Four hundred years ago, at the earnest request of the holy devotees of Vrindavana, the most sacred city in all of India, Krsnadasa Kaviraja Gosvami wrote his famous spiritual treatise *Caitanya-caritamrta*, describing the wonderful pastimes and precepts of Lord Sri Caitanya Mahaprabhu. “By the mercy of Lord Caitanya,” he wrote, “a dumb man can recite perfect poetry, a lame man can cross over mountains, and a blind man can see the stars in the sky.”

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

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