathete mililā
bhaṭṭera jhāli māthe kari’ vahiya calilā

SYNONYMS

raghunātha-bhaṭṭera—Raghunātha Bhaṭṭa; sane—with; pathete—on the way; mililā—he met; bhaṭṭera—of Raghunātha Bhaṭṭa; jhāli—baggage; māthe kari’—taking on the head; vahiya calilā—carried.

TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha’s baggage on his head and carried it.

TEXT 95

नाना सेवा करि’ करे पाद-संवाहन।
जाते रघुनाथेर हृय संकुचित मन। ॥ ९५ ॥

nānā sevā kari’ kare pāda-samvāhana
tāte raghunāṭhera haya saṅkucita mana

SYNONYMS

nānā sevā kari’—serving in various ways; kare pāda-samvāhana—massaged his legs; tāte—because of this; raghunāṭhera—of Raghunātha Bhaṭṭa; haya—there was; saṅkucita mana—hesitation in the mind.
TRANSLATION
Rāmadāsa served Raghunātha Bhāṭṭa in various ways, even massaging his legs. Raghunātha Bhāṭṭa felt some hesitation in accepting all this service.

TEXT 96
“তুমি বড় লোক, পণ্ডিত, মহাভাগবতে।
সেবা না করিহ, সুখে চল মের সাথে।” ৯৬||

“tumi baḍa loka, paṇḍita, mahā-bhāgavate
sevā nā kariha, sukhe cala mora sāthe”

SYNONYMS

tumi—you; baḍa loka—a great personality; paṇḍita—a learned scholar; mahā­bhāgavate—a great devotee; sevā nā kariha—please do not serve; sukhe—happ­ily; cala—go; mora sāthe—with me.

TRANSLATION
“You are a respectable gentleman, a learned scholar and a great devotee,” he said. “Please do not try to serve me. Just come with me in a happy mood.”

TEXT 97
রামদাস কহে,—“আমি সূদ্র অধম !
তোমার সেবা, — এই মের নিজ-ধর্ম।” ৯৭||

rāmadāsa kahe,—“āmi sūdra adhama!
‘brahmaṇera sevā’, — ei mora nija-dharma

SYNONYMS

rāmadāsa kahe—Rāmadāsa said; āmi—I; sūdra—a sūdra; adhama—most fallen; brahmaṇera sevā—to serve a brahmaṇa; ei—this; mora nija-dharma—my own religious duty.

TRANSLATION
Rāmadāsa replied, “I am a sūdra, a fallen soul. To serve a brahmaṇa is my duty and religious principle.

TEXT 98
সক্ষোচ না কর তুমি, আমি—তোমার ‘দাস’।
তোমার সেবা করিলে হয় জীবনে উল্লাস।” ৯৮||
saṅkoca nā kara tumi, āmi—tomāra ‘dāsa’
tomāra sevā karile haya ḫrdaye ullāsa”

SYNONYMS
saṅkoca—hesitation; nā—not; kara—do; tumi—you; āmi—I; tomāra—your;
dāsa—servant; tomāra—your; sevā—service; karile—by rendering; haya—there is; ḫrdaye—within the heart; ullāsa—jubilation.

TRANSLATION
“Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant.”

TEXT 99

एत बलि’ झालि बहेल, करेन सेबने |
रघुनाथेके तारकस्त्र जपेन रात्रि-दिने || ९९ ||

eta bali’ jhāli vahena, karena sevane
rughunāthera tāraka-mantra japena rātri-dine

SYNONYMS
eta bali’—saying this; jhāli vahena—carries the baggage; karena sevane—serves; rughunāthera—of Lord Rāmacandra; tāraka—deliverer; mantra—chanting of the holy name; japena—chants; rātri-dine—day and night.

TRANSLATION
Thus Ramadasa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

TEXT 100

এইমতে রघুনাথ আইলা নীলাচলে |
প্রভুর চরণে যাণা মিলিল কুতুছলে || ১০০ ||

ei-mate rughunātha āilā nilācale
prabhura caraṇe yāṇā mililā kutuḥale

SYNONYMS
ei-mate—in this way; rughunātha—Raghunātha Bhaṭṭa; āilā—came; nilācale—to Jagannātha Puri; prabhura caraṇe—to the lotus feet of Śrī Caitanya Mahāprabhu; yāṇā—going; mililā—met; kutuḥale—in great delight.
Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Puri. There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His lotus feet.

**TEXT 101**

दण्डपरणाम करि’ भट्ट पड़िला चरणे।  
प्रहृ ‘रघुनाथ’ जानि तैला आलिञ्जने॥ १०१॥

dāṇḍa-paraṇāma kari’ bhaṭṭa paḍilā caraṇe  
prabhu ‘raghunātha’ jāni kailā āliṅgane

**SYNONYMS**

dūṇḍa-paraṇāma kari’—offering obeisances by falling down on the ground;  
bhaṭṭa—Raghunātha Bhaṭṭa;  
paḍilā caraṇe—fell at the lotus feet;  
prabhu—Śrī Caitanya Mahāprabhu;  
raghunātha—Raghunātha Bhaṭṭa;  
jāni—knowing;  
kailā āliṅgane—embraced.

**TRANSLATION**

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

**TEXT 102**

मिश्र आर शेखरेर दण्डवत जानिला।  
महाप्रभु तान-सबा वार्ता पुचिला॥ १०२॥

miśra aera śekharera dāṇḍavat jānīlā  
mahāprabhu tān-sabāra vārtā puchilā

**SYNONYMS**

miśra—of Tapana Miśra;  
aera—and;  
śekharera—of Candrasekhara;  
dāṇḍavat—obeisances;  
jānīlā—he informed;  
mahāprabhu—Śrī Caitanya Mahāprabhu;  
tān-sabāra—of all of them;  
vārtā—news;  
puchilā—inquired.

**TRANSLATION**

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candrasekhara, and the Lord also inquired about them.
TEXT 103

“ভাল হইল আইলা, দেখ ‘কমলালোচন’।
আজি আমার এথা করিবা প্রসাদ ভোজন।” ১০৩ ||

“bhāla ha-ila āilā, dekha ‘kamala-locana’
āji āmāra ethā karibā prasāda bhojana”

SYNONYMS
bhāla ha-ila—it is very good; āilā—you have come; dekha—see; kamala-locana—the lotus-eyed Lord Jagannātha; āji—today; āmāra ethā—at My place; karibā prasāda bhojana—you will accept prasāda.

TRANSLATION
“It is very good that you have come here,” the Lord said. “Now go see the lotus-eyed Lord Jagannātha. Today you will accept prasāda here at My place.”

TEXT 104

গোবিন্দেরে কহি এক বাসা দেওয়াইল। ||
স্বরূপাদি শক্তগণ-সনে মিলিল। ১০৪ ||

govindere kahi’ eka vāsā deoyaīlā
svarūpādi bhakta-gaṇa-sane mīlilā
govindere—to Govinda; kahi’—speaking; eka—one; vāsā—residential place; deoyaīlā—caused to be given; svarūpa-ādi—headed by Svarūpa Damodara Gosvāmī; bhakta-gaṇa-sane—with the devotees; mīlilā—introduced.

TRANSLATION
The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa’s accomodations and then introduced him to all the devotees, headed by Svarūpa Damodara Gosvāmī.

TEXT 105

এইমত প্রভু-সঙ্‌গে রহিলা অঞ্চাস।
জিনে জিনে গ্রুপুর কুপায় বাড়য়ে উল্লাস। ১০৫ ||

ei-māta prabhu-saṅge rahilā aṣṭa-māsa
dine dine prabhura kṛpāya baḍaye utlāsa
SYNONYMS

ei-māta—in this way; prabhū-sange—along with Śrī Caitanya Mahāprabhu; rahilā—remained; aṣṭa-māsa—eight months; dine dine—day after day; prabhura—of Śrī Caitanya Mahāprabhu; kṛpāya—by the mercy; bāḍaye uḷāsa—felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord’s mercy he felt increased transcendental happiness every day.

TEXT 106

madhye madhye mahāprabhura kareṇa nimantraṇa
ghara-bhāta kareṇa, āra vividha vyaṇjana

SYNONYMS

madhye madhye—at intervals; mahāprabhura—to Śrī Caitanya Mahāprabhu; kareṇa nimantraṇa—he makes invitations; ghara-bhāta kareṇa—he cooks rice at home; āra—and; vividha vyaṇjana—various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

TEXT 107

raghunāthā-bhaṭṭā—pāke ati su-nilpura
yei rāndhe, sei haya amṛtera sama

SYNONYMS

raghunāthā-bhaṭṭā—Raghunātha Bhaṭṭa; pāke—in cooking; ati su-nilpura—very expert; yei rāndhe—whatever he cooked; sei—that; haya—is; amṛtera sama—like nectar.
Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.
TEXT 110

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Puri and taught the Kāvya-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].
TEXT 112

After eight months, when Sri Caitanya Mahaprabhu bade farewell to Raghunatha Bhatta, the Lord flatly forbade him to marry. “Do not marry,” the Lord said.

PURPORT

Raghunatha Bhattacarya had become a greatly advanced devotee while still unmarried. Sri Caitanya Mahaprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunatha, however, being an advanced devotee of Krishna, naturally had no desire for sense gratification. Therefore Sri Caitanya Mahaprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

TEXT 113

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TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭācārya, “When you return home, serve your aged father and mother, who are devotees, and try to study Śrimad-Bhāgavatam from a pure Vaiśṇava who has realized God.”

PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn Śrimad-Bhāgavatam. He advised him to understand Śrimad-Bhāgavatam not from professional men but from a real bhāgavaṭa, devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, chāḍiyā vaiśṇava-sevā nistāra pāyeche kebā: “Without serving a self-realized Vaiśṇava, no one has ever been released from the materialistic way of life.” Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiśṇavas, the Lord advised him to serve them.

One might ask “Why shouldn’t ordinary parents be served?” As stated in Śrimad-Bhāgavatam (5.5.18):

\[
gurur na sa syāt svajano na sa syāt 
pitā na sa syāj janāni na sā syāt 
daivarāna tat syāt na patiś ca sa syān 
na mocayed yah samupeta-mṛtyum
\]

“One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband.” Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the Bhakti-rasāmṛta-sindhu (1.2.200) confirms the uselessness of serving ordinary parents:

\[
laukiki vaidiki vāpi 
yā kriyā kriyate mune 
hari-sevānukūlaiva 
sa kāryā bhaktim icchatā
\]
“One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness.”

Concerning the study of Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the Padma Purāṇa:

\[
\text{avaiṣṇava-mukhodgirināṁ} \\
\text{pūtam hari-kathāṁtram} \\
\text{śravaṇārī naiva kartavyaṁ} \\
\text{sarpocchiṣṭarī yathā payaḥ}
\]

“No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent.” Nowadays it is fashionable to observe Bhāgavata-saptahā and hear Śrīmad-Bhāgavatam from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read Śrīmad-Bhāgavatam to throngs of people. Many Māyāvādīs have recently begun reciting Śrīmad-Bhāgavatam in Vṛndāvana, and because they can present the Bhāgavatam with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of Śrīmad-Bhāgavatam, they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the Śrīmad-Bhāgavatam in life and action. Therefore we advise that anyone who wants to learn the Śrīmad-Bhāgavatam must approach such a realized soul.

**TEXT 114**

 пунарпі ека-বার আসিহ নিলাচেলে।
এত বলি' কণ্ঠ-মালা দিলা তাঁর গালে॥ ১১৪ ॥

punarapi eka-bāra āsiha nilācale
da bali’ kaṇṭha-mālā dilā tānra gale

**SYNONYMS**

punarapi—again, also; eka-bāra—once; āsiha nilācale—come to Jagannātha Puri; eta bali’—saying this; kaṇṭha-mālā—neck beads; dilā—gave; tānra gale—on his neck.
TRANSLATION

Śrī Caitanya Mahāprabhu concluded, “Come again to Nīlācala [Jagannātha Puri].” After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa’s neck.

TEXT 115

āliṅgana kari’ prabhu vidāya tāṅre dilā
preme gara gara bhaṭṭa kāndite lāgilā

SYNONYMS

āliṅgana kari’—embracing; prabhu—Śrī Caitanya Mahāprabhu; vidāya tāṅre dilā—bade him farewell; preme—in ecstatic love; gara gara—overwhelmed; bhaṭṭa—Raghunātha Bhaṭṭa; kāndite lāgilā—began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

TEXT 116

svarūpa-ādi bhakta-ṭhāni ājñā māgiyā
vārāṇasi āilā bhaṭṭa prabhura ājñā pāṅā\n
SYNONYMS

svarūpa-ādi—headed by Svarūpa Damodara Gosvāmī; bhakta-ṭhāni—from the devotees; ājñā māgiyā—asking permission; vārāṇasi āilā—returned to Vārāṇasi; bhaṭṭa—Raghunātha Bhaṭṭa; prabhura—of Śrī Caitanya Mahāprabhu; ājñā pāṅā—getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Damodara, Raghunātha Bhaṭṭa returned to Vārāṇasi.
**Text 117**


cāri-vatsara ghare pitā-mātāra seva kailā
vaiṣṇava-pandita-ṭhāṇī bhāgavata paḍilā

**SYNONYMS**

- cāri-vatsara—for four years
- ghare—at home
- pitā-mātāra—of the father and mother
- seva kailā—rendered service
- vaiṣṇava-pandita-ṭhāṇī—from a self-realized, advanced Vaiṣṇava
- bhāgavata paḍilā—he studied Śrīmad-Bhāgavatam

**TRANSLATION**

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

**Text 118**


pīṭha-mātā kāśi pāile udāśina haṅā
punah prabhura ṭhāṇī aṅā gṛha-ādi chādiyā

**SYNONYMS**

- pīṭha-mātā—the father and mother
- kāśi pāile—when they passed away at Kāśi (Vārānasī)
- udāśina haṅā—being indifferent
- punah—again
- prabhura ṭhāṇī—to Śrī Caitanya Mahāprabhu
- aṅā—returned
- gṛha-ādi chādiyā—leaving all relationships with home

**TRANSLATION**

Then his parents died at Kāśi (Vārānasī), and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

**Text 119**

purvaṁ ātṛṭhasa ṁrṣu-piṅga ḍhīlā
ātṛṭhasa rahiḥ pūṇaḥ prabhū ājña ḍhīlā
As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

**TEXT 120**

“आमार आंजियार, रघुनाथ, याह व्रन्दावने।
तहाँ याएँ रघु रूप-सनातन-स्थाने॥ १२० ॥

“āmāra ājñāya, raghunātha, yāha vrndāvane
tāhāṁ yāṇā raha rūpa-sanātana-sthāne

**SYNONYMS**

āmāra ājñāya—upon My order; raghunātha—My dear Raghunātha; yāha vrndāvane—go to Vṛndāvana; tāhāṁ yāṇā—going there; raha—remain; rūpa-sanātana-sthāne—in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

**TRANSLATION**

“My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

**TEXT 121**

भागवत पढ़, सदा लह रुङ्गनाम।
अचीरे करिबेन कुप। कुप भगवान॥ १२१ ॥

bhāgavata paḍa, sadā laha kṛṣṇa-nāma
acire karibena ktpā kṛṣṇa bhagavān

**SYNONYMS**

bhāgavata paḍa—read Śrimad-Bhāgavatam; sadā—always; laha kṛṣṇa-nāma—chant the Hare Kṛṣṇa mantra; acire—very soon; karibena—will bestow; ktpā—mercy; kṛṣṇa—Lord Kṛṣṇa; bhagavān—the Supreme Personality of Godhead.
TRANSLATION

“In Vrndavana you should chant the Hare Krsna mantra twenty-four hours a day and read Srimad-Bhagavatam continuously. Krsna, the Supreme Personality of Godhead, will very soon bestow His mercy upon you.”

TEXT 122

eta bali’ prabhu tâatre aâlîngana kailâ
prabhura krpate krsna-preme matta hailâ

SYNONYMS

eta bali’—saying this; prabhu—SrI Caitanya Mahâprabhu; tâatre—Raghunâtha Bhaâta; aâlîngana kailâ—embraced; prabhura—of SrI Caitanya Mahâprabhu; krpate—by the mercy; krsna-preme—in love of Krsna; matta hailâ—became enlivened.

TRANSLATION

After saying this, SrI Caitanya Mahâprabhu embraced Raghunâtha Bhaâta, and by the Lord’s mercy Raghunâtha was enlivened with ecstatic love for Krsna.

TEXT 123

caudda-hâta jagannâthera tulasira mâlâ
cuâta-pâna-vîdâ mahotsave pâñâchilâ

SYNONYMS

caudda-hâta—fourteen cubits long; jagannâthera—of Lord Jagannâtha; tulasira mâlâ—a garland made of tulasi leaves; cuâta-pâna-vîdâ—unspiced betel; mahotsave—at a festival; pâñâchilâ—got.

TRANSLATION

At a festival SrI Caitanya Mahâprabhu had been given some unspiced betel and a garland of tulasi leaves fourteen cubits long. The garland had been worn by Lord Jagannâtha.
TEXT 124

sei mālā, chutā pāna prabhu tānre dilā ।
‘iṣṭa-deva’ kari’ mālā dhariyā rākhilā ॥ १२४ ॥

sei mālā—that garland; chutā pāna—the betel; prabhu—Śrī Caitanya Mahāprabhu; tānre dilā—delivered to him; iṣṭa-deva—his worshipable Deity; kari’—accepting as; mālā—that garland; dhariyā rākhilā—kept.

SYNONYMS

TEXT 125

prabhura ṭhāñi ajñā lañā gelā vrndāvane ।
āśraya karilā asī’ rūpa-sanātane ॥ १२५ ॥

prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; ajñā lañā—taking permission; gelā vrndāvane—went to Vṛndavana; āśraya karilā—took shelter; āsi’—coming; rūpa-sanātane—of Rūpa Gosvāmī and Sanātana Gosvāmī.

SYNONYMS

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

TEXT 126

rupa-gosāṅgira sabhāya kareṇa bhāgavata-pāṭhāna
bhāgavata paḍite preme āulāya tāṁr āna ॥ १२६ ॥

rupa-gosāṅgira sabhāya kareṇa bhāgavata-pāṭhāna
bhāgavata paḍite preme āulāya tāṁr āna
SYNONYMS
rūpa-gosaṅīra sabhāya—in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; karena—performs; bhāgavata-paṭhana—recitation of Śrimad-Bhāgavatam; bhāgavata paḍite—while reciting Śrimad-Bhāgavatam; preme—in ecstatic love; āulāya—becomes overwhelmed; tāṅra mana—his mind.

TRANSLATION
When reciting Śrimad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

SYNONYMS
aśru—tears; kampa—trembling; gadgada—faltering of the voice; prabhura—of Śrī Caitanya Mahāprabhu; kṛpāte—by the mercy; netra—eyes; kanṭha—neck; rodhe—choked up; bāspa—tears; nā pāre paḍite—could not recite.

TRANSLATION
By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love—tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrimad-Bhāgavatam.

SYNONYMS
pika-svara-kanṭha—a very sweet voice like a cuckoo’s; tāte—above that; rāgera—of tunes; vibhāga—division; eka-śloka—one verse; paḍite—reciting; phirāya—changes; tina-cāri rāga—three or four different tunes.
His voice was as sweet as a cuckoo’s, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

Thus Raghunātha Bhāṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.
TEXT 131

निज शिष्ये कहि' गोविन्दे रंगीर करायल।
बंगी, बकर, कुंदलादि 'भुगण' करि' दिल।॥ १३१ ॥

nija šisye kahi' govinda karaila
varmśi, makara, kuṇḍalādī 'bhūṣaṇa' kari' dilā

SYNONYMS

nija šisye—to his own disciples; kahi’—by speaking; govinda—of Lord Govinda; mandira karaila—constructed a temple; varmśi—flute; makara kuṇḍalādī—earrings shaped like sharks, etc.; bhūṣaṇa—ornaments; kari’—preparing; dilā—gave.

TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks.

TEXT 132

ग्राम्यवर्ता ना शुने, ना कहे जिह्वाय।
क्रṣṇा-काठा-पूजादिते अष्टाप्रहर याया॥ १३२ ॥

grāmya-vārtā nā śune, nā kahe jihvāya
krṣṇa-kathā-pūjādite aṣṭa-prahara yāya

SYNONYMS

grāmya-vārtā—common topics; nā śune—he never heard; nā—not; kahe—utters; jihvāya—with his tongue; krṣṇa-kathā—topics on Krṣṇa; pūjā-ādite—and in worshiping and so on; aṣṭa-prahara yāya—he passed the whole day and night.

TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

TEXT 133

वैभवे' विश्नु-कर्म नाहि पाड़े कारे।
सबे क्रष्ण जनन करे,—एयहैत्र जाले॥ १३३ ॥

बैभवे' विश्नु-कर्म नाहि पाड़े कारे।
सबे क्रष्ण जनन करे,—एयहैत्र जाले॥ १३३ ॥
vaiṣṇavera nindya-karma nāhi pāde kāne
sabe kṛṣṇa bhajana kare,—ei-mātra jāne

SYNONYMS
vaiṣṇavera—of the Vaiṣṇava; nindya-karma—reproachable activities; nāhi pāde kāne—he does not hear; sabe—all; kṛṣṇa bhajana kare—are engaged in Kṛṣṇa’s service; ei-mātra—only this; jāne—he understands.

TRANSLATION
He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava’s misbehavior. He knew only that everyone was engaged in Kṛṣṇa’s service; he did not understand anything else.

PURPORT
Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava ṛcārya to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa’s service. That is the position of a māhā-bhāgavata. Actually, even if one is serving māyā, in a higher sense he is also a servant of Kṛṣṇa. Because māyā is the servant of Kṛṣṇa, anyone serving māyā serves Kṛṣṇa indirectly. Therefore it is said:

keha māne, keha nā māne, saba tānra dāsa
ye nā māne, tāra haya sei pāpe nāsa

“Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.”
(Cc. Ḍi. 6.85)

TEXT 134
mahāprabhura datta mālā mananera kāle
prasāda-kaḍāra saha bāndhi lena gale

|| 134 ||
SYNONYMS

mahāprabhura—by Śrī Caitanya Mahāprabhu; datta—given; mālā—tulasi garland; mananera—of remembering; kāle—at the time; prasāda-kaḍāra—the remnants of Lord Jagannātha; saha—with; bāndhi—binding together; lena—takes; gale—on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmi was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasi garland and the prasāda of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

TEXT 135

mahāprabhura kṛpāya kṛṣṇa-prema anargala
ei ta' kahiluṅ tāte caitanya-kṛpā-phala

SYNONYMS

mahāprabhura kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; kṛṣṇa-prema anargala—incessantly overwhelmed with ecstatic love for Kṛṣṇa; ei ta’—thus; kahiluṅ—I have described; tāte—thereby; caitanya-kṛpā-phala—the result of Śrī Caitanya Mahāprabhu’s mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmi remained constantly overwhelmed with ecstatic love for Kṛṣṇa.
mahāprabhura raghunāthe kṛpā-prema-phala
eka-paricchede tina kathā kahilun sakala

SYNONYMS
jagadānandra—of Jagadānanda Pañḍita; kahilun—I have described;
vrndāvana-gamana—going to Vṛndāvana; tāra madhye—within that; deva-
dāsī—of the female singer in the temple of Jagannātha; gāṇa-śravaṇa—hearing
of the song; mahāprabhura—of Śrī Caitanya Mahāprabhu; raghunāthe—unto
Raghunātha Bhaṭṭa; kṛpā—by mercy; prema—love; phala—result; eka-paric-
chede—in one chapter; tina kathā—three topics; kahilun—I have described;
sakala—all.

TRANSLATION
In this chapter I have spoken about three topics: Jagadānanda Pañḍita’s
visit to Vṛndāvana, Śrī Caitanya Mahāprabhu’s listening to the song of the
deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī
achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 138

ye ei-sakala kathā śune śraddhā kari
tānre kṛṣṇa-prema-dhana dena gaurahari

SYNONYMS
ye—one who; ei-sakala—all these; kathā—topics; śune—hears; śraddhā
kari’—with faith and love; tānre—unto him; kṛṣṇa-prema-dhana—the wealth of
ecstatic love of Lord Kṛṣṇa; dena—delivers; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION
Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon
anyone who hears all these topics with faith and love.

TEXT 139

śrī-rūpa-raghuṇātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa
SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; rāghunātha—Śrīla Rāghunātha 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 Rāghunātha, 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, Thirteenth Chapter, describing Jagadānanda Paṇḍita’s visit to Vṛndāvana, the Lord’s hearing the song of the deva-dāsi, and Rāghunātha Bhaṭṭa Gosvāmī’s achieving love of Kṛṣṇa.
CHAPTER 14

Lord Śrī Caitanya Mahāprabhu’s Feelings of Separation from Kṛṣṇa

Śrila Bhaktivinoda Ṭhākura gives the following summary of the Fourteenth Chapter of Antya-līlā. Śrī Caitanya Mahāprabhu’s feelings of separation from Kṛṣṇa resulted in highly elevated transcendental madness. When He was standing near the Garuḍa-stambha and praying to Lord Jagannātha, a woman from Orissa put her foot on the Lord’s shoulder in her great eagerness to see Lord Jagannātha. Govinda chastised her for this, but Caitanya Mahāprabhu praised her eagerness. When Caitanya Mahāprabhu went to the temple of Lord Jagannātha, He was absorbed in ecstatic love and saw only Kṛṣṇa. As soon as He perceived this woman, however, His external consciousness immediately returned, and He saw Jagannātha, Baladeva and Subhadra. Caitanya Mahāprabhu also saw Kṛṣṇa in a dream, and He was overwhelmed with ecstatic love. When He could no longer see Kṛṣṇa, Śrī Caitanya Mahāprabhu compared Himself to a yogī and described how that yogī was seeing Vṛndāvana. Sometimes all the transcendental ecstatic symptoms were manifest in Him. One night, Govinda and Svarūpa Dāmodara noticed that although the three doors to the Lord’s room were closed and locked, the Lord was not present inside. Seeing this, Svarūpa Dāmodara and the other devotees went outside and saw the Lord lying unconscious by the gate known as Śriṅgha-dvāra. His body had become unusually long, and the joints of His bones were loose. The devotees gradually brought Śrī Caitanya Mahāprabhu back to His senses by chanting the Hare Kṛṣṇa mantra, and then they took Him back to His residence. Once Śrī Caitanya Mahāprabhu mistook Caṭaka-parvata for Govardhana-parvata. As He ran toward it, He became stunned, and then the eight ecstatic transformations appeared in His body due to great love for Kṛṣṇa. At that time all the devotees chanted the Hare Kṛṣṇa mantra to pacify Him.

TEXT 1


cūṭā-biccheda-vibhrāntyā
dhiya

[kṛṣṇa-viccheda-vibhrāntyā
manasā vapuṣā dhiyā

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SYNONYMS

krṣṇa-viccheda—of separation from Kṛṣṇa; vibhṛantyā—by the bewilderment; manasā—by the mind; vapuṣā—by the body; dhiyā—by the intelligence; yat yat—whatever; vyadhatta—performed; gaurāṅgah—Śrī Caitanya Mahāprabhu; tat—of that; leśaḥ—a very small fragment; kathyate—is being described; adhunā—now.

TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

TEXT 2

jaya jaya śrī-caitanya svayam bhagavān
jaya jaya gauracandra bhakta-gana-prāṇa

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Śrī Caitanya Mahāprabhu; svayam bhagavān—the Personality of Godhead Himself; jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; bhakta-gana-prāṇa—the life and soul of the devotees.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees.

TEXT 3

jaya jaya nityānanda caicitanya-jīvana
jayādvaitācārya jaya gaura-priyatama
SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; caitanya-jivana—the life of Śrī Caitanya Mahāprabhu; jaya—all glories; advaita-ācārya—to Advaita Ācārya; jaya—all glories; gaura-priya-tama—very, very dear to Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu’s very life. And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu.

TEXT 4

joy srup, shrivasadi prabhva-bhakta-gana
shanki deha,—kari yena chaitanya-varna

SYNONYMS

jaya—all glories; svarūpa—to Svarūpa Dāmodara; śrivāsa-ādi—headed by Śrīvāsa Thākura; prabhu-bhakta-gana—to the devotees of the Lord; sakti deha’—please give strength; kari—I can make; yena—so that; caitanya-varṇana—description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Thākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

TEXT 5

prabhura virahonmada-bhava gambhira
bujhite na pare keha, yadyapi haya ‘dhira’

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; viraha-unmada—of the transcendental madness of separation from Kṛṣṇa; bhāva—emotion; gambhira—very deep and
mysterious; *bujhite*—to understand; *nā pāre keha*—no one is able; *yadyapi*—although; *haya*—is; *dhīra*—a very learned and gentle scholar.

**TRANSLATION**

Śrī Caitanya Mahāprabhu’s emotion of transcendental madness in separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

**TEXT 6**

*bujhite nā pāri yāhā, varṇīte ke pāre?*

*sei bujhe, varne, caitanya sakti dena yānre* I 6 II

**SYNONYMS**

*bujhite*—to understand; *nā pāri*—not being able; *yāhā*—subject which; *varṇīte ke pāre*—who can describe; *sei bujhe*—he can understand; *varne*—can describe; *caitanya*—Śrī Caitanya Mahāprabhu; *sakti*—capacity; *dena*—gives; *yānre*—to whom.

**TRANSLATION**

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

**TEXT 7**

*svarūpa-gosānī āra rāghunātha-dāsa. Ei duišer kadācāte e-lilā prakāša* I 7 II

**SYNONYMS**

*svarūpa-gosānī*—Svarūpa Dāmodara Gosvāmī; *āra*—and; *rāghunātha-dāsa*—Raghunāthā dāsa Gosvāmī; *eit duira*—of these two; *kadācāte*—in the notebooks; *e-lilā*—these pastimes; *prakāša*—described.

**TRANSLATION**

Svarūpa Dāmodara Gosvāmī and Raghunāthā dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.
PURPORT

Śrī Caitanya Mahāprabhu’s transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all understandable by a person on the material platform. Nonetheless, a so-called party of devotees named nadiya-nāgari has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu’s pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

aula, bāula, kartābhajā, nedā, daraveśa, sāhi
sahajiyā, sakhibheki, smārtas, jāta-gosāni
atīvāḍī, cūḍādhāri, gaurāṅga-nāgari

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu’s activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord’s pastimes, for he is bereft of the real process of approaching the Lord.

TEXT 8

সেকালে এ-দুই রহেন মহাপ্রভুর পাশে।
আর সব কুড়া-কর্তা রহেন দূরদেশেন।॥ ৮ ॥

se-kāle e-dui rahena mahāprabhura pāse
āra saba kaḍācā-kartā rahena dūra-deše

SYNONYMS

se-kāle—in those days; e-dui—these two; rahena—stayed; mahāprabhura pāse—with Śrī Caitanya Mahāprabhu; āra—other; saba—all; kaḍācā-kartā—commentators; rahena—remained; dūra-deše—far away.

TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.
PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu’s activities. Śrīla Bhakti-siddhānta Sarasvatī Thākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

TEXT 9

क्षणे क्षणे अनुभवि’ एव तुहाइन ॥
संक्षेपे बाहुल्ये करेन कड़चा-एङ्गुन ॥ ९ ॥

kṣaṇe kṣaṇe anubhavi’ ei duia-jana
saṅkṣepe bāhulye kareṇa kaḍacā-granthana

SYNONYMS

kṣaṇe kṣaṇe—moment by moment; anubhavi’—understanding; ei duia-jana—these two persons; saṅkṣepe—in brief; bāhulye—elaborately; kareṇa—do; kaḍacā-granthana—compiling the notebooks.

TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the pastimes briefly as well as elaborately in their notebooks. They described these activities briefly as well as elaborately in their notebooks.

PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

TEXT 10

स्वरूप—‘सूत्रकर्ता’, रघुनाथ—‘व्रत्तिकार’।
तार बाहुल्य बर्षि—पाञ्जी-टिका-ब्यवहार ॥ १० ॥

svarūpa—‘sūtra-karta’, raghunātha—‘vruttikāra’
tāra bāhulya varni—pāṇjī-ṭikā-vyavahāra
SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; sūtra-kartā—maker of short codes; raghunātha—Raghunātha dāsa Gosvāmī; vr̥ttikāra—maker of elaborate explanations; tāra—of those; bāhulya—more elaborately; varṇi—I shall describe; pāṇji—fluffing out (as of cotton); ṭikā—explanation; vyavahāra—behavior.

TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu’s activities more elaborately, as if fluffing out compressed cotton.

PURPORT

Pāṇji-ṭikā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

TEXT 11

tāte visvāsa kari’ śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana

SYNONYMS

tāte—therefore; visvāsa kari’—having faith; śuna—please hear; bhāvera varṇana—description of ecstatic emotions; ha-ibe—there will be; bhāvera—of ecstatic emotions; jñāna—knowledge; pāibā—you will get; prema-dhana—love of Kṛṣṇa.

TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

TEXT 12

kṛṣṇa mathurāya gele, gopīre ye daśā haila
kṛṣṇa-vicchede prabhur se daśā upajila
SYNONYMS

krṣṇa mathurāya gele—when Lord Kṛṣṇa departed for Mathurā; gopīra—of the gopis; ye daśā—which condition; haila—was; krṣṇa-vicchede—by separation from Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; se daśā—that situation; upajila—happened.

TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vrndavana after Kṛṣṇa's departure for Mathurā.

TEXT 13

उद्धव-दर्शने याचे राधार विलाप।
क्रमे क्रमे हेल प्रभुर से उद्धव-विलाप || १३ ||

uddhava-darśane yaiche rādhāra vilāpa
krame krame haila prabhura se uddhava-vilāpa

SYNONYMS

uddhava-darśane—by seeing Uddhava; yaiche—as; rādhāra—of Śrīmatī Rādhārāṇī; vilāpa—lamentation; krame krame—gradually; haila—became; prabhura—of Śrī Caitanya Mahāprabhu; se—that; unmāda-vilāpa—lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vrndavana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

TEXT 14

राधिकार भावे प्रभुर सदा 'अभिमान'।
सेइ भावे आपनाके हय 'राधा' ज्ञान || १४ ||

rādhikāra bhāve prabhura sadā 'abhimāna'
sei bhāve āpanāke haya 'rādhā'-jñān

SYNONYMS

rādhikāra bhāve—in the emotion of Śrīmatī Rādhārāṇī; prabhura—of Śrī Caitanya Mahāprabhu; sadā—always; abhimāna—conception; sei bhāve—under
such a conception; āpanāke—upon Himself; haya—becomes; rādhā-jñāna—consideration as Śrīmati Rādhārāṇī.

TRANSLATION

Śrīmati Rādhārāṇī’s emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmati Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word abhimāna, or “self-conception,” is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmati Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmati Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmati Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu’s conception of being Śrīmati Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmati Rādhārāṇī’s mood in separation from Kṛṣṇa.

TEXT 15

दिब्योन्मादे एतेहं हृषि, कि इहि विस्मय हः
अधिरूढः-भावे दिब्योन्माद-प्रलाप हृषि ॥ १५ ॥

divyonmāde aiche haya, ki ihā vismaya?
adhirūḍha-bhave divyonmāda-pralāpa haya

SYNONYMS

divya-unmāde—in transcendental madness; aiche—such; haya—is; ki ihā vismaya—what is the wonder; adhirūḍha-bhave—in highly elevated love of Kṛṣṇa; divya-unmāda—in transcendental madness; pralāpa—talking; haya—there is.
TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendently mad and talks like a madman.

TEXT 16

etasya mohanākhyasya
gatīṁ kāmapy upeyuṣaḥ
bhramaṁ kāpi vaicitri
divyonmāda itiṁyate
udgārṇa-citra-jalpaḥdyās
tad-bhedā bahavo matāḥ

SYNONYMS

etasya—of this; mohana-ākhyasya—mood known as mohana, or enchanting; gatīṁ—progress; kāmapy—inexplicable; upeyuṣaḥ—having obtained; bhramaṁ—resembling bewilderment; kāpi—some; vaicitri—condition bringing about astonishment; divya-unmāda—transcendental madness; iti—thus; itiṁyate—it is called; udgārṇa—of the name udgārṇa; citra-jalpa—of the name citra-jalpa; ādyāḥ—and so on; tat-bhedāḥ—different features of that; bahavo—many; matāḥ—described.

TRANSLATION

“When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitri], which awakens transcendental madness. Udgārṇa and citra-jalpa are two among the many divisions of transcendental madness.”

PURPORT

This is a quotation from the Ujjvala-nilamani (Sthāyibhava-prakaraṇa, 190).

TEXT 17

etasya mohanākhyasya
gatīṁ kāmapy upeyuṣaḥ
bhramaṁ kāpi vaicitri
divyonmāda itiṁyate
udgārṇa-citra-jalpaḥdyās
tad-bhedā bahavo matāḥ

SYNONYMS

etasya—of this; mohana-ākhyasya—mood known as mohana, or enchanting; gatīṁ—progress; kāmapy—inexplicable; upeyuṣaḥ—having obtained; bhramaṁ—resembling bewilderment; kāpi—some; vaicitri—condition bringing about astonishment; divya-unmāda—transcendental madness; iti—thus; itiṁyate—it is called; udgārṇa—of the name udgārṇa; citra-jalpa—of the name citra-jalpa; ādyāḥ—and so on; tat-bhedāḥ—different features of that; bahavo—many; matāḥ—described.

TRANSLATION

“When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitri], which awakens transcendental madness. Udgārṇa and citra-jalpa are two among the many divisions of transcendental madness.”

PURPORT

This is a quotation from the Ujjvala-nilamani (Sthāyibhava-prakaraṇa, 190).
eka-dina mahāprabhu kariyāchena śayana
krṣṇa rāsa-līlā kare,—dekhilā svapana

SYNONYMS
eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; kariyāchena śayana—was taking rest; krṣṇa—Lord Kṛṣṇa; rāsa-līlā kare—performs rāsa-līlā dance; dekhilā—He saw; svapana—a dream.

TRANSLATION
One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

TEXT 18
tribhaṅga-sundara-deha, murali-vadana
pitāmbara, vana-mālā, madana-mohana

SYNONYMS
tri-bhaṅga—curved in three places; sundara—beautiful; deha—body; murali-vadana—with a flute to the mouth; pita-ambara—with yellow garments; vana-mālā—forest flower garlands; madana-mohana—enchancing Cupid.

TRANSLATION
Śrī Caitanya Mahāprabhu saw lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

TEXT 19
mandalī-bandhe gopī-gaṇa kareṇa nartana
madhye rādhā-saḥ nāche vrajendra-nandana

SYNONYMS
mandalī-bandhe—in a circle; gopī-gaṇa—the gopīs; kareṇa nartana—engaged in dancing; madhye—in the middle; rādhā-saḥ—with Śrīmatī Rādhārāṇī; nāche—dances; vrajendra-nandana—Kṛṣṇa, the son of Mahārāja Nanda.
The gopis were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāni.

**TEXT 20**

"Seeing this, Sri Caitanya Mahaprabhu was overwhelmed with the transcendental mellow of the rasa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndavana.""

**TRANSLATION**

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.
The Lord’s Feelings of Separation

TEXT 22

dehābhyāse nitya-kṛtya kari’ samāpana
kāle yāi’ kailā jagannātha daraśana

SYNONYMS

deha-abhyāse—as a habit; nitya-kṛtya—the daily duties; kari’ samāpana—finishing; kāle—at the proper time; yāi’—going; kailā—performed; jagannātha daraśana—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

TEXT 23

yāvat kāla dārśana kareṇa garuḍera pāče
prabhura āge dārśana kare loka lākhe lākhe

SYNONYMS

yāvat kāla—as long as; dārśana—seeing; kareṇa—performs; garuḍera pāče—from the back of the Garuḍa column; prabhura āge—in front of Śrī Caitanya Mahāprabhu; dārśana kare—see; loka—people; lākhe lākhe—in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

TEXT 24

उड़िया। एक द्री भीड़े दर्शन ना पाए।
गरुड़े चढ़िहे देखे ग्रुणुरु क्षेत्र पद दिया। ॥ २४ ॥
uḍīyā eka stri bhīḍe darsana nā pāṇā
garuḍe cādi’ dekhe prabhura skandhe pada diyā

SYNONYMS
uḍīyā—a native of Orissa; eka—one; stri—woman; bhīḍe—in the crowd; darsana nā pāṇā—being unable to see; garuḍe cādi’—climbing up the column of Garuḍa; dekhe—sees; prabhura—of Sri Caitanya Mahāprabhu; skandhe—on the shoulder; pada—her foot; diyā—placing.

TRANSLATION
Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu’s shoulder.

TEXT 25

dekhīyā gōrvinā ānte-bhante ṛkoke ṛjēla ∥
tāre nāmāite prabhu gōvinde niṣedhilā ∥ २५ ∥

dekhiya govinda āste-vyaste strike varjila
tare namaithe prabhu govinde nishedhilā

SYNONYMS
dekhiya—seeing; govinda—the personal servant of Śrī Caitanya Mahāprabhu; āste-vyaste—with great haste; strike—the woman; varjila—got down; tare—her; namaithe—to get down; prabhu—Śrī Caitanya Mahāprabhu; govinde—Govinda; niṣedhilā—forbade.

TRANSLATION
When he saw this, Caitanya Mahāprabhu’s personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT
Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one’s feet or to climb the column of Garuḍa is certainly a vaiṣṇava-aparādha, an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.
TEXT 26
‘অদি-বস্যঃ এই স্ত্রীর না কর বর্জন। কর্কুক যথেষ্ট জগন্নাথ দরশন॥ ২৬॥

‘ādi-vasyā’ ei strire nā kara varjana karuka yatheṣṭa jagannātha daraśana

SYNONYMS
ādi-vasyā—uncivilized; ei—this; strire—woman; nā kara varjana—do not forbid; karuka—let her do; yathā-iṣṭa—as desired; jagannātha daraśana—seeing Lord Jagannātha.

TRANSLATION
Śrī Caitanya Mahāprabhu said to Govinda, “O ādi-vasya [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction.”

PURPORT
For an explanation of the word ādi-vasyā, refer to Antya-śīlā, Chapter Ten, verse 116.

TEXT 27
আস্তে-ব্যস্তে সেই নারী ভুষন্তে নামিল।
মহাপ্রভুর দেখি’ তার চরণ বশিল॥ ২৭॥

āste-vyaste sei nāri bhūmete nāmilā mahāprabhure dekhi’ tānra carāṇa vandilā

SYNONYMS
āste-vyaste—in great haste; sei nāri—that woman; bhūmete—on the ground; nāmilā—got down; mahāprabhure dekhi’—seeing Śrī Caitanya Mahāprabhu; tānra—His; carāṇa vandilā—begged pardon at the lotus feet.

TRANSLATION
When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.
TEXT 28

tārā ārti dekhi' prabhu kahite lāgilā
tārā ārti dekhi' prabhu kahite lāgilā
"eta ārti jagannātha more nāhi dīlā!"

SYNONYMS

tāra—her; ārti—eagerness; dekhi’—seeing; prabhu—Śrī Caitanya Mahāprabhu; kahite lāgilā—began to speak; eta ārti—so much eagerness; jagannātha—Lord Jagannātha; more—unto Me; nāhi dilā—did not bestow.

TRANSLATION

Seeing the woman’s eagerness, Śrī Caitanya Mahāprabhu said, ‘Lord Jagannātha has not bestowed so much eagerness upon Me.’

PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garudā. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

TEXT 29

Jagannāthe āviṣṭa ihāra tanu-mana-prāne
mora skandhe pada diyāche, tāho nāhi jāne

SYNONYMS

jagannāthe—in Lord Jagannātha; āviṣṭa—fully absorbed; ihāra—of this woman; tanu—body; mana—mind; prāne—life; mora skandhe—upon My shoulder; pada—foot; diyāche—has put; tāho—she; nāhi jāne—did not understand.
The Lord’s Feelings of Separation

TRANSLATION

“She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

TEXT 30

अहो भाग्यवती एही, बन्ध इहार पाय।
इहार प्रसाददे एहे आर्ति आमार बा हय। 30 ॥

ahō bhāgyavatī ehi, vandi ihāra pāya
ihāra praśāde aiche ārtī āmāra vā haya”

SYNONYMS

aho—alas; bhāgyavati—very, very fortunate; ei—she; vandi—let Me offer prayers; ihāra pāya—at her feet; ihāra praśāde—by her favor; aiche—such; ārtī—eagerness; āmāra vā haya—may be Mine.

TRANSLATION

“Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha.”

TEXT 31

পূর্বে আসি’ যবে কৈলা জগন্নাথ দরশন।
জগন্নাথে দেখে—সাঙ্ক্ষেপে নরনন্দন। 31 ॥

pūrve āsi’ yabe kailā jagannātha daraśana
jagannāthe dekhe—sāksāt vrajendra-nandana

SYNONYMS

pūrve—before this; āsi’—coming; yabe—when; kailā—executed; jagannātha daraśana—seeing Lord Jagannātha; jagannāthe dekhe—sees Lord Jagannātha; sāksāt vrajendra-nandana—personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.
TEXT 32

svapnera darśanāveśe tad-rūpa haila mana
yāhāṁ tāhāṅ dekhe sarvatra murali-vadana

SYNONYMS
svapnera—of the dream; darśana-āveśe—by being fully absorbed in the vision; tat-rūpa—like that; haila mana—the mind became; yāhāṁ tāhāṅ—anywhere and everywhere; dekhe—sees; sarvatra—all around; murali-vadana—Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopis, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

TEXT 33

ebe yadi strire dekhi’ prabhura bāhya haila
jagannātha-subhadrā-balaraṁera svarūpa dekhila

SYNONYMS
ebe—now; yadi—when; strire—the woman; dekhi’—seeing; prabhura—of Śrī Caitanya Mahāprabhu; bāhya haila—there was external consciousness; jagannātha—Lord Jagannātha; subhadrā—His sister, Subhadrā; balaraṁera—and of His elder brother, Balarāma; sva-rūpa—forms; dekhila—saw.

TRANSLATION

After seeing the woman, the Lord’s external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

TEXT 34

‘kuru-kṣetra dekhe’ kuru-kṣetra ṛṣabha hael man
’kaiḥ kuru-kṣetre aḥilāṅga, kaiḥ brūṇāvaṁ?’ 34
The Lord’s Feelings of Separation

When He saw the Deities, lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, “Have I come to Kurukṣetra? Where is Vṛndāvana?”

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

Lord Caitanya wondered, “Have I come to Kurukṣetra? Where is Vṛndāvana?”

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When He saw the Deities, lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, “Have I come to Kurukṣetra? Where is Vṛndāvana?”

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.
Ganges; netre—in the eyes; vahe—flows; kichui—anything; nā dekhe—could not see.

**TRANSLATION**

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

**TEXT 37**

‘पाइलुँ वर्न्दवनानाथ, पुनः हाराइलुँ।
के मोर निलेक रुङ्ख ? काहीं भुइ आइलुँ’।

‘pāiluṁ vṛndāvana-nātha, punah hārāiluṁ
ke mora nileka krṣṇa? kāhāṁ mui āinu?’

**SYNONYMS**

pāiluṁ—I got; vṛndāvana-nātha—the Supreme Lord of Vṛndavana; punah—again; hārāiluṁ—I have lost; ke—who; mora—My; nileka—took away; krṣṇa—Lord Kṛṣṇa; kāhāṁ—where; mui āinu—have I come.

**TRANSLATION**

Śrī Caitanya Mahāprabhu said, “I found Kṛṣṇa, the Lord of Vṛndavana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?”

**PURPORT**

These are the feelings of Śrīmati Rādhārāṇi. First Lord Caitanya felt that He had been taken to Vṛndavana, where He saw Kṛṣṇa’s rāsa dance with the gopīs. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndavana and Kṛṣṇa, the master of Vṛndavana. At this time, Caitanya Mahāprabhu experienced divyonmāda, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndavana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndavana; therefore Kurukṣetra is less important for the gopīs than Vṛndavana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṇṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the gopīs want to see Kṛṣṇa in Vṛndavana, performing the rāsa dance with Śrīmati Rādhārāṇi. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇi and the other gopīs in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but
Vrndavana. Therefore Srí Caitanya Mahāprabhu lamented, “I found Kṛṣṇa in Vrndavana, and now I have again lost Him and come to Kurukṣetra.” Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of Śrī Caitanya-caritāmṛta, however, has tried to explain this divyonmāda as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

\[
tāte viśvāsa kari’ śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana
\]

“My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily.”

TEXT 38

ॐपारे ःः उःः प्रेमबर गर गर मनः
बाहि हैले हैय — येन हाराइल धन || 38 ||

\[
svapnāveśe preme prabhura gara gara mana
bāhya haile haya — yena hārāila dhana
\]

SYNONYMS

svapna-āveśe—when absorbed in dreams; preme—in love of Kṛṣṇa; prabhura—of Śrī Caitanya Mahāprabhu; gara gara—fully absorbed; mana—mind; bāhya haile—when He awakens; haya—it is; yena—as if; hārāila—He has lost; dhana—something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

TEXT 39

उष्णेद्रे प्रायः प्रेमु करेष गान-ष्रृद्धि ||
देहेरे श्रवणे करेन मान-प्रोजन-क्रृद्धि || 39 ||

\[
unmattara prāya prabhu kareṇa gāṇa-nṛtya
dehera svabhāve kareṇa snāna-bhojana-ṛṣṭya
\]
SYNONYMS

unmattera prāya—as if mad; prabhu—Śrī Caitanya Mahāprabhu; kareṇa—performs; gāṇa-nṛtya—singing and dancing; dehera—of the body; svabhāve—by nature; kareṇa—carries out; snāṇa—bathing; bhojana—eating; kṛtya—duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

TEXT 40

रात्रि हैले स्वरूप-रामानन्दले लणा   अपने मनरे भाव कहें उहाड़िया || ४० ॥

rātri haile svarūpa-rāmānande laṇā āpana manera bhāva kahe ughādiyā

SYNONYMS

rātri haile—when there was night; svarūpa—Svarūpa Dāmodara Gosvāmī; rāmānande—Rāmānanda Rāya; laṇā—taking together; āpana manera—of His own mind; bhāva—the ecstatic feelings; kahe—speaks; ughādiyā—revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

TEXT 41

prāpta-praṇaṣṭācyuta-vitta ātmā ।
ययो विषादोज्ज्वल-देहेगः ।
गृहीतकपालिकर्ष्टं मे
बुन्दवनं सेन्त्रियशिल्पुरं || ४१ ॥

prāpta-praṇaṣṭācyuta-vitta ātmā yayo viṣādojhitā-deha-gehā
gṛhi-kāpālic-dharmakō me vernāvanāṁ sendriya-śīśya-vṛndaḥ
SYNONYMS

prapta—achieved; pranasta—lost; acyuta—Krishna; vitta—the treasure; atmam—mind; yayau—went; viśada—by lamentation; ujjhita—given up; deha-geha—the body and home; grhita—accepted; kāpālika-dharmakaṇḍa—the religious principles of a kāpālika-yogi, a kind of mendicant; me—My; vrndavanam—to Vrndavana; sa—with; indriya—senses; siṣya-vrndah—disciples.

TRANSLATION

Śrī Caitanya Mahaprabhu said, “At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālika-yogi. Then My mind went to Vrndavana with its disciples, My senses.”

PURPORT

This verse is clearly metaphorical.
necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmi, He cried, “Alas, where is My Lord Hari? Where is Hari?” Finally He became restless and lost all patience.

TEXT 43

“ुल, वांग्या, कुंडेल मांहुरी ।
यार लोटे मोर मन, छाड़िं लोक-वेदधर्म,
येंगि हंगा हैल सिंखारी॥ ४३ ॥ क्रृ ॥

“śuna, bāndhava, kṛṣṇera mādhuri
yāra lobhe mora mana, chāḍi’ loka-veda-dharma,
yogi haṅga ha-ila bhikhāri

SYNONYMS
śuna—please hear; bāndhava—My friends; kṛṣṇera mādhuri—the sweetness of Lord Kṛṣṇa; yāra—for which; lobhe—by the greed; mora mana—My mind; chāḍi’—giving up; loka-veda-dharma—social and Vedic religious principles; yogi haṅga—having become a yogi; ha-ila bhikhāri—has become a beggar.

TRANSLATION
“My dear friends,” He said, “please hear of Kṛṣṇa’s sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogi.

TEXT 44

कुंडलीला-मान्दल,  शुद्ध शान्तकुंदल,  
गड़ियाचे शुक कारिक ।
सेह कुंडल काशे परि, कृष्ण-लाउ-खाली धरि,  
आशा-झुलि कांधेकर उपर॥ ४४ ॥

kṛṣṇa-lilā-mañḍala, śuddha śaṅkha-kuṇḍala,  
gadāyačhe śuka kārikara  
sei kuṇḍala kāṇe pari, tṛṣṇā-lāu-thālī dhari,  
āśā-jhuli kāndhēra upara

SYNONYMS
kṛṣṇa-lilā-mañḍala—the ring of the pastimes of Kṛṣṇa; śuddha—pure; śaṅkha-kuṇḍala—an earring of conchshell; gadāyačhe—has manufactured; śuka—
The ring of Kṛṣṇa’s rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogi of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

SYNONYMS

cintā—of anxiety; kānthā—the torn quilt; udhi—covering; gāya—on the body; dhūli—dust; vibhūti—ashes; malina-kāya—dirty body; hāhā—alas; kṛṣṇa—Kṛṣṇa; pralāpa-uttara—crazy replies; udvega—distress; dvādaśa—twelve (bangles); hāte—on the wrist; lobhera—of greed; jhulani—turban; māthe—on the head; bhikṣā-abhāve—in the absence of alms; kṣiṇa—skinny; kalevara—body.

TRANSLATION

“The yogi of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are, ‘Alas! Kṛṣṇa!’ He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

TEXT 46

The Lord’s Feelings of Separation
vyāsa, suka-ādi yogi-gāna,  
vrāje tānirā yata lilā-gāna

bhāgavatādī sāstra-gāne,  
kariyāche varnane,
sei tarja paḍe anukṣaṇa

SYNONYMS

vyāsa—Dvaipāyana Vyāsa; suka-ādi—and other sages, such as Śukadeva Gosvāmī; yogi-gāna—great mystic yogis; krṣṇa—Lord Kṛṣṇa; ātmā—the Supersoul; niraṇjana—without material contamination; vrāje—in Vṛndāvana; tānirā—His; yata—all; lilā-gāna—pastimes; bhāgavata-ādi—Śrīmad-Bhāgavatam and others; sāstra-gāne—in revealed scriptures; kariyāche varnane—have described; sei tarja—that competition of poetry between two parties; paḍe—reads; anukṣaṇa—every moment.

TRANSLATION

“The great yogi of My mind always studies the poetry and discussions of Lord Kṛṣṇa’s Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogis like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

TEXT 47

dasendriye śiṣya kari',  'mahā-bāula' nāma dhari',
śiṣya lañā karila gamana
mora deha sva-sadana,  viṣaya-bhoga mahā-dhana,
sab chāḍi' gelā vṛndāvana

SYNONYMS

dasa-indriye—the ten senses; śiṣya kari’—making disciples; mahā-bāula—of a great mendicant; nāma dhari’—taking the name; śiṣya lañā—taking disciples; karila gamana—has gone; mora—My; deha—body; sva-sadana—own home; viṣaya-bhoga—material enjoyment; mahā-dhana—great treasure; sab chāḍi’—leaving aside everything; gelā vṛndāvana—has gone to Vṛndāvana.
The Lord's Feelings of Separation

TRANSLATION

“The mystic yogi of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic yogis known as bāula, who makes at least ten disciples.

TEXT 48

regnāvane praṇā-gaṇa, yata sthāvara-jāṅgama,
vrksa-lātā gṛhaṣṭha-āśrame.

SYNONYMS

regnāvane—in Vṛndāvana; praṇā-gaṇa—the citizens; yata—all; sthāvara-jāṅgama—nonmoving and moving; vrksa-lātā—the trees and creepers; gṛhaṣṭha-āśrame—in household life; tāra ghare—at his house; bhikṣā-āṭana—begging from door to door; phala-mūla-patrasana—fruits, roots and leaves; aṣāna—eating; ei vṛtti—this business; kare—performs; śiṣya-sane—with the disciples.

TRANSLATION

“In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

TEXT 49

regnā-ṛṣṇa-guṇa-śikṣa,

SYNONYMS

regnā-ṛṣṇa—benevolent; guṇa-śikṣa—education; gaj, shasta, parsh, bahada aśraya gopi-gaṇa; aśada-bāvā gāsāša, aśada-pañjikaśīrya śikṣa, sa hiṣṣāyā rājake jīvaṇa.
kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,  
se sudhā āsvāde gopi-gaṇa  
tā-sabāra grāsa-ṛṣeṣe, anāṁ pañcendriya śīṣye,  
se bhikṣāya rākhena jivana

SYNONYMS
kṛṣṇa—of Lord Kṛṣṇa; guṇa-rūpa-rasa—attributes, beauty and sweetness;  
gandha śabda paraśa—aroma, sound and touch; se sudhā—that nectar; āsvāde—  
taste; gopi-gaṇa—all the gopis; tā-sabāra—of all of them; grāsa-ṛṣeṣe—remnants  
of food; anāṁ—bringing; pañcā-ṛṣeṣa—five senses; śīṣye—the disciples; se bhikṣāya—  
by such alms; rākhena—maintain; jivana—life.

TRANSLATION
“The gopis of Vrajabhūmi always taste the nectar of Kṛṣṇa’s attributes, His  
beauty, His sweetness, His aroma, the sound of His flute and the touch of His  
body. My mind’s five disciples, the senses of perception, gather the remnants  
of that nectar from the gopis and bring them to the yogi of My mind. The  
senses maintain their lives by eating those remnants.

TEXT 50

SYNONYMS
śūnya-kūṭa-maṇḍapa-kone, yogyāhyāsa kṛṣṇa-dhyāne,  
tāṁ rahe laṅa śīṣya-gaṇa  
krṣṇa atma niraṇjana, sākṣat dekhite mana,  
dhyāne rātri kare jāgarana

śūnya-kūṭa-maṇḍapa-kone—in the corner of a pavilion in a solitary garden;  
yoga-abhyāsa—practice of mystic yoga; kṛṣṇa-dhyāne—by meditating on Kṛṣṇa;  
tāṁna—there; rahe—remains; laṅa—taking; śīṣya-gaṇa—disciples; kṛṣṇa—Lord  
Kṛṣṇa; atma—the Supersoul; niraṇjana—without material contamination; sākṣat—  
directly; dekhite—to see; mana—mind; dhyāne—in meditation; rātri—at  
night; kare jāgarana—keeps awake.
"There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

 mana kṛṣṇa-viyogi, duhkhe mana haila yogi, 
se viyoge daśa daśā haya 
se daśāya vyākula haña, mana gela palāṇā, 
śūnya mora sarira ālaya"

 mana—the mind; kṛṣṇa-viyogi—bereft of Kṛṣṇa’s association; duḥkhe—in unhappiness; mana—the mind; haila—became; yogi—a mystic yogi; se viyoge—by that feeling of separation; daśa—ten; daśā—transcendental transformations; haya—there are; se daśāya—by those transcendental transformations; vyākula haña—being very agitated; mana—the mind; gela—went away; palāṇā—fleeing; śūnya—void; mora—My; sarira—body; ālaya—place of residence.

‘‘When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance.’’

In this verse, the outward activities of the kāpālikas mendicants have been described, but not their actual life. The kāpālikas mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison
has been made between the mind and their activities, but their behavior should never be imitated.

**TEXT 52**

\[ \text{кушер бидхонге гопиёри даш даша хой } \]
\[ \text{сеи даш даша хой ашкуру удая } \]

\[ \text{krşêra viyoge gopîra daśa daśā haya } \]
\[ \text{sei daśa daśā haya prabhura udaya } \]

**SYNONYMS**

\[ \text{krşêra viyoge—by separation from Kṛṣṇa; gopîra—of the gopis; daśa daśā—ten kinds of transcendental transformations of the body; haya—there are; sei—those; daśa daśā—ten kinds of transcendental transformations; haya—are; prabhura udaya—visible in the body of Śrī Caitanya Mahāprabhu.} \]

**TRANSLATION**

When the gopis felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

**TEXT 53**

\[ \text{чиста та ажгародвегау танаваи малинангата } \]
\[ \text{пралипо вьядахир умадо мого мртьур даśa даśa } \]

**SYNONYMS**

\[ \text{cintā—anxiety; atra—here (because of separation from Kṛṣṇa); jāgara—wakefulness; udvēgau—and mental agitation; tānavam—thinness; malinaaṅgata—an unclean, almost dirty state of the body; pralāpah—talking like a madman; vyādhīh—disease; unmādah—madness; mohah—illusion; mṛtyuh—death; daśa—conditions; daśa—ten.} \]

**TRANSLATION**

“\text{The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death.}”
PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī’s different traits from Ujjvala-nilamaṇi by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the Hamsadūta:

\[
yādā yāto gopi-hṛdaya-madano nanda-sadanān
mukundo gāndīnyās tanayam anurundhan madhu-purīm
tadāmāṅkṣic cintā-sarīti ghana-ghūrṇāparīcayair
agādhāyāṁ vādhamaya-payasi rādhā virahini
\]

“At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī’s mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, ‘Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.’” This is the explanation of the word cintā.

Jāgara. As stated in the Padyāvali:

\[
yāḥ paśyanti priyam svapne
dhanyāstāḥ sakhi yośitaḥ
asmākāṁ tu gate kṛṣṇe
gatā nidrāpi vairini
\]

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, “My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa.”

Udvega. This word is also explained in the Hamsadūta as follows:

\[
mano me hā kaśṭam jvalati kim aham hanta karavai
na pāram nāvāram sumukhi kalayāṃ yasya jaladheḥ
iyāṁ vande mūrdhṇā sapadi tam upāyāṁ kathaya me
parāṁśye yasmād dhṛti-kanikāyāpi kṣaṇi-kayā
\]

Śrīmatī Rādhārāṇī addressed Lalitā, “My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider
My condition and advise Me how I can become peaceful. That is My desire.”

Tānava is described as follows:

udañcad-vaktrāmbhoruha-vikṛtir antah-kulaśītā
dsādhārābhāva-glapita-kucakokā yadu-pate
viśūṣyanti rādhā tava viraha-tāpād anudinaṁ
nidadghe kuly eva kraśima-paripākārīn prathayati

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: “Consider the condition of the gopīs! Śrīmati Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the gopīs, especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun.”

Malina-aṅgatā is described as follows:

hima-visāra-visirnāmbhoja-tulyāñana-śriṁ
khara-marud- aparajyad-bandhu-jīvopamausṣthi
agha-hara śarad-arkottāpitendivarākṣi
tava viraha-vipatti-mlāpitāsid viśākhā

Uddhava said to Kṛṣṇa, “O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun.”

Pralāpa is explained in Lalita-mādhava as follows:

kva nanda-kula-candrāmaṁ kva śikhī-candra-kālaṁkṛtīḥ
kva manda-muralī-ravaḥ kva nu surendra-nilā-dyutīḥ
kva rāsa-rasa-tāṇḍāvī kva sakhi jiva-rakṣauṣadhir
nidhir mama suhṛttamaṁ kva tava hanta hā dhīg-vidhiṁ

This is Śrīmati Rādhārāṇī’s lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called proṣita-bhartṛkā. Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmati Rādhārāṇī said, “My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the indranila jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the rāsa dance? Where is He who is the real medicine to save
Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhi is also described in Lalita-mādhava:

\[
\begin{align*}
\text{uttāpi puta-pākato } & \text{pi garala-grāmād api kṣobhano} \\
\text{dambholer api } & \text{duḥsahāḥ kātur alān ĥrī-magna-sūlyād api} \\
\text{tivraḥ praudha-visūcikāni-cayato } & \text{py ucceir mamāyam bali} \\
\text{marmāny adya bhinatti gokula-pater viśeśa-jaṇma jvaraḥ}
\end{align*}
\]

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmati Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

\[
\begin{align*}
\text{bhramati bhavana-garbhe nirnimittarī hasanti} \\
\text{prathayati tava vārtān cetanācetanēsu} \\
\text{luthati ca bhuvi rādhā kampitāṅgi murāre} \\
\text{viśama-viraha-khedogāri-vibhrānte-cittā}
\end{align*}
\]

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the gopīs are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmati Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

\[
\begin{align*}
\text{nirundhe dainyābdhīṁ harati guru-cintā paribhavaṁ} \\
\text{vilumpaty unmadam sthagayati balād bāṣpa-laharim} \\
\text{idānīṁ karṁsāre kuvalaya-drṣṭah kevalam idarī} \\
\text{vidhatte sācivyāṁ tava viraha-mūrcchā-sahacari}
\end{align*}
\]

Lalitā wrote Kṛṣṇa the following letter on Śrīmati Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmati Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Karṇa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmati Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant."
Mrtyu is explained in the Harhsaduta:

\[
\begin{align*}
\text{aye rāsa-kṛiḍā-rasika mama sakhyām nava-nava} \\
purā baddhā yena praṇaya-lahari hanta gahanā \\
sa cen muktāpekṣas tvam asi dhig imāṁ tūlaśakalam \\
yad etasyā nāsā-nihitam idam adyāpi calati
\end{align*}
\]

In the following letter, Lalitā chastised Krṣṇa for staying in Mathura: “Simply by dancing in the circle of the rāsa dance, You attracted Śrimati Radhārāṇī’s love. Why are You now so indifferent to my dear friend Radhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her.”

TEXT 54

एई दश-दशाय अभ्रस्तु व्याकुल राज्ञिदिन ।
केवल केन दशा उठें, खिर नहें मने ॥ ५४ ॥

ei daśa-daśāya prabhu vyākula rātri-dine
kabhu kona daśā uthe, sthira nahe mane

SYNONYMS

ei—these; daśa-daśāya—by ten conditions; prabhu—Śrī Caitanya Mahāprabhu; vyākula—overwhelmed; rātri-dine—night and day; kabhu—sometimes; kona—some; daśā—condition; uthe—arises; sthira—steady; nahe—is not; mane—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

TEXT 55

এন্ত কহি মহাপ্রভু মৌন করিল|।
রামানন্দ-রায় লোক পড়িতে লাগিল| ॥ ৫৫ ॥

eta kahi’ mahāprabhu mauna karilā
rāmānanda-rāya śloka paḍite lāgilā
SYNONYMS
eta kahi’—speaking this; mahāprabhu—Śrī Caitanya Mahāprabhu; mauna karilā—became silent; rāmānanda-rāya—Rāmānanda Rāya; śloka—verses; padite lāgilā—began to recite.

TRANSLATION
After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāmānanda Rāya began to recite various verses.

TEXT 56
অন্তর−গোসাঞি করে কৃষ্ণলীলা গান।
দুই জনে কিছু কীল। প্রভুর বাহ জান॥ ৫৬॥

svarūpa-gosāñī kare krṣṇa-lilā gāna
dui jane kichu kailā prabhura bāhya jñāna

SYNONYMS
svarūpa-gosāñī—Svarūpa Dāmodara Gosāñī; kare—does; krṣṇa-lilā—of the pastimes of Krṣṇa; gāna—singing; dui jane—both of them; kichu—some; kailā—revived; prabhura—of Śrī Caitanya Mahāprabhu; bāhya jñāna—external consciousness.

TRANSLATION
Rāmānanda Rāya recited verses from Śrimad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmi sang of Krṣṇa’s pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

TEXT 57
এইমত অধরাত্তি কীল। নির্যাপণ।
ভিত্তর−প্রকোষ্ঠে প্রভুর করাইলা শয়ন॥ ৫৭॥

ei-mata ardha-rātri kailā niryāpaṇa
bhitara-prakoṣṭhe prabhure karāilā śayana

SYNONYMS
ei-mata—in this way; ardha-rātri—half the night; kailā niryāpaṇa—passed; bhitara-prakoṣṭhe—in the inner room; prabhure—Śrī Caitanya Mahāprabhu; karāilā śayana—they made to lie down.
TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

TEXT 58

रामानंदराया तबे गेल निज घरे।
श्रुपगोविन्दा दुह शुइलन घरे॥ ५८॥

rāmānanda-rāya tabe gelā nija ghare
svarūpa-govinda duṁhe śuileṇa dvāre

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; tabe—thereupon; gelā—returned; nija ghare—to his home; svarūpa—Svarūpa Dāmodara Gosvāmī; govinda—and Govinda; duṁhe—both; śuileṇa—lay down; dvāre—at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu’s room.

TEXT 59

सब रात्रि महाप्रभु करे जागरण।
उच्च करि’ कहे कुँडनामसंकीर्तन॥ ५९॥

saba rāṭri mahāprabhu kare jāgaraṇa
ucca kari’ kahe krṣṇa-nāma-saṅkīrtana

SYNONYMS

saba rāṭri—all night; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—does; jāgaraṇa—remaining without sleep; ucca kari’—very loudly; kahe krṣṇa-nāma-saṅkīrtana—chants the holy name of Krṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Krṣṇa mantra very loudly.
TEXT 60

After some time, Svarupa Damodara could no longer hear Sri Caitanya Mahaprabhu chanting. When he entered the room, he found the three doors locked, but Sri Caitanya Mahaprabhu had gone.

SYNONYMS

sabda—sound; na—not; pañña—hearing; svarūpa—Svarupa Damodara Gosvami; kapāta—the door; kailā dūre—opened; tina-dvāra—three doors; deoyā āche—were locked; prabhu—Sri Caitanya Mahaprabhu; nahi ghare—was not within the room.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

TEXT 61

SYNONYMS

cintita ha-ila—became very anxious; sabe—all the devotees; prabhure—Sri Caitanya Mahaprabhu; nā dekhiyā—not seeing; prabhu—Sri Caitanya Mahaprabhu; cahi’—searching for; buli—wander; sabe—all of them; deuti—lamp; jvāliyā—lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.
After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Simha-dvāra gate.

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Śvarūpa Dāmodara Gosvāmī, were very anxious.

The Lord was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half); was lying down, five to six cubits (one cubit equals about a foot and a half).
deha—unconscious body; nāsāya—in the nostrils; śvāsa—breath; nāhi vaya—does not flow.

TRANSLATION
Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

TEXTS 65-66

एक एक हस्त-पाद—दीर्घ तिन तिन-हातः।
अस्त्रिग्रंथि भिन, चर्म आचे मात्र तात॥ ६५ ॥
हस्त, पाद, ग्रीवा, कटि, अस्त्र, संधि यत्।
एक एक बिकस्ति शिल्ल हंगाच्छे भत॥ ६६ ॥

ekā kā hasta-pāda—dirgha tina tina-hāta
asthi-granthi bhīnna, carma āche mātra tāta

hasta, pāda, grīvā, kāti, asthi sandhi yata
eka eka vitasti bhīnna haṅāche tata

SYNONYMS
eka eka—each one; hasta-pāda—arms and legs; dirgha—prolonged; tina tina-hāta—three cubits; asthi-granthi—joints of the bones; bhīnna—separated; carma—skin; āche—there is; mātra—only; tāta—a slight temperature indicating life; hasta—arms; pāda—legs; grīvā—neck; kāti—waist; asthi—bones; sandhi—joints; yata—as many; eka—one; eka—one; vitasti—about six inches; bhīnna—separated; haṅāche—were; tata—so many.

TRANSLATION
Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord’s body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

TEXT 67

चर्मान्तर उपरे, संधि आचे दीर्घ हांग।
दुःखित हाइल। सबे प्रत्याक किल।॥ ६७ ॥
carma-mātra upare; sandhi āche dirgha haṅṅā
duḥḥkhita ha-ilā sabe prabhure dekhiyā

SYNONYMS
carma-mātra—only skin; upare—over; sandhi—joints; āche—are; dirgha—prolonged; haṅṅā—being; duḥḥkhita—very sorry; ha-ilā—became; sabe—all of them; prabhure—Śrī Caitanya Mahāprabhu; dekhiyā—seeing.

TRANSLATION
It appeared that only skin covered His elongated joints. Seeing the Lord’s condition, all the devotees were very unhappy.

TEXT 68

mukhe lālā-phaṇa prabhura uttāna-nayāṇā
dekhiyā sakala bhaktera deha chaḍe praṇā

SYNONYMS
mukhe—at the mouth; lālā—saliva; phena—foam; prabhura—of Śrī Caitanya Mahāprabhu; uttāna—turned upwards; nayāṇā—eyes; dekhiyā—seeing; sakala bhaktera—of all the devotees; deha—body; chaḍe—leaves; praṇā—life.

TRANSLATION
They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

TEXT 69

śvarūpa-gosāṅi tabe ucca kariyā
prabhura kāne kuṇḍānāma kahe bhakta-gaṇa laṅā

SYNONYMS
śvarūpa-gosāṅi—Śvarūpa Dāmodara Gosāṅi; tabe—at that time; ucca kariyā—very loudly; prabhura kāne—in the ear of Śrī Caitanya Mahāprabhu; kuṇḍā¬
When they saw this, Svarūpa Dāmodara Gosvāmi and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu’s ear.

SYNONYMS

*bahu-kṣane*—after a long time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *hrdaye paśilā*—entered the heart; *hari-bola balī*—saying Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *garjiyā*—making a loud sound; *uṭhilā*—got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of “Hari bol.”

SYNONYMS

*cetana pāite*—after coming to consciousness; *asthi-sandhi*—the joints of the bones; *lāgila*—contracted; *pūrva-prāya*—as before; *yathāvāt*—in a normal condition; *śarīra*—the body; *ha-ila*—became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.
TEXT 72

ei līlā mahāprabhura raghunāthā-dāsa
gaurāṅga-stava-kalpa-vṛkṣe kariyāche prakāśa

SYNONYMS

ei līlā—this pastime; mahāprabhura—of Śrī Caitanya Mahāprabhu; raghunāthā-dāsa—Raghunāthā dāsa Gosvāmī; gaurāṅga-stava-kalpa-vṛkṣe—in the book known as Gaurāṅga-stava-kalpa-vṛkṣa; kariyāche prakāśa—has described.

TRANSLATION

Śrīla Raghunāthā dāsa Gosvāmī has described these pastimes elaborately in his book Gaurāṅga-stava-kalpa-vṛkṣa.

TEXT 73

kvacit miśrāvāse vraja-pati-sutasyoru-virahāt
ślathac chri-sandhitvād dadhad-adhika-dairghyam bhuja-padoh
luthan bhūmau kākvā vikala-vikalarūdha vikala-vikalarūdha
rudan śri-gaurāṅgo hrdaya udayan mām madyatī

SYNONYMS

kvacit—sometimes; miśra-āvāse—in the house of Kāśi Miśra; vraja-pati-sutasya—of the son of Nanda Mahārāja; uru-virahāt—because of strong feeling of separation; ślathat—being slackened; śri-sandhitvāt—from the joints of His transcendental body; dadhat—obtaining; adhika-dairghyam—extraordinary lengthness; bhuja-padoh—of the arms and legs; lūthān—rolling; bhūmau—on the ground; kākvā—with a cry of lamentation; vikala-vikalam—very sorrowfully; gadgada-vacā—with a faltering voice; rudan—crying; śri-gaurāṅgo—Lord Śrī Caitanya Mahāprabhu; hrdaye—in the heart; udayan—awakening; mām—me; madyatī—maddens.
**Text 74**

**SYNONYMS**

*Sīrīha-dvāre*—at the gate known as Sīrīha-dvāra; *dekhi’*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vismaya ha-ilā*—there was astonishment; *kānhā*—where; *kara ki’*—what am I doing; *ei*—this; *svarūpe puchilā*—inquired from Svarupa Damodara Gosvami.

**TRANSLATION**

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Sīrīha-dvāra. He asked Svarupa Damodara Gosvami, “Where am I? What am I doing here?”

**Text 75**

**SYNONYMS**

*svarūpa kahe,—*‘uṭha, prabhu, cala nija-ghare
*tathāi tosa de sab karimu gocare’*

**TRANSLATION**

Svarupa Damodara Gosvami replied; *uṭha prabhu*—my dear Lord, please get up; *cala*—go; *nija-ghare*—to Your place; *tathāi*—there; *tomāre*—unto You; *saba*—all; *karimu gocare*—I shall inform.
TRANSLATION

Svarūpa Dāmodara said, “My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened.”

TEXT 76

एत बलि प्रभुरे धरि घरे लन्ना गेला।
उताहौर अबन्ध सब कहिंते लगिला॥७६॥

etā bali’ prabhure dhari’ ghare lañā gelā
tānhāra avasthā saba kahite lāgilā

SYNONYMS

etā bali’—saying this; prabhure dhari’—taking Mahāprabhu; ghare—home; lañā gelā—took back; tānhāra avasthā—His condition; saba—all of them; kahite lāgilā—began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

TEXT 77

शुनि महाप्रभु बड़ू हैला चमत्कार।
प्रभु कहे, ‘किचु श्मति नाहिक आमार।’ ॥७७॥

śuni’ mahāprabhu bada hailā camatkāra
prabhu kahe,—‘kichu smṛti nāhika āmāra

SYNONYMS

śuni’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; bada—very much; hailā camatkāra—became astonished; prabhu kahe—Śrī Caitanya Mahāprabhu said; kichu—any; smṛti—remembrance; nāhika—is not; āmāra—Mine.

TRANSLATION

Hearing the description of His condition while lying near the Sirilha-dvāra, Śrī Caitanya Mahāprabhu was very astonished. He said, “I do not remember any of these things.
TEXT 78

সবে দেখি—হয় মোর কৃষ্ণ বিদ্যমান।
বিদ্যুৎ-প্রায় দেখি দিয়া হয় অন্তর্ধান।

sabe dekhi—haya mora kṛṣṇa vidyamāna
vidyut-prāya dekha diya haya antardhāna'

SYNONYMS

sabe—only this; dekhi—I know; haya—there is; mora—My; kṛṣṇa—Lord Kṛṣṇa; vidyamāna—brightly present; vidyut-prāya—like lightning; dekha diya—appearing; haya—there is; antardhāna—disappearance.

TRANSLATION

“\(\text{I can only remember that }\) I saw My Kṛṣṇa, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared.”

TEXT 79

হেনাকালে জগন্নাথের পাণি-শঙ্কা বাজিল।
অনান্ত মহাপ্রাচু দরশনে গেল।

hena-kāle jagannāthera pāṇi-śaṅkha bājilā
snāna kari' mahāprāchū darasane gela

SYNONYMS

hena-kāle—at this time; jagannāthera—of Lord Jagannātha; pāṇi-śaṅkha—a conchshell that can be held in the hand; bājilā—vibrated; snāna kari’—after bathing; mahāprāchū—Śrī Caitanya Mahāprabhu; darasane gela—went to see Lord Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

TEXT 80

এই তু কহিলাম প্রভুর অনুত বিকার।
যাহার শ্রবণে লোকে লাগে চমৎকার।

"The Lord’s Feelings of Separation" 229
ei ta' kahilun prabhura adbhuta vikāra
yahāra śravaṇe loke lāge camatkāra

SYNONYMS
ei ta’—thus; kahilun—I have described; prabhura—of Śrī Caitanya Mahāprabhu; adbhuta vikāra—uncommon transformations of the body; yahāra śravaṇe—hearing which; loke—people; lāge—feel; camatkāra—astonishment.

TRANSLATION
Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

TEXT 81

লো কে নাহি দেখি এই চেই, শাস্ত্রে নাহি শুনি।
হেন ভাব ব্যক্ত করে ত্রাসী-চূড়ামণি || ৮১ ||

loke nāhi dekhi aiche, śāstre nāhi suni
hena bhāva vyakta kare nyāsi-cūḍāmaṇi

SYNONYMS
loke—among people; nāhi dekhi—we do not see; aiche—such; śāstre—in scripture; nāhi suni—we do not hear; hena—such; bhāva—emotions; vyakta kare—exhibits; nyāsi-cūḍāmaṇi—the supreme sannyāsi.

TRANSLATION
No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsi, exhibited these ecstatic symptoms.

TEXT 82

শাস্ত্রলোকাতীত যেই যেই ভাব হয়।
ইতর-লোকের ভাতে না হয় নিষ্ঠুর || ৮২ ||

śāstra-lokātita yei yei bhāva haya
itara-lokera tāte nā haya niścaya

SYNONYMS
śāstra-loka-atita—beyond the conception of people and the revealed scriptures; yei yei—whatever; bhāva—emotional ecstasies; haya—there are; itara-lokera—of common men; tāte—in that; nā haya—there is not; niścaya—belief.
The Lord’s Feelings of Separation

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

TEXT 83

रघुनाथ-दासेर सदा प्रभु-सांगे स्थिति ।
ताँर मुखे सुनि’ लिखि करिया प्रतिति ॥ ८३ ॥

apahūnta-dāsera sadā prabhu-sānge sthiti
tāṇra mukhe śuni’ likhi kariyā pratiti

SYNONYMS

rāghunātha-dāsera—of Rāghunātha dāsa Gosvāmi; sadā—always; prabhu-sānge—with Śrī Caitanya Mahāprabhu; sthiti—living; tāṇra mukhe—from his mouth; śuni’—hearing; likhi—I write; kariyā pratiti—accepting in total.

TRANSLATION

Rāghunātha dāsa Gosvāmi lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

TEXT 84

एकदिन महाप्रभु समुद्रे याइते ।
‘चटका’-पर्वत देखिलेन आञ्चलिते ॥ ८४ ॥

eka-dina mahāprabhu samudre yāite
‘caṭaka’-parvata dekhilena ācambite

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; samudre yāite—while going to the sea; caṭaka-parvata—the Caṭaka-parvata sand hill; dekhilena—saw; ācambite—suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

TEXT 85

গোবর্ধন-শৈল-জানে আবিষ্ট হইল ।
পর্বত-দিশাতে প্রথু ধাঙ্গা চলিল ॥ ৮৫ ॥

gobaradha-shail-jane abhist hai
parvata-dishate prthu dhanga chalila

SYNONYMS

gobaradha-shail—mountain; jane—where; abhist—abiding; parvata-dishate—looking at the mountain; prthu—green; dhanga—moving; chalila—went.
gosvami-sālī-jñāne aśīta ha-ilā
parvata-dīsāte prabhu dhānā calilā

SYNONYMS

gosvami-sālī—Govardhana Hill; jñāne—by the understanding; aśīta ha-ilā—became overwhelmed; parvata-dīsāte—in the direction of the sand hill; prabhu—Śrī Caitanya Mahāprabhu; dhānā calilā—began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

TEXT 86

hantāyam adrir abala hari-dāsa-varyo
yad rāma-krṣṇa-carana-sparaśa-pramodah
mānaṁ tanotī saha-go-gaṇayo tayor yat
panīya-sūyavasa-kandara-kanda-mūlaiḥ

SYNONYMS

hanta—oh; ayam—this; adriḥ—hill; abalaḥ—O friends; hari-dāsa-varyah—the best among the servants of the Lord; yat—because; rāma-krṣṇa-carana—of the lotus feet of Lord Krṣṇa and Balarama; sparaśa—by the touch; pramodah—jubilant; mānaṁ—respects; tanotī—offers; saha—with; go-gaṇayoḥ—cows, calves and cowherd boys; tayor—to Them (Śrī Krṣṇa and Balarama); yat—because; pāṇīya—drinking water; sūyavasa—very soft grass; kandara—caves; kanda-mūlaiḥ—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Krṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Krṣṇa and Balarāma, Govardhana Hill appears very jubilant."
PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.21.18). It was spoken by the gopīs when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The gopīs spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 87

एह गोविन्दा धाइल पाँझे, नाहि पाय लागेन || ८७ ||

ei śloka paḍi’ prabhu calena vāyu-vege
govinda dhāila pāche, nāhi pāya lāge

SYNONYMS

ei śloka—this verse; paḍi’—reciting; prabhu—Śrī Caitanya Mahāprabhu; calena—goes; vāyu-vege—at the speed of the wind; govinda—Govinda; dhāila—ran; pāche—behind; nāhi pāya lāge—could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

TEXT 88

फुकार पड़िल, महा-कोलाहल हाइल ||

phukāra paḍila, mahā-kolāhala ha-ila

SYNONYMS

phu-kāra—a loud call; paḍila—arose; mahā-kolāhala—a tumultuous sound; ha-ila—there was; yei—whatever; yāhāṅ—wherever; chila—was; sei—he; uṭhiyā dhāila—got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.
TEXT 89

śrūpa, jagadānanda, paṇḍita-gadādhara
ramāi, nandāi, āra paṇḍita śaṅkara

SYNONYMS
svarūpa—Svarūpa Dāmodara Gosvāmī; jagadānanda—Jagadānanda Paṇḍita; paṇḍita-gadādhara—Gadādhara Paṇḍita; rāmāi—Rāmāi; nandāi—Nandāi; āra—and; paṇḍita-śaṅkara—Śaṅkara Paṇḍita.

TRANSLATION
Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

TEXT 90

puri-bhāratī-gosānī aila sindhu-tire
bhagavān-ācārya khaṇḍa calilā dhire dhire

SYNONYMS
puri—Paramānanda Puri; bhāratī-gosānī—Brahmānanda Bhāratī; aila—came; sindhu-tire—on the shore of the sea; bhagavān-ācārya—Bhagavān Ācārya; khaṇḍa—lame; calilā—ran; dhire dhire—very slowly.

TRANSLATION
Paramānanda Puri and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

TEXT 91

prathame calilā prabhu,—yena vāyu-gati
stambha-bhāva pathe haila, calite nāhi śakti
SYNONYMS

prathame—in the beginning; calilā—went; prabhu—Śrī Caitanya Mahāprabhu; yena—like; vāyu-gati—the speed of the wind; stambha-bhāva—the emotion of being stunned; pathe—on the way; haila—there was; calite—to move; nāhi—no; śakti—power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

TEXT 92

prati-roma-kūpe māṁsa—vraṇera ākāra
tāra upare romodgama—kadamba-prakāra

SYNONYMS

prati-roma-kūpe—in every hair hole; māṁsa—the flesh; vraṇera ākāra—like pimples; tāra upare—upon that; roma-udgama—standing of the hair; kadamba-prakāra—like the kadamba flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

TEXT 93

prati-rome prasveda paḍe rudhirera dhāra
canṭhe gharghara, nāhi varṇera uccāra

SYNONYMS

prati-rome—from each hair; prasveda—sweat; paḍe—drops; rudhirera—of blood; dhāra—flow; canṭhe—in the throat; gharghara—gargling sound; nāhi—not; varṇera—of letters; uccāra—pronunciation.
Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

**TEXT 94**

\[
\begin{align*}
\text{dui netre bhari' aśru vahaye apāra} \\
\text{samudre miliā yena gaṅgā-yamunā-dhāra} \\
\end{align*}
\]

**SYNONYMS**

- dui netre—in the two eyes
- bhari’—filling
- aśru—tears
- vahaye—flow
- apāra—unlimited
- samudre—the ocean
- miliā—met
- yena—as if
- gaṅgā—of the Ganges
- yamunā—of the Yamunā
- dhāra—flow

**TRANSLATION**

The Lord’s eyes filled up and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

**TEXT 95**

\[
\begin{align*}
\text{vaivarye śaṅkha-prāya śveta haila aṅga} \\
\text{tabe kampa uthe,—yena samudre taraṅga} \\
\end{align*}
\]

**SYNONYMS**

- vaivarye—by fading
- śaṅkha-prāya—like a conchshell
- śveta—white
- haila—became
- aṅga—body
- tabe—at that time
- kampa—shivering
- uthe—arises
- yena—as if
- samudre—in the ocean
- taraṅga—waves

**TRANSLATION**

His entire body faded to the color of a white conchshell, and then He began to quiver, like the waves in the ocean.
While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.
SYNONYMS
svarupa-adi-gana—the devotees, headed by Svarupa Damsodara Gosvami;
tahana—there; asiya—coming; milila—met; prabhura—of Lord Sri Caitanya Mahaprabhu; avastha—condition; dekhi’—seeing; kandite lagila—began to cry.

TRANSLATION
When Svarupa Damsodara and the other devotees reached the spot and saw the condition of Sri Caitanya Mahaprabhu, they began to cry.

TEXT 99

prabhu ra anga deke vikara
dekhi’ haila camakara

SYNONYMS
prabhu—of Sri Caitanya Mahaprabhu; anga—in the body; dekhe—they see; vikara—eight kinds of transcendental transformations; saccarya—wonderful; dekhi’—seeing; haila camakara—they became struck with wonder.

TRANSLATION
All eight kinds of transcendental transformations were visible in the Lord’s body. All the devotees were struck with wonder to see such a sight.

PURPORT
The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

TEXT 100

ucca sankirtana kare prabhu sravana
jalde kare anga samarjane

SYNONYMS
ucca—singing loudly; sravana—hearing; jalde—he became immersed; anga—body; samarjane—he became immersed.

PURPORT
The devotees became immersed in an ecstatic state of singing, hearing, and becoming immersed in the sound of the Lord's name.
SYNONYMS

ucca—loud; saṅkirtana—chanting of the Hare Kṛṣṇa mantra; kare—do; prabhura—of Śrī Caitanya Mahāprabhu; śravane—within the hearing; sitala—cold; jale—with water; kare—do; prabhura—of Śrī Caitanya Mahāprabhu; aṅga—body; sammārjane—washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

TEXT 101

এইমত বিশার কীর্তন করিতে।
হরিবল বলি গুঢ় উঠে আচ্ছিন্নে॥ ১০১॥

ei-mata bahu-bāra kīrtana karite
‘hari-bola’ bali’ prabhu uṭhe ācambite

SYNONYMS

ei-mata—in this way; bahu-bāra—for a long time; kīrtana karite—chanting; hari-bola bali’—uttering Hari bol; prabhu—Śrī Caitanya Mahāprabhu; uṭhe—stands up; ācambite—suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up, shouting, “Hari bol!”

TEXT 102

সান্নদ্ধে সকল বৈষ্ণব বলে ‘হরি’ ‘হরি’।
উঠিল মঙ্গলধ্঵নি চতুর্দিক ভরি॥ ১০২॥

sānande sakala vaisnava bale ‘hari’ ‘hari’
uthila maṅgala-dhvani catur-dik bhari

SYNONYMS

sa-ānande—with great pleasure; sakala—all; vaisnava—devotees; bale—chanted; hari hari—the holy name of the Lord; uṭhila—there arose; maṅgala-dhvani—an auspicious sound; catuḥ-dik—all directions; bhari’—filling.
TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, “Hari! Hari!” in great jubilation. The auspicious sound filled the air in all directions.

TEXT 103

उठी महाप्रभु विश्विष्ट, इति उठि चाय।
ये देखिन्ते चाय, ताहा देखिन्ते ना पाया। १०३।

*uṭhī’ mahāprabhu vismita, iti uti cāya
ye dekhite cāya, tāhā dekhite nā pāya*

SYNONYMS

*uṭhī’—standing up; mahāprabhu—Śrī Caitanya Mahāprabhu; vismita—astonished; iti uti—here and there; cāya—looks; ye—what; dekhite cāya—He wanted to see; tāhā—that; dekhite nā pāya—He could not see.*

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

TEXT 104

‘बैष्णव’ देखिया गोङ्गुर अर्धवाण्ह हाइल।
स्वरूप-गोसाइंगे किंचु कहिते लागिल। १०४।

‘vaiṣṇava’ dekhiyā prabhura ardha-bāhyā ha-ila
svarūpa-gosāṅire kichu kahite lāgilā

SYNONYMS

vaiṣṇava dekhiyā—seeing the devotees; prabhura—of Śrī Caitanya Mahāprabhu; ardha-bāhyā—half-external consciousness; ha-ila—there was; svarūpa-gosāṅire—unto Svarūpa Gosāṅi; kichu—something; kahite lāgilā—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.
TEXT 105

“গোবর্ধন হৈতে যৌরে কে ইহা আনিল পা না কৃষ্ণের লীলা দেখিতে না পাইল ॥ ১০৫ ॥

“govardhana haite more ke ihān ānila?
pāṅā kṛṣṇera lilā dekhite nā pāila

SYNONYMS

govardhana haite—from Govardhana Hill; more—Me; ke—who; ihān—here; ānila—brought; pāṅā—getting; kṛṣṇera lilā—pastimes of Kṛṣṇa; dekhite nā pāila—I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa’s pastimes, but now I cannot see them.

TEXT 106

ইহা হৈতে আজি যৌরি গেন্থু গোবর্ধনে ।
dehō,—যদি কৃষ্ণ করেন গোবধন-চারণে ॥ ১০৬ ॥

ihān haite āji mui genu govardhane
dekhoṅ,—yadi kṛṣṇa kareṇa godhana-cārane

SYNONYMS

ihān haite—from here; āji—today; mui—I; genu—went; govardhane—to Govardhana Hill; dekhoṅ—I was searching; yadi—if; kṛṣṇa—Lord Kṛṣṇa; kareṇa—does; godhana-cārane—tending the cows.

TRANSLATION

“Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

TEXT 107

গোবর্ধনে চাড়ি’ কৃষ্ণ বাজাইলা বেলু ॥
গোবর্ধনের চৌদিকে চরে সব ধেনু ॥ ১০৭ ॥

govardhane cādi’ kṛṣṇa bājāilā venu
govardhanera caudike care saba dhenu
SYNONYMS

govardhane—on Govardhana Hill; caḍi’—going up; kṛṣṇa—Lord Kṛṣṇa; bājāilā
denu—played the flute; govardhanera—of Govardhana Hill; cau-dike—in four
directions; care—graze; saba—all; dhenu—cows.

TRANSLATION

“I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, sur-
rounded on all sides by grazing cows.

TEXT 108

veṇu-nāda śuni’ āilā rādhā-ṭākurāṇī
saba sakhi-gaṇa-saṅge kariyā sājani

SYNONYMS

veṇu-nāda—the vibration of the flute; śuni’—hearing; āilā—came; rādhā-
ṭākurāṇī—Śrīmatī Rādhārāṇī; saba—all; sakhi-gaṇa-saṅge—accompained by
gopis; kariyā sājani—nicely dressed.

TRANSLATION

“Hearing the vibration of Kṛṣṇa’s flute, Śrīmatī Rādhārāṇī and all Her gopi
friends came there to meet Him. They were all very nicely dressed.

TEXT 109

rādha laṇā kṛṣṇa pravesilā kandarāte
sakhi-gaṇa kahe more phula uthāite

SYNONYMS

rādha laṇā—taking Śrīmatī Rādhārāṇī along; kṛṣṇa—Lord Kṛṣṇa; pravesilā—en-
tered; kandarāte—a cave; sakhi-gaṇa—the gopis; kahe—said; more—unto Me;
phula—flowers; uthāite—to pick up.
TRANSLATION

“When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopis asked Me to pick some flowers.

TEXT 110

হেনাকালে তুমিসব কোলাহল কৈল।
তাই হেতু ধরি’ মারে ইহার লঞ্জায় আইল।॥ ১১০ ॥

hena-kāle tumī-saba kolāhala kailā
tāhān haite dhari’ more ihān laṅā āilā

SYNONYMS

hena-kāle—at this time; tumī-saba—all of you; kolāhala kailā—made a tumultuous sound; tāhān haite—from there; dhari’—catching; more—Me; ihān—here; laṅā āilā—you have brought.

TRANSLATION

“Just then, all of you made a tumultuous sound and carried Me from there to this place.

TEXT 111

কেনে বা অনিলা মারে বুথা দুঃখ দিলে।
পাঞ্জা কৃষ্ণের লিলায়, না পাঞ্জু দেখিলে।” ॥ ১১১ ॥

kene vā ānīlā more vṛthā duḥkha dite
pāṅga kṛṣṇera lilā, nā pāṅju dekhite

SYNONYMS

kene—why; vā—then; ānīlā—brought; more—Me; vṛthā—unnecessarily; duḥkha dite—to give pain; pāṅga—getting; kṛṣṇera lilā—the pastimes of Kṛṣṇa; nā pāṅu dekhite—I could not see.

TRANSLATION

“Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa’s pastimes, but I could not see them.”

TEXT 112

এত বলি’ মহা প্রসু করেন ক্রমন।
ঠায়র দশনা দেখি’ বৈঞ্চিব করেন রোদন।॥ ১১২ ॥
Saying this, Sri Caitanya Mahaprabhu began to weep. When all the Vaishnavas saw the Lord's condition, they also wept.

At that time, Paramananda Puri and Brahmamandala Bharatī arrived. Seeing them, Sri Caitanya Mahaprabhu became somewhat respectful.

eta bali' mahaprabhu karena kranda
    tārā dasā dekhi' vaisnava karena rodana

SYNONYMS
eta bali'—saying this; mahaprabhu—Sri Caitanya Mahaprabhu; karena kranda—began to cry; tārā dasā—His state; dekhi'—seeing; vaisnava—the Vaishnavas; karena rodana—began to cry.

TRANSLATION
Saying this, Sri Caitanya Mahaprabhu began to weep. When all the Vaishnavas saw the Lord's condition, they also wept.

SYNONYMS
hena-kāle aila purī, bhāratī,—dui-jana
duńhe dekhi' mahaprabhura ha-ilā sambhrama

tina-bhāya ha-il ā prabhu duńhare vandilā
    mahāprabhure duį-jana premālingana kailā

SYNONYMS
hena-kāle—at this time; aila—came; purī—Paramananda Puri; bhāratī—Brahmananda Bhāratī; duį-jana—two persons; duńhe dekhi'—seeing both of them; mahāprabhura—of Sri Caitanya Mahaprabhu; ha-ilā—there was; sambhrama—respect.

TRANSLATION
At that time, Paramananda Puri and Brahmamandala Bharatī arrived. Seeing them, Sri Caitanya Mahaprabhu became somewhat respectful.

SYNONYMS
nipatā-bāhya—complete external consciousness; ha-il—when there was; prabhu—Sri Caitanya Mahaprabhu; duńhare—to both of them; vandilā—offered
prayers; mahāprabhure—Śrī Caitanya Mahāprabhu; dui-jana—both persons; prema-āliṅgana kailā—embraced with love and affection.

TRANSLATION
Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

TEXT 115

prabhu kahe,—‘dunhe kene aīlā eta dūre’?
puri-gosāñi kahe,—‘tomāra nṛtya dekhibāre’

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; dunhe—both of you; kene—why; aīlā—have come; eta dūre—so far; puri-gosāñi kahe—Puri Gosāñi said; tomāra nṛtya—Your dancing; dekhibāre—to see.

TRANSLATION
Śrī Caitanya Mahāprabhu said to Puri Gosvāmi and Brahmānanda Bhārati, “Why have you both come so far?” Puri Gosvāmi replied, “Just to see Your dancing.”

TEXT 116

lajjita ha-ilā prabhu purira vacane
samudra-ghāta aīlā saba vaisṇava-sane

SYNONYMS
lajjita—ashamed; ha-ilā—became; prabhu—Śrī Caitanya Mahāprabhu; purira vacane—by the words of Paramānanda Puri; samudra—of the sea; ghāta—to the bathing place; aīlā—came; saba vaisṇava-sane—with all the Vaiśṇavas.

TRANSLATION
When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiśṇavas.
TEXT 117

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>snāna kari’</td>
<td>after taking a bath</td>
</tr>
<tr>
<td>mahā-prabhu</td>
<td>Śrī Caitanya Mahā-prabhu</td>
</tr>
<tr>
<td>gharete aīlā</td>
<td>returned home</td>
</tr>
<tr>
<td>saba lañā</td>
<td>taking everyone with Him</td>
</tr>
<tr>
<td>mahā-prasāda</td>
<td>remnants of food from Jagannātha</td>
</tr>
<tr>
<td>bhojana karilā</td>
<td>ate</td>
</tr>
</tbody>
</table>

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

TEXT 118

<table>
<thead>
<tr>
<th>Sāhasīrha-ādi-Prākāra-yaḥ</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ei ta’ kahiluri</td>
<td>thus</td>
</tr>
<tr>
<td>prabhura</td>
<td>of Śrī Caitanya Mahāprabhu</td>
</tr>
<tr>
<td>divya-unmāda-bhāva</td>
<td>transcendental ecstatic emotions</td>
</tr>
<tr>
<td>brahmao</td>
<td>even Lord Brahmā</td>
</tr>
<tr>
<td>kahite nāre</td>
<td>cannot speak</td>
</tr>
<tr>
<td>yāhāra</td>
<td>of which</td>
</tr>
<tr>
<td>prabhāva</td>
<td>the influence</td>
</tr>
</tbody>
</table>

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.
The Lord’s Feelings of Separation

‘caṭaka’-giri-gamana-līlā raghunātha-dāsa
‘gaurāṅga-stava-kalpavrākṣe’ kariyāchena prakāśa

SYNONYMS
caṭaka-giri—the sand hill known as Caṭaka-parvata; gamana—of going to; līlā—pastime; raghunātha-dāsa—Raghunātha dāsa Govāmī; gaurāṅga-stava-kalpavrākṣe—in the book known as Gaurāṅga-stava-kalpavrākṣa; kariyāchena prakāśa—has described.

TRANSLATION
In his book Gaurāṅga-stava-kalpavrākṣa, Raghunātha dāsa Govāmī has very vividly described Śrī Caitanya Mahāprabhu’s pastime of running toward the Caṭaka-parvata sand dune.

TEXT 120

samīpe niḷādres cataka-giri-rājasya kalanād
aye goṣṭhe govardhana-giri-patim lokitum itaḥ
vrajan asmity uktvā pramada iva dhavann avadhṛto
ganaiḥ svair gaurāṅgo hrdaya udayan māṁ madyati

SYNONYMS
samīpe—near; niḷādreh—Jagannātha Puri; cataka—named Caṭaka; giri-rāajasya—the king of sand hills; kalanāt—account of seeing; aye—oh; goṣṭhe—to the place for pasturing cows; govardhana-giri-patim—Govardhana, the king of hills; lokitum—to see; itaḥ—from here; vrajan—going; asmi—I am; iti—thus; uktvā—saying; pramadaḥ—maddened; iva—as if; dhāvan—running; avadhṛtaḥ—being followed; ganaiḥ—by the devotees; svaṁ—own; gaurāṅgaḥ—Lord Śrī Caitanya Mahāprabhu; hrdaya—in the heart; udayan—awakening; māṁ—me; madyati—maddens.

TRANSLATION
“Near Jagannātha Puri was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, ‘Oh, I shall go to the land of
Vraja to see Govardhana Hill.’ Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me.”

PURPORT
This verse is quoted from the Gaurāṅga-stava-kalpa-vṛkṣa (8).

TEXT 121

ebe prabhu yata kailā alaukika-līlā
ke varṇite pāre sei mahāprabhuha khelā?

SYNONYMS
ebe—now; prabhu—Śrī Caitanya Mahāprabhu; yata—all that; kailā—performed; alaukika-līlā—uncommon pastimes; ke—who; varṇite pāre—can describe; sei—they; mahāprabhuha khelā—the play of Śrī Caitanya Mahāprabhu.

TRANSLATION
Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

TEXT 122

saṅkṣepe kahiya kari dik darsana
yei ihā sune, pāya krṣnera caraṇa

SYNONYMS
saṅkṣepe—in brief; kahiya—describing; kari dik daraśana—I show an indication; yei—anyone who; ihā—this; sune—hears; pāya—gets; krṣnera caraṇa—the shelter of the lotus feet of Lord Kṛṣṇa.

TRANSLATION
I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa’s lotus feet.
The Lord’s Feelings of Separation

TEXT 123

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; 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-līlā, Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu’s transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.
The Transcendental Madness of Lord Śrī Caitanya Mahāprabhu

The following is a summary of the Fifteenth Chapter of Antya-līlā. After seeing the upala-bhoga ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu once more began to feel ecstatic emotions. When He saw the garden on the beach by the sea, He again thought that He was in Vṛndāvana, and when He began to think of Kṛṣṇa engaging in His different pastimes, transcendental emotions excited Him again. On the night of the rāsa dance, the gopīs, bereaved by Kṛṣṇa’s absence, searched for Kṛṣṇa from one forest to another. Śrī Caitanya Mahāprabhu adopted the same transcendental thoughts as the gopīs and was filled with ecstatic emotion. Svarūpa Dāmodara Gosvāmī recited a verse from Gīta-govinda just suitable to the Lord’s emotions. Caitanya Mahāprabhu then exhibited the ecstatic transformations known as bhava-śabalya, bhava-sandhi, bhava-śabdā and so on. The Lord experienced all eight kinds of ecstatic transformations, and He relished them very much.

TEXT 1


durgame kṛṣṇa-bhavābdhau
nimagnonmagna-cetasā
gaureṇa harinā prema-
maryādā bhūri darśitā

SYNONYMS

durgame—very difficult to understand; kṛṣṇa-bhāva-abdha—in the ocean of ecstatic love for Kṛṣṇa; nimagna—submerged; unmagna-cetasā—His heart being absorbed; gaureṇa—by Śrī Caitanya Mahāprabhu; harinā—by the Supreme Personality of Godhead; prema-maryādā—the exalted position of transcendental love; bhūri—in various ways; darśitā—was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya
Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Kṛṣṇa.

**TEXT 2**

jayā jaya śrī-kṛṣṇa-caitanya adhīśvara
jayā nityānanda pūrṇānanda-kalevara

**SYNONYMS**

jayā jaya—all glories; śrī-kṛṣṇa-caitanya—to Lord Caitanya Mahāprabhu; adhīśvara—the Supreme Personality of Godhead; jaya—all glories; nityānanda—to Lord Nityānanda; pūrṇa-ananda—filled with transcendental pleasure; kalevara—His body.

**TRANSLATION**

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

**TEXT 3**

jayādvaitācārya kṛṣṇa-caitanya-priyatama
jayā śrīvāsa-ādi prabhura bhakta-gaṇa

**SYNONYMS**

jayā—all glories; advaita-ācārya—to Advaita Ācārya; kṛṣṇa-caitanya—to Lord Caitanya Mahāprabhu; priya-tama—very dear; jaya—all glories; śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; prabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa—to the devotees.

**TRANSLATION**

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!
TEXT 4

 ei-mata mahāprabhu rātri-divase
 ātma-sphūrti nāhi krṣṇa-bhāva-āveṣe

SYNONYMS

 ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; rātri-divase—night and day; ātma-sphūrti nāhi—forgot Himself; krṣṇa-bhāva-āveṣe—being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

TEXT 5

 kabhu bhāve magna, kabhu ardha-bāhya-sphūrti 
 kabhu bāhya-sphūrti, tina rite prabhu-sthiti

SYNONYMS

 kabhu—sometimes; bhāve—in ecstatic emotion; magna—merged; kabhu—sometimes; ardha—half; bāhya-sphūrti—in external consciousness; kabhu—sometimes; bāhya-sphūrti—in full external consciousness; tina rite—in three ways; prabhu-sthiti—the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

TEXT 6

 śnāna, dharana, dhyāna deh-śvāsābāve hāya.
 kumārera chāk mēn sattā fīrāya.
snāna, darśana, bhojana deha-svabhāve haya
kumārera cāka yena satata phiraya

SYNONYMS

snāna—bathing; darśana—visiting the temple; bhojana—taking lunch; deha-svabhāve—by the nature of the body; haya—are; kumārera cāka—the potter’s wheel; yena—as; satata—always; phiraya—revolves.

TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter’s wheel turns without the potter’s touching it, the Lord’s bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

TEXT 7

एकदिन करेन एस्तु जगन्नाथ दरण।
जगन्नाथे देखे साक्षा व्रजेन्द्रनंदन॥ ७ ॥

eka-dina karena prabhu jagannātha daraśana
jagannāthe dekke sākṣat vrajendra-nandana

SYNONYMS

eka-dina—one day; karena—does; prabhu—Śrī Caitanya Mahāprabhu; jagannātha—Lord Jagannātha; daraśana—visiting; jagannāthe—Lord Jagannātha; dekhe—He sees; sākṣat—personally; vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

TEXT 8

एकबारे फुरे एन्नूर कुंजेर पञ्चमुण।
पञ्चमुणे करे पञ्चेष्ट्रीय अकर्षण॥ ८ ॥

eka-bāre sphure prabhura kṛṣnera pañca-guṇa
pañca-guṇe kare pañcendriya ākarṣaṇa
SYNONYMS

eka-bare—at one time; sphure—manifest; prabhura—of Śrī Caitanya Mahāprabhu; krṣnera—of Lord Krṣṇa; pañca-guṇa—five attributes; pañca-guṇe—five attributes; kare—do; pañca-indriya—of the five senses; ākāraṇa—attraction.

TRANSLATION

When He realized Lord Jagannātha to be Krṣṇa Himself, Śrī Caitanya Mahāprabhu’s five senses were immediately absorbed in attraction for the five attributes of Lord Krṣṇa.

PURPORT

Śrī Krṣṇa’s beauty attracted the eyes of Lord Caitanya Mahāprabhu. Krṣṇa’s singing and the vibration of His flute attracted the Lord’s ears, the transcendental fragrance of Krṣṇa’s lotus feet attracted His nostrils, Krṣṇa’s transcendental sweetness attracted His tongue, and Krṣṇa’s bodily touch attracted the Lord’s sensation of touch. Thus each of Śrī Caitanya Mahāprabhu’s five senses was attracted by one of the five attributes of Lord Krṣṇa.

TEXT 9

एकमन पञ्चदिके पञ्चमुद्रा चाने।
टानाटानि अभुर मन हैल अग्याने॥ ९ ॥

eka-mana pañca-dike pañca-guṇa tāne
tānātāni prabhura mana haila ageyāne

SYNONYMS

eka-mana—one mind; pañca-dike—in five directions; pañca-guṇa—the five attributes; tāne—attracted; tānātāni—by a tug-of-war; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind; haila—became; ageyāne—unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Krṣṇa. Thus the Lord became unconscious.

TEXT 10

हेनकाले ईश्वरेर उपलंबोग सरिल।
भक्तगण महाप्रेमुर घरे लेर लंग। आइल॥ १० ॥

हेनकाले ईश्वरेर उपलंबोग सरिल।
भक्तगण महाप्रेमुर घरे लेर लंग। आइल॥ १० ॥
hena-kāle iśvarera upala-bhoga sarila
bhakta-gaṇa mahāprabhure ghare laṅā āila

SYNONYMS
hena-kāle—at this time; iśvarera—of Lord Jagannātha; upala-bhoga—the upala-bhoga ceremony; sarila—was finished; bhakta-gaṇa—the devotees; mahāprabhure—Śrī Caitanya Mahāprabhu; ghare—home; laṅā āila—brought.

TRANSLATION
Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

TEXT 11

śrīrūpa, rāmānanda, — eī duī-jana laṅā
vilāpa karena duṅhāra kaṅṭhete dhariyā

SYNONYMS
śrīrūpa—Śrīrūpa Dāmodara Gosvāmī; rāmānanda—Rāmānanda Rāya; eī duī-jana—these two personalities; laṅā—with; vilāpa karena—laments; duṅhāra—of both; kaṅṭhete—the necks; dhariyā—holding.

TRANSLATION
That night, Śrī Caitanya Mahāprabhu was attended by Śrīrūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

TEXT 12

kṛṣṇera viyoge rādhāra utkāntitha mana
viśākhāre kahe āpana utkāntā-kāraṇa

SYNONYMS
kṛṣṇera—from Lord Kṛṣṇa; viyoge—in separation; rādhāra—of Śrīmati Rādhārāṇī; utkāntitha—very agitated; mana—mind; viśākhāre—to Viśākhā;
kahe—spoke; āpana—own; utkaṇṭhā-kāraṇa—the cause of great anxiety and restlessness.

**TRANSLATION**

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

**TEXT 13**

sei sloka padi' āpane kare manastāpa
ślokera artha śunāya dunhāre kariya vilāpa

**SYNONYMS**

sei sloka—that verse; padi’—reciting; āpane—personally; kare—does; manah-tāpa—burning of the mind; ślokera—of the verse; artha—meaning; śunāya—causes to hear; dunhāre—both; kariyā vilāpa—lamenting.

**TRANSLATION**

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

**TEXT 14**

saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-saṁplāvakah
kamānandi-sanarma-ramya-vacanaḥ kotindu-sītāṅgakah
saurabhyaṁṛta-saṁplavāvṛta-jagat piyūṣa-ramyādharah
śrī-gopendra-sutāḥ sa kaṁṣati balāṁ paṁcendriyāṁśi me

**SYNONYMS**

saundarya—His beauty; amṛta-sindhu—of the ocean of nectar; bhaṅga—by the waves; lalanā—of women; citta—the hearts; adri—hills; saṁplāvakah—inun-
TRANSLATION

Śrī Caitanya Mahāprabhu said: ‘Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa's beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overfloods the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.’

PURPORT

This verse is found in Govinda-līlāmṛta (8.3).

TEXT 15

कृष्ण-रूप-श्याम-स्वर्ण, नौरुद्य-अधर-रस,
यार माधुर्य कहन ना याय।

देखि’ लोभे पक्षजन, एक अश्व-मोर मन,
चड़ि’ पंच लिंगिक धाय। १५ ||

kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,
yāra mādhurya kahana nā yāya
dekhi’ lobhe pañca-jana, eka aśva—mora mana,
caḍi’ pañca pāṅca-dike dhāya

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; rūpa—beauty; śabda—sound; sparśa—touch; saurabhya—fragrance; adhara—of lips; rasa—taste; yāra—whose; mādhurya—sweetness; kahana—describing; nā yāya—is not possible; dekhi’—seeing; lobhe—in greed; pañca-jana—five men; eka—one; aśva—horse; mora—My; mana—mind; caḍi’—riding on; pañca—all five; pāṅca-dike—in five directions; dhāya—run.
TRANSLATION

"Lord Śrī Kṛṣṇa’s beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

TEXT 16

sakhi he, ṣuna mora duḥkhera kāraṇa
mora pañcendriya-gaṇa, mahā-lampaṭa dasyu-gaṇa,
sabe kahe, — hara’ para-dhana

SYNONYMS

sakhi—My dear friend; ṣuna—please hear; mora—My; duḥkhera kāraṇa—the cause of unhappiness; mora—My; pañcā-indriya-gaṇa—five senses of perception; mahā—very; lampaṭa—extravagant; dasyu-gaṇa—rogues; sabe kahe—they all say; hara’—plunder; para-dhana—another’s property.

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa’s property.

TEXT 17

eka aśva eka-ksane, pańca pańca dike ṯāne,
eka man kona dike yāya?
eka-kāle sabe ṯāne, gela ḣoḍāra parāṇe,
ei duḥkha sahana nā yāya

SYNONYMS

eka aśva—single; eka-ksane—one at a time; pańca pańca dike ṯāne—five senses; eka man kona dike yāya—they all say; eka-kāle sabe ṯāne—one by one; gela ḣoḍāra parāṇe—they all say; ei duḥkha sahana nā yāya—they all say
SYNONYMS

eka—one; aśva—horse; eka-kṣaṇe—at one time; pāṅca—five men; pāṅca dike—in five directions; tāne—pull; eka—one; mana—mind; kon dike—in what direction; yāya—will go; eka-kāle—at one time; sabe—all; tāne—pull; gela—will go; ghodāra—of the horse; parāne—life; ei—this; duḥkha—unhappiness; sahana—tolerating; nā yāya—is not possible.

TRANSLATION

“My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

TEXT

indriye nā kari roṣa, iṅhā-sabāra kāhān doṣa,
krśna-rūpādīra mahā ākāraṇa
rūpādi pāṅca pāṁcē tāne, gela ghodāra parāne,
mora dehe nā rahe jivana

SYNONYMS

indriye—at the senses; nā—not; kari roṣa—I can be angry; iṅhā-sabāra—of all of them; kāhān—where; doṣa—fault; krśna-rūpa-ādīra—of Lord Krśna’s beauty, sounds, touch, fragrance and taste; mahā—very great; ākāraṇa—attraction; rūpa-ādi—the beauty and so on; pāṅca—five; pāṁcē—the five senses; tāne—drag; gela—is going away; ghodāra—of the horse; parāne—life; mora—My; dehe—in the body; nā—not; rahe—remains; jivana—life.

TRANSLATION

“My dear friend, if you say, ‘Just try to control Your senses,’ what shall I say? I cannot become angry at My senses. Is it their fault? Krśna’s beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.
TEXT 19

क्र्ष्णरूपमर्तसिन्धु, 
ताहार तरंग-बिंदु,
एकबिंदु जगत डुबाय।
त्रिजगतेत यत नारी, 
तार चिन्त-उच्चगिरि,
ताहा डुबाइ अगे उठि' धाय।॥ १९ ॥

krṣṇa-rūpaṁrta-sindhu, tāhāra tarāṅga-bindu,
eka-bindu jagat ḍubāya
trījagate yata nārī, tāra citta-ucca-giri,
tāhā ḍubāi āge uthi' dhāya

SYNONYMS

krṣṇa-rūpa—of Kṛṣṇa’s transcendental beauty; amṛta-sindhu—the ocean of nectar; tāhāra—of that; tarāṅga-bindu—a drop of a wave; eka-bindu—one drop; jagat—the whole world; ḍubāya—can flood; trī-jagat—in the three worlds; yata nārī—all women; tāra citta—their consciousness; ucca-giri—high hills; tāhā—that; ḍubāi—drowning; āge—forward; uthi’—raising; dhāya—runs.

TRANSLATION

“The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa’s beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

TEXT 20

क्र्ष्णर वचन-माधुरी, 
नाना-रस-नर्मधारी,
तार अन्याया कथन ना याय।
जगतेत नारीक काणे, 
माधुरीगुणेम बाढ्छि' टाने,
टानाटानि काणे प्राण याय।॥ २० ॥

krṣṇera vacana-mādhuri, nānā-rasa-narma-dhāri,
tāra anyāya kathana nā yāya
jagatera nārīk kāne, mādhuri-gune bāndhī' tāne,
tānātāni kānera prāṇa yāya

SYNONYMS

krṣṇera—of Lord Kṛṣṇa; vacana-mādhuri—the sweetness of speaking; nānā—various; rasa-narma-dhāri—full of joking words; tāra—of that; anyāya—atrocities;
kathana—description; nā yāya—cannot be made; jagatera—of the world; nārīra—of women; kāne—in the ear; mādhuri-gune—to the attributes of sweetness; bāndhi’—binding; tāne—pulls; tānāṭāni—tug-of-war; kāṭera—of the ear; prāṇa yāya—the life departs.

TRANSLATION

“The sweetness of Kṛṣṇa’s joking words plays indescribable havoc with the hearts of all women. His words bind a woman’s ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

TEXT 21

ಕೃಷ್ಣ-ಅಂದು ಸುಷೀಟ್ಲ, ಕೀ ಕಾಹಿಮು ತಾರ ಬಲ,
ಚಂದಿಯ ಜಿನೆ ಕೇಟಿಯು ಚೇನು
ಸೈಲ್ನ ನಾರಿರ ಬೃಂಧ, ತಾಹಾ ಆಕರ್ಷಿತ ದುಖ,
ಆಕರ್ಷ್ಯೇ ನಾರಿಗನು-ಮನ ॥ ೨೧ ॥

krṣṇa-arīga susītalā, ki kahimu tāra bala,
chatāyā jine koṭindu-candana
saśaila nārīra vakṣa, tāhā ākārṣite dakṣa,
ākārṣaye nāri-gaṇa-mana

SYNONYMS

krṣṇa-arīga—the body of Kṛṣṇa; su-śītalā—very cool; ki kahimu—what shall I say; tāra—of that; bala—the strength; chaṭāyā—by the rays; jine—surpasses; koṭi-indu—millions upon millions of moons; candana—sandalwood pulp; saśaila—like raised hills; nārīra—of a woman; vakṣa—breasts; tāhā—that; ākārṣite—to attract; dakṣa—very expert; ākārṣaye—attracts; nāri-gaṇa-mana—the minds of all women.

TRANSLATION

“Kṛṣṇa’s transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

TEXT 22

ಕೃಷ್ಣಕೃಞ್ಞ ಸೌರಭೇತರ, ಮೂರ್ಗಮದ-ಮದಹರ,
ನೀಲಾಂಗಗಳೇ ಹರೆ ಗರ್ಭಕ್ಷನ ।
The Transcendental Madness of Lord Caitanya

TEXT 23

The fragrance of Kṛṣṇa’s body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

SYNONYMS

kṛṣṇa-aṅga—of Lord Kṛṣṇa; saurabhya-bhara—full of fragrance; mrga-mada—of musk; mada-hara—intoxicating power; nilotpalera—of the bluish lotus flower; hare—takes away; garva-dhana—the pride of the treasure; jagat-nārira—of the women in the world; nāsā—nostrils; tāra bhitara—within them; pāte vāsā—constructs a residence; nāri-gaṇe—women; kare ākārṣana—attracts.

TRANSLATION

“The fragrance of Kṛṣṇa’s body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

SYNONYMS

kṛṣṇa-adhara-amṛta—of Lord Kṛṣṇa; adhara-amṛta—the sweetness of the lips; tāte—with that; karpūra—camphor; manda-smita—gentle smile; sva-mādhurye—by His sweetness; hare—attracts; nārira mana—the minds of all women; anyatra—anywhere else; chāḍāya—vanquishes; lobha—greed; nā pāile mane kṣobha, vraja-nāri-gaṇera mūla-dhana”
TRANSLATION

“Krṣṇa’s lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Krṣṇa’s smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopis of Vṛndāvana.”

TEXT 24

एत कहि’ गौरहरि, दुईजनार करङ धरि’,
कहे,—‘शुनन, स्वरुप-रामराय।
काहे करौँ, काहे यां, काहे गेले कुँश पांग,
दुँहे मोरे कह से उपाय’॥ २४ ॥

είτα καθι’ γαύρα-χαρί, δυ-ι-μα επ κανθα δχαρί,
κα-χε—‘σύνα, σβαρύ-πα-βαρά-γα-γα,
καχαν καρον, καχαν γανα, καχαν γελε κρσ-να πανα,
δου-ν-ε Μορε κα-χα-σε ο-πα-γα’

SYNONYMS

είτα καθι’—saying this; γαύρα-χαρί—Śri Caitanya Mahāprabhu; δυ-ι-μα επ—of the two persons; κανθα δχαρί—catching the necks; κα-χε—said; σύνα—please hear; σβαρύ-πα-βα-γα—Svarūpa Dāmodara and Śrīnānda Rāya; καχαν καρον—what shall I do; καχαν γανα—where shall I go; καχαν γελε—going where; κρσ-να πανα—I can get Krṣṇa; δου-ν—both of you; more—unto Me; κα-χα—please say; se upāya—such a means.

TRANSLATION

After speaking in this way, Śri Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, “My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Krṣṇa? Please, both of you, tell Me how I can find Him.”

TEXT 25

εί-ματα γαύρα-πραμβ-πρατ-διν-δινέ μις
βιλάπ καρεν σβαρύ-πα-βα-γα-γα-γε-γε-γε ॥ २५ ॥

εί-ματα γουρ-πραμ-πρατ-διν-διν η κα-να-μα-λα-λα-λα
βιλάγ κα-ρε-να σβα-ρ-β-α-μ-α-ν-α-ν-α-ν ॥ २५ ॥
SYNONYMS

ei-mata—in this way; gaura-prabhu—Śrī Caitanya Mahāprabhu; prati dine-dine—day after day; vilāpa kareṇa—laments; svarūpa-rāmānanda-sane—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TEXT 26

sei dui-jana prabhure kare āśvāsana
svarūpa gāya, rāya kare śloka paṭhana

SYNONYMS

sei—those; dui-jana—two persons; prabhure—to Śrī Caitanya Mahāprabhu; kare—do; āśvāsana—pacification; svarūpa gāya—Svarūpa Dāmodara sings; rāya—Rāmānanda Rāya; kare—does; śloka paṭhana—recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

TEXT 27

karnāmṛta, vidyāpati, śrī-gītā-govinda
ihāra śloka-gite prabhura karāya ānanda

SYNONYMS

karnāmṛta—the book Kṛṣṇa-karnāmṛta; vidyāpati—the author Vidyāpati; śrī-gītā-govinda—the book Śrī Gītā-govinda by Jayadeva Gosvāmī; ihāra—of these; śloka-gite—verses and songs; prabhura—for Śrī Caitanya Mahāprabhu; karāya—create; ānanda—happiness.
TRANSLATION

The Lord especially liked to hear Bilvamangala Thākura’s Kṛṣṇa-karmāṇīta, the poetry of Vidyāpati and Śrī Gita-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

TEXT 28

एकदिन महाप्रभु समुद्र-तीरे यात्रा।
पुष्प से उद्भास तथा देखन आचरित। || २८ ||

eka-dina mahāprabhu samudra-tīre yātī
puspera udāyana tathā dekhena ācambite

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; samudra-tīre—to the seashore; yātī—while going; puspera udāyana—a flower garden; tathā—there; dekhena—sees; ācambite—suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

TEXT 29

बुध्दि-बन-ज्ञान तांत्र तपशील पाण्डग।
प्रेमाबेशे बुले तांत्र कृष्ण अन्नेयिय। || २९ ||

vṛndāvana-bhrame tāhān paśilā dhānā
prema-āveṣe bule tāhān kṛṣṇa anvesiyā

SYNONYMS

vṛndāvana-bhrame—taking it for Vṛndāvana; tāhān—there; paśilā—entered; dhānā—running; prema-āveṣe—in ecstatic love of Kṛṣṇa; bule—wanders; tāhān—there; kṛṣṇa—Lord Kṛṣṇa; anvesiyā—searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.
TEXT 30

रासे राधा लंगे कृष्ण अन्तर्द्धान कैला।
पाचे सखीगान येछे चाहि बेडाइला॥ ३० ॥

ｒासे राधाला राधा कृष्णम अन्तर्द्धान कैलासः
pāche sakhī-gaṇa yaiche cāhi' beḍāilā

SYNONYMS

rase—in the rāsa dance; rādhā—Śrīmatī Rādhārāṇī; laṇā—taking; kṛṣṇa—Lord Kṛṣṇa; antardhāna kailā—disappeared; pāche—afterward; sakhī-gaṇa—all the gopis; yaiche—as; cāhi’—looking; beḍāilā—wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

TEXT 31

সেই ভাবাবেশে প্রভু প্রতি-তরুলতা।
শ্লোক পতিত’ পতিত’ চাহি’ বুলে যথা তথা॥ ৩১ ॥

sei bhāvāvese prabhu prati-taru-lata
śloka paḍi’ paḍi’ cāhi’ bule yathā tatha

SYNONYMS

sei—that; bhāva-āvese—in ecstasy; prabhu—Lord Caitanya Mahāprabhu; prati-taru-lata—each tree and creeper; śloka paḍi’ paḍi’—reciting verses; cāhi’—inquiring; bule—wanders; yathā tathā—here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from Śrimad-Bhāgavatam (10.30.9,7,8).
TEXT 32

The gopis said: 'O cuta tree, priyala tree, panasa, asana and kovidara! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nipa tree and all other trees living on the bank of the Yamuna for the welfare of others, please let us know where Krśna has gone. We have lost our minds and are almost dead.

SYNONYMS

cūta—O cuta tree (a kind of mango tree); priyāla—O priyāla tree; panasa—O jackfruit tree; āsana—O āsana tree; kovidāra—O kovidāra tree; jambu—O jambu tree; arka—O arka tree; bilva—O belfruit tree; bakula—O bakula tree; āmra—O mango tree; kadamba—O kadamba tree; nipā—O nipa tree; ye—which; anye—others; para-artha-bhavakā—very beneficial to others; yamunā-upakūlaḥ—on the bank of the Yamuna; śaṁsantu—please tell; krśna-padavim—where Krśna has gone; rahita-atmanāṁ—who have lost our minds; naḥ—us.

TRANSLATION

"[The gopīs said:] 'O cuta tree, priyāla tree, panasa, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nipa tree and all other trees living on the bank of the Yamuna for the welfare of others, please let us know where Krśna has gone. We have lost our minds and are almost dead.

TEXT 33

The gopīs said: 'O tulasī plant, kalyāṇi! to Govinda’s lotus feet; priye—very dear; saha—with; tvā—you; ali-

SYNONYMS

caccit—whether; tulasī—O tulasī plant; kalyāṇi—all-auspicious; govinda-carana—to Govinda’s lotus feet; priye—very dear; saha—with; tvā—you; ali-
kulaiḥ—bumblebees; bibhṛat—bearing; dṛṣṭaḥ—has been seen; te—your; ati-priyaḥ—very dear; acyutaḥ—Lord Kṛṣṇa.

TRANSLATION

‘O all-auspicious tulasi plant, you are very dear to Govinda’s lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?’

TEXT 34

maṇḍaṭaḍaṇḍiḥ ḥaṇ: kṛṣṇaḥ maitreyaḥ
drātāḥ kṛṣṇaḥ sarvaḥ prītaḥ
maṇḍaṭaḍaṇḍiḥ ḥaṇ: kṛṣṇaḥ sarvaḥ prītaḥ

SYNONYMS

maṇḍaṭaḥ—O plant of malatī flowers; adarśi—was seen; vaḥ—by you; kaccita—is whether; maṇḍalī—O plant of mallikā flowers; jātī—O plant of jātī flowers; yūṭhike—O plant of yūṭhikā flowers; pritīm—pleasure; vaḥ—you; janayana—creating; yātāḥ—passed by; kara-sparśena—by the touch of His hand; maṇḍhavaḥ—Śrī Kṛṣṇa.

TRANSLATION

‘O plants of malatī flowers, mallikā flowers, jātī and yūṭhikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?’

TEXT 35

āmra, panasa, pīyāla, jambu, kovidāra
ṁṛīthā-vāsi sabe, kara para-upakāra

SYNONYMS

āmra—O mango tree; panasa—O jackfruit tree; pīyāla—O pīyāla tree; jambu—O jambu tree; kovidāra—O kovidāra tree; ṃṛīthā-vāsi—inhabitants of a holy place; sabe—all; kara—please do; para-upakāra—others’ benefit.
TRANSLATION
Śrī Caitanya Mahāprabhu continued: "O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

TEXT 36

कुष्ठ तोमार इहै। आइला, पाइला दरशन?
कुष्ठेर उद्देश कहि’ राखह जीवन || ३६ ||

krṣṇa tomāra ihaṅ āilā, pāilā daraśana?
krṣnera uddeśa kahi’ rākhaha jīvana

SYNONYMS
krṣṇa—Lord Krṣṇa; tomāra—your; ihaṅ—here; āilā—came; pāilā daraśana—you have seen; krṣnera—of Lord Krṣṇa; uddeśa—the direction; kahi’—by telling; rākhaha jīvana—kindly save our lives.

TRANSLATION
"Have you seen Krṣṇa coming this way? Kindly tell us which way He has gone and save our lives."

TEXT 37

उत्तर ना पाँचा पुनः करें अनुमान।
एही सब—पुरुष-जाति, कुष्ठेर सखार समान || ३७ ||

uttara nā pāṅā punah kare anumāna
ei saba—puruṣa-jāti, krṣnera sakhāra samāna

SYNONYMS
uttara—answer; nā—not; pāṅā—getting; punah—again; kare—do; anumāna—guess; ei saba—all these; puruṣa-jāti—belonging to the male class; krṣnera—of Krṣṇa; sakhāra samāna—as good as friends.

TRANSLATION
"When the trees did not reply, the gopīs guessed, ‘Since all of these trees belong to the male class, all of them must be friends of Krṣṇa."
TEXT 38

এ কেনে কহিবে কৃষ্ণের উদ্দেশ আমায় ?
এ—স্ত্রীজাতি লতা, আমার সখীপ্রয়া। ৩৮ ॥

e kene kahibe krṣnera uddeśa ámāya?
e—stri-jāti latā, ámāra sakhi-prāya

SYNONYMS

e—these; kene—why; kahibe—will say; krṣnera—of Lord Krṣṇa; uddeśa—
direction; ámāya—to us; e—these; stri-jāti—belonging to the class of women;
latā—creepers; ámāra—our; sakhi-prāya—like friends.

TRANSLATION

‘Why should the trees tell us where Krṣṇa has gone? Let us rather inquire
from the creepers; they are female and therefore are like friends to us.

TEXT 39

অবশ্য কহিবে,—পাঞ্চাঙ্গে কৃষ্ণের দর্শনে।
এত অনুমানি' পুচ্ছে তুলস্যাদি-গানে। ৩৯॥

avaśya kahibe,—pāñāche krṣnera darśane
eta anumāni' puche tulasi-ādi-gāne

SYNONYMS

avaśya—certainly; kahibe—they will say; pāñāche—they have gotten;
krṣnera—of Lord Krṣṇa; darśane—audience; eta—this; anumāni’—guessing;
puche—inquire from; tulasi-ādi-gāne—the plants and creepers, headed by the
tulasi plant.

TRANSLATION

‘They will certainly tell us where Krṣṇa has gone, since they have seen
Him personally.’ Guessing in this way, the gopis inquired from the plants and creepers, headed by tulasi.

TEXT 40

কুলসি, মালতি, যুধি, মাধবি, মলিকে।
তোমার প্রিয় কৃষ্ণ আইল। তোমার অন্তিম। ৪০ ॥
“tulasi, mālati, yūthi, mādhavi, mallike
tomāra priya krṣṇa āilā tomāra antike?

SYNONYMS

tulasi—O tulasi; mālati—O mālati; yūthi—O yūthi; mādhavi—O mādhavi; mallike—O mallikā; tomāra—your; priya—very dear; krṣṇa—Lord Krṣṇa; āilā—came; tomāra antike—near you.

TRANSLATION

‘O tulasi! O mālati! O yūthi, mādhavi and mallikā! Krṣṇa is very dear to you. Therefore He must have come near you.

TEXT 41

তুমি-সব—হো আমার সহিষ্ণু সমান।
ক্ষোভাদিশ কহি’ সবে রাখহ পরাণ।” ৪১ ॥

tumi-saba—hao āmara sakhi’ra samāna
kṛṣnoddēśa kahi’ sabe rākha parāṇa”

SYNONYMS

tumi-saba—all of you; hao—are; āmara—our; sakhi’ra—dear friends; samāna—equal to; kṛṣṇa-uddeśa—the direction in which Kṛṣṇa has gone; kahi’—speaking; sabe—all of you; rākha parāṇa—save our lives.

TRANSLATION

‘You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.’

TEXT 42

উত্তর না পাঞ্চ পুনঃ ভাবেন অন্তরে।
‘এহি-ক্ষোভাদিশী, ভয়ে না কহে আমারে’ ৪২ ॥

uttara nā pāṇā punah bhāvena antare
‘eha—kṛṣṇa-dāśi, bhaye nā kahe āmāre’

SYNONYMS

uttara—reply; nā—not; pāṇā—getting; punah—again; bhāvena—think; antare—within their minds; eha—these; kṛṣṇa-dāśi—maidervants of Kṛṣṇa; bhaye—out of fear; nā kahe—do not speak; āmāre—to us.
TRANSLATION

"When they still received no reply, the gopis thought, 'These plants are all Kṛṣṇa's maidservants, and out of fear they will not speak to us.'

TEXT 43

The gopis then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa's body and seeing the faces of the deer, the gopis inquired from them to ascertain if Kṛṣṇa was nearby.

TEXT 44

whether; eṇa-patni—O she-deer; upagataḥ—as come; priyayā—along with His dearmost companion; iha—here; gātraih—by the bodily limbs; tanvan—increasing; drśām—of the eyes; sakhi—O my dear friend; su-nirvṛtim—happiness; acyutaḥ—Kṛṣṇa; vaḥ—of all of you; kānta-aṅga—with the body of the beloved; saṅga—by association; kuca-kuṅkuma—with kuṅkuma powder from
the breasts; rañjitāyāḥ—colored; kunda-srajaḥ—of the garland of kunda flowers; kula-pateḥ—of Kṛṣṇa; iha—here; vāti—flows; gandhaḥ—the fragrance.

**TRANSLATION**

‘O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearmost companion, increasing the pleasure of the eyes of all of you?’

**PURPORT**

This verse is quoted from Śrīmad-Bhāgavatam (10.30.11).

**TEXT 45**

“कहा, मृगि, राधा-सह श्रीकृष्ण सर्वथा।
भोजय कुला स्वेद आइल। नाहिक अन्यथा॥ ४५॥

“kaha, mrgi, rādhā-saha śri-krṣṇa sarvathā
tomāya sukha dite āilā? nāhika anyathā

**SYNONYMS**

kaha—please say; mrgi—O she-deer; rādhā-saha—with Śrīmatī Rādhārāṇī; śri-krṣṇa—Lord Śrī Kṛṣṇa; sarvathā—in all respects; tomāya—to you; sukha dite—to give pleasure; āilā—did come; nāhika anyathā—it is certain.

**TRANSLATION**

‘O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

**TEXT 46**

राधा-प्रियस्वी आमर, नही बहिरज।
दूर हैंंदे जानि त्सर शीघ्र अंग-गंधा॥ ४६॥

rādhā-priya-sakhi āmarā, nahi bahiraṅga
dūra haite jāni tāra yaiche aṅga-gandha
SYNONYMS

rādhā—of Śrīmatī Rādhārāṇī; priya-sakhī—very dear friends; āmarā—we; nahi bahirāṅga—are not outsiders; dūra haite—from a distance; jāni—we know; tāra—of Lord Kṛṣṇa; yaiče—as; aṅga-gandha—bodily fragrance.

TRANSLATION

"‘We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

TEXT 47

রাধাসহ কৃষ্ণের কুক্কুরকমল-গ্রাহ্য ৫৭

rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita
kṛṣṇa-kunda-mālā-gandhe vāyu — suvāsita

SYNONYMS

rādhā-aṅga—the body of Śrīmatī Rādhārāṇī; saṅge—by embracing; kuca-kuṅkuma—with the kuṅkuma from the breasts; bhūṣita—decorated; kṛṣṇa—of Lord Kṛṣṇa; kunda-mālā—of the garland of kunda flowers; gandhe—by the fragrance; vāyu—the air; su-vāsita—aromatic.

TRANSLATION

"‘Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

TEXT 48

কৃষ্ণ ইহে! জাদু গেলা! ইহে!—বিরহিনী।
কিবা উত্তর দিবে এই—না শুনে কাহিনী।" ৪৮

kṛṣṇa ihāṅ chādiʾ gelā, ihoṅ — virahinī
kibā uttara dibe ei — nā śune kāhiniʾ”

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; ihāṅ—here; chādiʾ gelā—has left; ihoṅ—the deer; virahinī—feeling separation; kibā—what; uttara—reply; dibe—will they give; ei—these; nā śune—do not hear; kāhiniʾ—our words.
TRANSLATION

"'Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?'

TEXT 49

अङ्गे वृक्षगण देखे पुष्पफलमण्डले । 
शाखा सब पड़ियाछे पृथ्वी-उपरे ॥ ४९ ॥

age vrkṣa-gana dekhe pusa-phala-bhare 
sākhā saba padivyāche prthivi-upare

SYNONYMS

age—in front; vrkṣa-gaṇa—the trees; dekhe—see; pusa-phala-bhare—because of the heavy burden of flowers and fruits; sākhā saba—all the branches; padivyāche—have bent down; prthivi-upare—to the ground.

TRANSLATION

"The gopis then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

TEXT 50

कुंक्षे देखि एই सब करेन नमकार । 
कुंक्षगमन पुछे तारे करिया निर्धार ॥ ५० ॥

kṛṣṇe dekhi' ei saba karena namaskāra 
kṛṣṇa-gamana puche tāre kariyā nirdhāra

SYNONYMS

kṛṣṇe dekhi'—seeing Kṛṣṇa; ei—these; saba—all; karena namaskāra—offer respectful obeisances; kṛṣṇa-gamana—the passing of Kṛṣṇa; puche—inquire; tāre—from them; kariyā nirdhāra—making certain.

TRANSLATION

"The gopis thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopis inquired from the trees.
TEXT 51

**SYNONYMS**

*bāhum*—arm; *priyā-arise*—on the shoulder of His beloved; *upadhāya*—placing; *grhita*—having taken; *padma*—a lotus flower; *rama-anujai*—Lord Balarama’s younger brother (Krśna); *tulasikā*—because of the garland of tulasi flowers; *ali-kulai*—by bumblebees; *mada-andhai*—blinded by the fragrance; *anviyānānah*—being followed; *iha*—here; *vah*—of you; *taravai*—trees; *prana*—the obeisances; *kirivā*—whether; *abhinandati*—welcomes; *caran*—while passing; *pranaya-avalokai*—with glances of love.

**TRANSLATION**

“O trees, kindly tell us whether Balarama’s younger brother, Krśna, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasi leaves.”

**PURPORT**

This verse is quoted from Śrimad-Bhāgavatam (10.30.12).

TEXT 52

**SYNONYMS**

*priyā-mukhe*—on the mouth; *bhringa pađe*—touched; *tāhā nivārite*—had unleashed; *līlā-padma*—a lotus flower; *cālāite*—hail; *anya-citte*—because of the sound.
SYNONYMS

priya-mukhe—on His beloved's face; bhringa—the bumblebees; pada—fall; taha—that; nivrite—to prevent; lilai—the pastimes; padma—the lotus flower; calaiite—causing to move; haila—was; anya-citte—diverted in the mind.

TRANSLATION

"To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

TEXT 53

tomara praamae ki kairachena avadhana?
kibaa nahi karena, kaha vacana-pramaana

SYNONYMS

tomara—your; praamae—to the obeisances; ki—whether; kairachena—has given; avadhana—attention; kibaa—or; nahi karena—did not do so; kaha—kindly speak; vacana—words; pramaana—evidence.

TRANSLATION

"Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

TEXT 54

krsna viyoge ei sevaka duhkha
kibaa uttara dibee? ihara nahi samvita"

SYNONYMS

krsna viyoge—by separation from Krsna; ei—these; sevaka—servants; duhkha—very unhappy; kibaa—what; uttara—reply; dibee—will they give; ihara—of these; nahi—there is not; samvita—consciousness.
TRANSLATION

‘Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?’

TEXT 55

एत बलि आगे चले यमुनार कुळे।
देखे—ताहि कृष्ण हस्त कदम्बरे तुले || ५५ ||

eta bali' āge cale yamunāra kūle
dekhe,—tāhāṁ kṛṣṇa haya kadambara tale

SYNONYMS

eta bali’—saying this; āge cale—go forward; yamunāra kūle—onto the beach by the Yamunā; dekhe—they see; tāhāṁ—there; kṛṣṇa—Lord Kṛṣṇa; haya—is present; kadambara tale—underneath a kadamba tree.

TRANSLATION

‘Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.

TEXT 56

कोटिमन्मथमोहन युज्ञीवदन
अपार सौंदर्ये हरे जगरेत्र—मन् || ५६ ||

koṭi-manmatha-mohana murali-vadana
apāra saundarye hare jagan-netra-mana

SYNONYMS

koṭi—ten million; manmatha—Cupids; mohana—enchanting; murali-vadana—with His flute to His lips; apāra—unlimited; saundarye—by the beauty; hare—enchants; jagat—of the whole world; netra-mana—the eyes and mind.

TRANSLATION

‘Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty.’
TEXT 57

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Śvārūpa Dāmodara Gosvāmī, joined Him in the garden.

TEXT 58

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.
The Transcendental Madness of Lord Caitanya

61

pūrvavat sabe mili’ karāilā cetana
uṭhiyā caudike prabhu kareṇa dārāṇa

SYNONYMS

pūrvavat—as before; sabe—all; mili’—coming together; karāilā cetana—brought to consciousness; uṭhiyā—standing up; caudike—all around; prabhu—Śrī Caitanya Mahāprabhu; kareṇa dārāṇa—was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

TEXT 60

“kāhi gela kṛṣṇa? ekhāni pāinu dārāṇa!
ṭāhāra saundarya mār harila netra-man!” ६०॥

SYNONYMS

kāhān—where; gelā kṛṣṇa—has Kṛṣṇa gone; ekhāni—just now; pāinu dārāṇa—I saw; tānhāra—His; saundarya—beauty; mār—My; harila—has taken away; netra-man—a eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, “Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

TEXT 61

punah kene nā dekhiye mūrali-vadana!
ṭāhāra dārāṇa-lobhe bhramaya nayana!” ६१॥

SYNONYMS

punah—again; kene—why; nā dekhiye—I do not see; mūrali-vadana—with His flute to His lips; tānhāra—of Him; dārāṇa-lobhe—in hopes of seeing; bhramaya—are wandering; nayana—My eyes.
TRANSLATION

"Why can’t I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

TEXT 62

viśākhāre rādhā yaiche śloka kahilā
sei śloka mahāprabhu paḍite lāgilā

SYNONYMS

viśākhāre—to Viśākhā; rādhā—Śrīmati Rādhārāṇī; yaiche—as; śloka kahilā—recited a verse; sei—that; śloka—verse; mahāprabhu—Śrī Caitanya Mahāprabhu; paḍite lāgilā—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmati Rādhārāṇī to Her dear friend Viśākhā.

TEXT 63

navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ
sucitra-murali-sphurac-charad-amanda-candrānanāḥ
mayūra-dala-bhūṣitaḥ subhaga-tara-hāra-prabhaḥ
sa me madana-mohanaḥ sakhi tanoti netra-sprhām

SYNONYMS

nava-ambuda—a newly formed cloud; lasad—brilliant; dyutir—whose luster; nava—new; taḍin—lightning; manojñā—attractive; ambaraḥ—whose dress; su-citra—very charming; murali—with a flute; sphurac—appearing beautiful; śarat—autumn; amanda—bright; candra—like the moon; ānanaḥ—whose face; mayūra—peacock; dala—with a feather; bhūṣitaḥ—decorated; su-bhaga—lovely; tāra—of pearls; hāra—of a necklace; prabhaḥ—with the effulgence; saḥ—
He; me—My; madana-mohanah—Lord Kṛṣṇa, the enchanter of Cupid; sakhi—O My dear friend; tanoti—increases; netra-sptḥām—the desire of the eyes.

TRANSLATION

“My dear friend, the luster of Kṛṣṇa’s body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madanamohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him.”

PURPORT

This verse is also found in the Govinda-līlāmṛta (8.4).

TEXT

nava-ghan-ā-snigdha-vara,  
dalitānjana-cikka,  
jini’ upamana-ga,  
hare sabara netra-man.

SYNONYMS

nava-ghan—a newly formed cloud; snigdha—attractive; vara—bodily complexion; dalita—powdered; anjana—ointment; cikka—polished; indiara—a blue lotus flower; nindi—defeating; su-komala—soft; jini’—surpassing; upamana-ga—all comparison; hare—attracts; sabara—of all; netra-mana—the eyes and mind; kṛṣṇa-kanti—the complexion of Kṛṣṇa; prama prabala—supremely powerful.

TRANSLATION

Caitanya Mahāprabhu continued: “Śrī Kṛṣṇa’s complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.
TEXT 65

कह, सखी, कि करि उपायः
कृष्णान्त्व बलाहकः, मोर नेत्र-चातकः
ना देखि' पियाले मरि' यायः ॥ ६५ ॥

kaha, sakhi, ki kari upāya?
kṛṣṇādhitabhuta balāhaka, mora netra-cātaka,
nā dekhī' piyāse mari' yāya

SYNONYMS
kaha—please tell; sakhi—My dear friend; ki kari upāya—what shall I do; kṛṣṇa—Kṛṣṇa; adbhuta—wonderful; balāhaka—cloud; mora—My; netra—eyes; cātaka—like cātaka birds; nā dekhī'—without seeing; piyāse—from thirst; mari' yāya—are dying.

TRANSLATION

"My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

TEXT 66

सौदामिनी पीठात्तरः,
स्थिर नेहं निरंतरं
युक्ताहर वकपैड़ि भाल ।
इण्ड्रधनु-शिखिपाख, उपरे ग्रियाचे देखा,
अर धनु वैज्ञानकी-माल ॥ ६६ ॥

saudāmini pitāmbara, sthira nahe nirantar,
muktā-hāra baka-pānti bhāla
indra-dhanu śikhi-pākhā, upare diyāche dekhā,
āra dhanu vaijayanti-māla

SYNONYMS
saudāmini—lightning; pita-ambara—the yellow dress; sthira—still; nahe—is not; nirantar—always; muktā-hāra—the necklace of pearls; baka-pānti bhāla—like a line of ducks; indra-dhanu—the bow of Indra (a rainbow); śikhi-pākhā—the peacock feather; upare—on the head; diyāche dekhā—is seen; āra dhanu—another rainbow; vaijayanti-māla—the vaijayanti garland.
TRANSLATION

“Krṣṇa’s yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayanti garland [containing flowers of five colors] resemble rainbows.

TEXT 67

muralīra kala-dhvani,      madhura garjana śuni',
vrndāvane nāçe mayūra-caya
akalanā kaūra-kala,      lāvanya-jyotsnā jhalamala,
citra-candrera tāhāte udaya

SYNONYMS

muralīra—of the flute; kala-dhvani—the low vibration; madhura—sweet; garjana—thundering; śuni’—hearing; vrndāvane—in Vṛndavana; nāçe—dance; mayūra-caya—the peacocks; akalanā—spotless; pūrṇa-kala—the full moon; lāvanya—beauty; jyotsnā—light; jhalamala—glittering; citra-candrera—of the beautiful moon; tāhāte—in that; udaya—the rising.

TRANSLATION

“The luster of Krṣṇa’s body is as beautiful as a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndavana hear that vibration, they all begin to dance.

TEXT 68

līlāmṛta-variśāne,      śiṅce caudda bhuvane,
cheh megh yabe dekha dīla ।

SYNONYMS

līlāmṛta-variśāne—of the Beautiful; caudda bhuvane—in Vṛndavana
durdaiva-jhaṅghā-pavane, meghe nila anya-sthāne,
mare cātaka, pite nā pāila

SYNONYMS
līlā—of the pastimes of Kṛṣṇa; amṛta—of nectar; varīṣāne—the shower;
siṅce—drenches; caudda bhuvane—the fourteen worlds; hena megha—such a
cloud; yabe—when; dekha dila—was visible; durdaiva—misfortune; jhaṅghā-
pavane—a high wind; meghe—the cloud; nila—brought; anya-sthāne—to
another place; mare—dies; cātaka—the cātaka bird; pite nā pāila—could not
drink.

TRANSLATION
“The cloud of Kṛṣṇa’s pastimes is drenching the fourteen worlds with a
shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose
and blew it away from Me. Being unable to see the cloud, the cātaka bird of
My eyes is almost dead from thirst.”

TEXT 69

punāḥ kahe, ‘hāya hāya, pada pada rāma-rāya’,
kahe prabhu gadgada ākhyāne
rāmānanda pada śloka, śuni prabhuha harṣa-śoka,
apane prabhu kareṇa vyākhyāne

SYNONYMS
punāḥ—again; kahe—says; hāya hāya—alas, alas; pada pada—go on reading;
rāma-rāya—Rāmānanda Rāya; kahe—says; prabhu—Śrī Caitanya Mahāprabhu;
gadgada ākhyāne—in a faltering voice; rāmānanda—Rāmānanda Rāya; pada—
reads; śloka—a verse; śuni—hearing; prabhuha—of Śrī Caitanya Mahāprabhu;
harṣa-śoka—jubilation and lamentation; apane—personally; prabhu—Śrī
Caitanya Mahāprabhu; kareṇa vyākhyāne—explains.

TRANSLATION
In a faltering voice, Śrī Caitanya Mahāprabhu again said, “Alas, go on read-
ing, Rāma Rāya.” Thus Rāmānanda Rāya began to read a verse. While listening
to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

**TEXT 70**

\[ \text{SYNONYMS} \]

vikṣya—seeing; alaka-āvṛta—decorated with curling tresses of hair; mukha—face; tava—Your; kuṇḍala-śri—the beauty of earrings; gaṇḍa-sthala—falling in Your cheeks; adhara-sudham—and the nectar of Your lips; hasita-avalokam—Your smiling glance; datta-abhayam—which assure fearlessness; ca—and; bhuja-daṇḍa-yugam—the two arms; vilokya—by seeing; vakṣaḥ—chest; śriyaḥ—by the beauty; eka-ramaṇam—chiefly producing conjugal attraction; ca—and; bhavāma—we have become; dāsyah—Your maidservants.

**TRANSLATION**

"'Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.'"

**PURPORT**

This verse quoted from Śrīmad-Bhāgavatam (10.29.39) was spoken by the gopīs when they arrived before Kṛṣṇa for the rāsa dance.
SYNONYMS

krṣṇa—Lord Kṛṣṇa; jini’—surpassing; padma-cānda—the lotus flower and the moon; pātiyāche—the face; mukha—noose; tāte—in that; adhara—lips; madhu-smīta—sweet smiling; cāra—bait; vraja-nāri—the damsels of Vraja; āsi’ āsi’—approaching; phānde—in the network; padi’—falling; haya dāsi—become maidservants; chādi’—giving up; lāja—prestige; pati—husbands; ghara—home; dvāra—family.

TRANSLATION

"After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa’s maidservants, giving up their homes, families, husbands and prestige.

TEXT 72

SYNONYMS

bāndhava—O friend; krṣṇa—Lord Kṛṣṇa; kare—does; vyādhera—acāra—the behavior of a hunter; nāhi—not; māne—cares for; dharma-adharma—piety and impiety; hare—attracts; nāri—of a woman; mṛgi—doe; marma—the core of the heart; kare—does; nānā—varieties of; upāya—means; tāhāra—for that purpose.
TRANSLATION

"My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopis.

TEXT 73

The earrings shining on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TRANSLATION

"The earrings dancing on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

TEXT 74

The Transcendental Madness of Lord Caitanya
vraja-devi laka$ laka$,     t$a-sab$ra mano-vak$a,
hari-dasi karib$are dak$a

SYNONYMS

ati—very; ucca—high; su-vist$a—broad; lak$mi—a mark of golden lines on
the left side of the chest of Sri Krs$na, indicating the residence of the goddess of
fortune; sri$vatsa—a mark of silver hairs on the right side of the Lord’s chest;
ala$ka$r$a—ornaments; k$r$g$ra—of Lord Krs$na; ye—that; d$kat$iy$a—like a plun­
derer; vak$a—chest; vraja-devi—the damsels of Vraja; laka$ laka$—thousands
upon thousands; t$a-sab$ra—of all of them; manah-vak$a—the minds and breasts;
hari-dasi—maidservants of the Supreme Lord; karib$a—make; dak$a—expert.

TRANSLATION

“On Krs$na’s chest are the ornaments of Srivatsa and the mark indicating the
residence of the goddess of fortune. His chest, which is as broad as a plun­
derer’s, attracts thousands upon thousands of damsels of Vraja, conquering
their minds and breasts by force. Thus they all become maidservants of the
Supreme Personality of Godhead.

TEXT 75

su/lita dirghargala,   k$r$g$ra bhuya-yugala,
    bhuya nahe, —k$r$g$ra-sarpa-k$a 
a$ du$a-saila-chidre pa$i$,   n$ria $hr$daye $dam$se,
    mare n$ri se vi$a-jv$ll$a 

SYNONYMS

su-lalita—very beautiful; dirgha-argala—long bolts; k$r$g$ra—of Krs$na; bhuya-
yugala—two arms; bhuya—arms; nahe—not; k$r$g$ra—black; sarpa—of snakes;
k$a—bodies; du$a—two; saila-chidre—in the space between the hills; pa$i—
enter; n$ria—of women; $hr$daye—the hearts; $dam$se—bite; mare—die; n$ri—
women; se—that; vi$a-jv$ll$a—from the burning of the poison.

TRANSLATION

“The two very beautiful arms of Krs$na are just like long bolts. They also
resemble the bodies of black snakes that enter the space between the two hill-
like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the gopīs become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa’s beautiful arms.

TEXT 76


Ekāvar yāra śpṛṣe, smara-jvāla-vaśa nāse, yāra śpṛṣe lubdha nāri-mana

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; kara-pada-tala—the palms and the soles of the feet; koṭi-candra—millions upon millions of moons; su-sītal—cool and pleasing; jini‘—surpassing; karpūra—camphor; veṇā-mūla—roots of khasakhasa; candana—sandalwood pulp; eka-bāra—once; yāra—of which; śpṛṣe—by the touch; smara-jvāla—the burning effect of remembering; vaśa—the poison; nāse—becomes vanquished; yāra—of which; śpṛṣe—by the touch; lubdha—enticed; nāri-mana—the minds of women.

TRANSLATION

“The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa’s palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished.”

TEXT 77

Ateke bīlāp kari‘, prema-bāre ṣe gaurhār, ērī ṣe paḍe ek gītāk.
SYNONYMS
eteka—thus; vilāpa kari’—lamenting; prema-aveśa—in ecstatic love of Kṛṣṇa; gaurahari—Śrī Caitanya Mahāprabhu; ei arthe—in understanding the purpose; pađe—recites; eka śloka—one verse; sei śloka—this verse; pađi’—reading; rādhā—Śrīmati Rādhārāṇī; viśākhār—to Viśākhā; kahe—says; bādhā—obstacle; ughādiyā—exposing; hṛdayera—of the heart; soka—lamentation.

TRANSLATION
Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmati Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmati Viśākhā.

TEXT 78

SYNONYMS
harit—manī—of indranila gems; kavāṭikā—like a door; pratata—broad; hāri—attractive; vakṣaḥ-sthalah—whose chest; smara-ārta—distressed by remembering; taraṇī—of young women; manah—of the mind; kalusa—the pain; hāri—taking away; doḥ—whose two arms; argalaḥ—like bolts; sudhāṃśu—the moon; hari-candana—sandalwood; utpala—lotus flower; sitābhra—camphor; śīta—cool; aṅgakah—whose body; sāḥ—that; me—My; madana-mohanah—Kṛṣṇa, who is more attractive than Cupid; sakhi—My friend; tanoti—expands; vakṣāḥ-sprhām—the desire of the breasts.
TRANSLATION

"My dear friend, Kṛṣṇa's chest is as broad and attractive as a door made of indranila gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

PURPORT

This verse is also found in the Govinda-lilāmṛta (8.7).

TEXT 79

prabhu kahe,—“kṛṣṇa muñi ekhana-i pāinu āpanāra durdaive punah hārāinu

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; kṛṣṇa—Lord Kṛṣṇa; muñi—I; ekhana-i—just now; pāinu—had; āpanāra—My own; durdaive—by misfortune; punah—again; hārāinu—I have lost.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I just now had Kṛṣṇa, but unfortunately I have lost Him again.

TEXT 80

cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne
dekhā diyā mana hari’ kare antardhāne

SYNONYMS

cañcala—restless; svabhāva—characteristic; kṛṣṇera—of Lord Kṛṣṇa; nā—does not; raya—stay; eka-sthāne—in one place; dekhā diyā—giving His audience; mana—mind; hari’—enchanting; kare—does; antardhāne—disappearance.
TRANSLATION

"By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

TEXT 81

The gopis became proud of their great fortune. To subdue their sense of superiority and show them special favor, Kesava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.'"

PURPORT

This verse quoted from Śrimad-Bhāgavatam (10.29.48) was spoken by Sukadeva Gosvāmi to Mahārāja Parikṣit.

TEXT 82

svarūpa-gosāñire kahena,—“gāo eka gīta yāte âmāra hrdayera haye ta’ ‘sambit’”

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmi; kahena—said; gāo—sing; eka—one; gīta—song; yāte—by which; âmāra—My; hrdayera—of the heart; haye—there is; ta’—certainly; sambit—conscience.
Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmi: “Please sing a song that will bring consciousness to My heart.”

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmi began very sweetly singing the following verse from Gita-govinda.

“Here in the arena of the rāsa dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes.”

This verse is quoted from Gita-govinda (2.3).
TEXT 85

When Svarupa Damodara Gosvami sang this special song, Sri Caitanya Mahaprabhu immediately got up and began to dance in ecstatic love.

SYNONYMS

svarupa-gosami—Svarupa Damodara Gosvami; yabe—when; ei—this; pada—verse; gahila—sang; uthi’—standing up; prema-avese—in ecstatic love of Krishna; prabhu—Sri Caitanya Mahaprabhu; nacite lalila—began to dance.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya’s body. The thirty-three symptoms of vyahicari-bhava, beginning with lamentation and jubilation, became prominent as well.

TEXT 86

SYNONYMS

ashta-sattvika—eight spiritual; bhava—emotions; anje—on the body; prakaata ha-ila—became manifest; hara-adhi—beginning with jubilation; vyahicari—thirty-three changes of vyahicari-bhava; saba—all; uthalila—were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya’s body. The thirty-three symptoms of vyahicari-bhava, beginning with lamentation and jubilation, became prominent as well.

TEXT 87

bhavodaya, bhava-sandhi, bhava-sabalya
bhave-bhawe mahaya-yuddhe sabara prabalya
SYNONYMS

bhāva-udaya—awakening of all the ecstatic symptoms; bhāva-sandhi—meeting of ecstatic symptoms; bhāva-śabalya—mixing of ecstatic symptoms; bhāve-bhāve—between one ecstasy and another; mahā-yuddhe—a great fight; sabāra—of all of them; prābalya—prominence.

TRANSLATION

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śabalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

TEXT 88

sei pada punah punah karāya gāyana
punah punah āsvādaye, kareṇa nartana

SYNONYMS

sei pada—that verse; punah punah—again and again; karāya gāyana—made to sing; punah punah—again and again; āsvādaye—tastes; kareṇa nartana—dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Damodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

TEXT 89

ei-mata nrtya yadi ha-ila bahu-kṣaṇa
svarūpa-gosāṇi pada kaila samāpana

SYNONYMS

ei-mata—in this way; nrtya—dancing; yadi—when; ha-ila—was; bahu-kṣaṇa—for a long time; svarūpa-gosāṇi—Śvarūpa Damodara Gosvāmī; pada—verse; kaila samāpana—stopped.
TRANSLATION
After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

TEXT 90

‘বল’ ‘বল’ বলি প্রভু কহেন বারবার।
না গায় স্ন্তুপ-গোসাঙি প্রম দেখি’ তাঁহার।

‘bal’ ‘bal’ prabhu kahena bāra-bāra
nā āgāya svarūpa-gosānī śrama dekhi’ tāṅra

SYNONYMS

bal—sing; bal—sing; bali’—uttering; prabhu—Śrī Caitanya Mahāprabhu; kahena—says; bāra-bāra—again and again; nā—not; āgāya—sings; svarūpa-gosānī—Svarūpa Dāmodara Gosvāmī; śrama—fatigue; dekhi’—seeing; tāṅra—of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, “Go on! Sing! Sing!” But Svarūpa Dāmodara, seeing the Lord’s fatigue, did not resume singing.

TEXT 91

‘বল’ ‘বল’ প্রভু বলেন, ভক্তগণ শুনি।
চাউদিকেতে সবে মেলি’ করে হরিধ্঵ণি।

‘bal’ ‘bal’ prabhu balena, bhakta-gana śuni’
caudikete sabe meli’ kare hari-dhvani

SYNONYMS

bal bal—go on singing, go on singing; prabhu balena—Śrī Caitanya Mahāprabhu said; bhakta-gana—the devotees; śuni’—hearing; caudikete—all around; sabe—all; meli’—combining; kare hari-dhvani—vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, “Go on singing!” they all gathered around Him and began to chant the holy name of Hari in unison.
TEXT 92

रामानंद-राय तबेप्रभुरेबसाईल।
विज्ञानी करिप्रभुरेर्रामघुचाइल॥ ९२॥

rāmānanda-rāya tabe prabhure vasāilā
vijanādi kari prabhura śrama ghucāilā

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; tabe—at that time; prabhure—Śrī Caitanya Mahāprabhu; vasāilā—made to sit down; vijana-ādi kari’—fanning and so on; prabhura—of Śrī Caitanya Mahāprabhu; śrama—fatigue; ghucāilā—dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

TEXT 93

प्रभुरे लाङ्ग गेला सबेसमुद्रेर तीरे।
स्नान करांज पौल्लरे लाङ्ग अइला घरे॥ ९३॥

prabhure laṅg gelā sabe samudrera tire
snāna karaṅg punah tāṅre laṅg āilā ghare

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; laṅg—taking; gelā—went; sabe—all; samudrera tire—to the beach by the sea; snāna karaṅg—bathing Him; punah—again; tāṅre—Him; laṅg āilā—brought back; ghare—to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

TEXT 94

स्तोजन करांज प्रभुरेकराइला शयन।
रामानंद-अदि सबेगेला निज-स्थान॥ ९४॥

stotāna karāṅj prabhure karāilā śayān.
rāmānanda-adि sabe gelā nij-stān
After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

Thus I have described Śrī Caitanya Mahāprabhu’s pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

Thus I have described Śrī Caitanya Mahāprabhu’s pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

pralāpa—ecstatic ravings; sahita—with; ei—this; unmāda—of madness; varṇana—description; śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; ihā—this; kariyāchena varṇana—has described.
The Transcendental Madness of Lord Caitanya

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmi has described very nicely in his Stava-mālā as follows.

TEXT 97

payorāśes tīre sphurad-upavanāli-kalanayā
muhur vṛndārānya-smarana-janita-prema-vivaśaḥ
kvacit kṛṣṇāvṛttī-pracala-rasano bhakti-rasikāḥ
sa caitanyāḥ kim me punarapi dṛṣor yāsyati padam

SYNONYMS

payah-rāśeh—by the sea; tīre—on the beach; sphurat—beautiful; upavanāli—garden; kalanayā—by seeing; muhur—continuously; vṛndārānya—the forest of Vṛndāvana; smarana-janita—by remembering; prema-vivaśaḥ—being overwhelmed by ecstatic love of Kṛṣṇa; kvacit—sometimes; kṛṣṇa—of the holy name of Kṛṣṇa; āvṛttī—repetition; pracala—busily engaged in; rasano—whose tongue; bhakti-rasikāḥ—expert in devotional service; saḥ—that; caitanyāḥ—Śrī Caitanya Mahāprabhu; kim—whether; me—my; punarapi—again; dṛṣoh—of the eyes; yāsyati—will go; padam—in the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, 'Kṛṣṇa! Kṛṣṇa!' Will He again become visible before the path of My eyes?"

PURPORT

This quotation is from the first Caitanya-stava, verse 6, in Śrīla Rūpa Gosvāmi’s Stava-mālā.

TEXT 98

অনন্ত চৈতন্যকীৰ্ত্তন। না যায় লিখন।
বিশ্বাত্র দেখাইঙ্গ তাহ করিয়ে সুচূন॥ ৯৮॥
TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

TEXT 99

śrī-rūpa-raghunātha-pade yāra āśā
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśā—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; krṣṇadāsa—Śrīla Krṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Antya-līlā, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu’s pastimes in the garden by the sea.
References

The statements of Śrī Caitanya-caritāmṛta are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to Śrī Caitanya-caritāmṛta's translations. Numerals in regular type are references to its purports.

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1, 51, 119, 137

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Stava-mālā (Rūpa Gosvāmī), 301

Tithi-tattva, 98

Ujjvala-nilamani (Rūpa Gosvāmī), 194, 214
Glossary

A

Ācārya—a spiritual master who teaches by example.
Ānanda—spiritual bliss.
Arcana—worship of the Deity in the temple.
Ananta-caturdaśi—date of the yearly festival commemorating the passing away of Haridāsa Ṭhākura.
Avaiśnavas—those who are after material enjoyment and those who are against the supremacy of the Lord.

C

Cintā—the ecstatic symptom of anxiety.
Cit—Kṛṣṇa’s spiritual knowledge potency.

D

Dāri sannyāsi—a bogus tantric sannyāsi who keeps women.
Deva-dāsi—a female servant in the Jagannātha temple.
Divyonmāda—transcendental madness in separation from Kṛṣṇa.

G

Grhasthas—householders who follow regulative principles.

H

Hari bol—“Chant the holy name of Hari.”

J

Jāgara—the ecstatic symptom of wakefulness.
Japa—chanting Hare Kṛṣṇa softly and slowly.

K

Karāṅga—a water pot.
Kīrtana—chanting Hare Kṛṣṇa loudly.
Kṣatriyas—the warrior and administrative class.
Sri Caitanya-caritāmṛta

M

Mahā-mantra—the great chant for deliverance; Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Malina-aṅgatā—the ecstatic symptom of uncleanliness.

Māyāvādi—an impersonalist or voidist adhering to the belief that ultimately God is formless and without personality.

Moha—the ecstatic symptom of illusion.

Mṛtyu—the ecstatic symptom of death.

N

Nadiyā-nāgari—a so-called party of devotees who worship Viṣṇupriyā.

Nāmācārya—a cārya of the chanting of the holy names (Haridāsa Ṭhākura).

P

Pāñji-ṭikā—further explanations of a subject.

Paramaharīṣa—a topmost swan-like devotee of the Lord.

Parama-vidvān—the most learned scholar.

Pralāpa—the ecstatic symptom of talking like a madman.

Prasāda—remnants of food which have been offered to the Lord.

Prosita-bhartri—the woman whose husband has left home and gone to a foreign country.

Purāṇas—the eighteen very old books which are histories of this and other planets.

R

Rāga-mārga—the path of devotional service in spontaneous love.

Rāmacandra—the incarnation of the Supreme Lord as a perfect king.

S

Saṅkirtana—congregational chanting of the holy names of God.

Sannyāsa—the renounced order of life.

Śāstra—revealed scripture.

Śīrha-dvāra—the gate of the Jagannātha temple.

Śrāddha-pātra—remnants of prasāda offered to the forefathers.

Śūdra—the servant and laboring class of men.

T

Tānava—the ecstatic symptom of thinness.
Glossary

U

Udvega—the ecstatic symptom of mental agitation.
Unmāda—the ecstatic symptom of madness.

V

Vaijayanti—a garland containing flowers of five colors.
Vaiṣṇava—a devotee of Viṣṇu.
Vaiṣṇava-aparādha—an offense to a Vaiṣṇava.
Vidhi-mārga—the path of regulative devotional principles.
Vṛndāvana—the village where Kṛṣṇa lived as a child; the topmost transcendental abode of the Supreme Lord.
Vyādhi—the ecstatic symptom of disease.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

অ আ ই ঈ উ ঊ ঋ এ ঐ ও ঐ

র ল (anusvāra) এ ল (candra-bindu) ও (visarga)

Consonants

Gutterals:  ক ka খ kha গ ga ঘ gha ঙ ṇa
Palatals:  ছ ca ছ cha জ ja ঝ jha ঞ ṇa
Cerebrals:  ট ta ঠ thha ড ḍa ঢ ḍha ণ ṇa
dentals:  ত ta থ tha দ da ধ dha ন na
Labials:  প pa ফ pha ব ba ভ bha ম ma
Semivowels:  য ya র ra ল la ব va
Sibilants:  ষ sa স sa ত sa ত ha

Vowel Symbols

The vowels are written as follows after a consonant:

টা টি টু টি টে টৈ টো টু টূ

For example:  কা কাকি কি কি কু কু কু কু কু কু

309
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virama} (\cdot) \) 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.
- \( i, \dot{i} \) - like the \( ee \) in meet.
- \( u, \ddot{u} \) - like the \( u \) in rule.
- \( r \) - like the \( ri \) in rim.
- \( \tilde{r} \) - like the \( ree \) in reed.
- \( e \) - like the \( ai \) in pain; rarely like \( e \) in bet.
- \( a i \) - like the \( oi \) in boil.
- \( o \) - like the \( o \) in go.
- \( au \) - like the \( ow \) in owl.
- \( \dddot{m} \) - (\( anusvara \)) like the \( ng \) in song.
- \( \tilde{n} \) - (\( visarga \)) 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.
- \( \dot{n} \) - like the \( n \) in bank.
- \( c \) - like the \( ch \) in chalk.
- \( ch \) - like the \( chh \) in much-haste.
- \( j \) - like the \( j \) in joy.
- \( \dot{j} \) - like the \( geh \) in college-hall.
- \( \ddot{n} \) - like the \( n \) in bunch.
- \( \tilde{t} \) - like the \( t \) in talk.
- \( \dddot{t} \) - like the \( th \) in hot-house.

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 *Sri 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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krṣṇa-viccheda-vibhārtyā
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krṣnera saundarya-mādhurya yabe paḍe,
kṛṣnera uḍḍēsā kahi' rākhaḥ jīvana
krṣnera vacana-mādhurya, nānā-rasa-narma-
krṣnoddēsā kahi' sabe raṁkhaṁ parānā'

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krūṛera adharamṛta, we karpira manda-
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laṅā āilā cāri janera mastake caḍāṅā
līlāmṛta-varisāre, śīta cauda ṛhuvane,
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līlā samvaribe tumi—lāya mora citte
lāka nistāre ei tomāra 'avataṭa'
lōke nāhi dekhi aiche, ṣāstre nāhi śuni
lūthan bhūmau kākkvā vikāla-vikālāṁ

madhyāna karite prabhū calilā āpane
madhyāna karite samudre karilā gamana
madhyaḥna kariyā prabhū āilā bhōjane
madhyānē āśība, ebe yēi dārasanē'
imayūra-dala-bhūṣitaṁ subhagā-tāra-hāra-
imāśā āra śekharaṇa daṇḍavat jānālīlā
modaka vece, prabhura vāṭīra nīkāta tāra
mukhe tāra ḫāla gela, jīvā kare jvāla
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prabhu nīdrā gele, tumī khāiha āśīyā”
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ger busa āge darśana kare loka lākhe lākhe
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prabhu priya nānā dravya āniyāyāche desā

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prabhu bhikṣā karilā āgraḥa karīyā
prabhu dekhte calilā chāḍi’ sarva kāryā
prabhu laṅgā gela sake samudrera ārām
prabhu se dīne kāṣi-miśreṇa nimāntṛa
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prabhu-visaye sneha tāra bālaka-kāla haite
pāche nṛtye kare vakreśvara bhakta-gaṇa
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pralāpo vyādhir unmādo

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prāpta-ratna hārāṅa, tāra guna sahāryā,
prāscāda dite āṣe tāra āṇandita haṅā
prāscāda-kaṅḍāra saha bāndhi lena gale

prāscāda māgye bhikṣā deha’ ta’ āmāre’
prāsṛayā-pāgala sudḍha-vaidagdhi nā jāne
prāsṛada pāi anyonye kailā ālīṅgana
prāsāmāya prāsādāya
prātāṅ-kaṅḍe iśvara dekhi’ saba bhakta laṅā

pratāṅ-kaṅḍe iśvara dekhi’ saba bhakta laṅā
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pratī-varṣe abide, kāḷa prasveda page rudhirera dhara

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śabdā nā pānā svārūpā kapāṭa kālā dūre
sabe dekhi—haya mora kṛṣṇa vidyāmāna
sabe gāya,—"jaya jaya jaya harādāsa"

sabe giyā rahilā grāma-bhītārā vrkṣa-tale
sabe kṛṣṇa bhajana kare,—ei-mātra āne
sāhā Ṽuṭi' bāndhi' rākhe, yāte vīrode
śacīmātā dekhi' sabe tāmra ājnā laṅa
sagṛhā śāyānā kalā-pāte stūpa kailā

sahajēi mora tāhān yāte mana haya
"sahajē tomāra guṇe jagat vikāya
sahā tvālī-kulair bīhṛad
sahite nāre jagadānanda, sṛjā upāya
sakala vaiśnavā tābe bhōjana karilā

sākāsā saba paḍīyāče prthivi-upare
sakhi-gaṇa kahe more phula uthāite
sākāsate khā āmi' tenho 'svapna' hena mane”
sākṣī deha’,—kari yena caitanya-varṇanā
samāpe niḷādres caṭaṭa-giri-ṛajasya kalanād
sanīṣṭhitam āpi yan-mūrṭim
samudra-gaṭhā āilā sāba vaiśnavā-sane
samudre laṅā gelā tābe kirtana kariyā

samudre milīlā yena gaṅgā-yamunā-ḍhāra
sānande sakalā vaiśnavā bale ‘hari’ ‘hari
sānātana bhākṣa kare yāi maheśvāne
sānātana kahe—‘saḍhu paṇḍita-mahāśāya!
sānātana karilā tānre dvādaśa vana darāsana

sānātana paṇḍītera kare samādhāna
sānātana prabhure kiche bheṭa-vastu dilā
sānātana-saṅge kariha vana darāsana
sānātana sei vastra maṛṭaka bāndhiyā
sānātana tānre jānī' lajīta hi-ilā
sānātana chaṁ kari tānre dvādaśa vana darāsana

sānātana naḥe paṇḍita daṇḍavat kailā
sānātana saṅga nā ṇāḍhipā kē-kṣaṇa
saṅga chāḍī' āge gelā mahāprabhura sthāna
saṅge bhākta-gaṇa laṅā kirtana-vilāsā
saṅge sevaka cale tānra ṇaḷī vaiḥyā
saṅkhyā-kirtana pūre nāhi, ke-māte khāibā?
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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 Gosvāmī, 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-gītā, 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 Śrīmad-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.

Srila Prabhupada has also inspired the construction of a large international center at Srídhāma 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.

Srila Prabhupada'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 Srila Prabhupada's most recent work: a seventeen-volume translation and commentary—completed by Srila Prabhupada in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Srila Prabhupada has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Srila Prabhupada 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 Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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.
Śri Caitanya-caritāmṛta is the authorized work on the life and teachings of Śri 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 Śri Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.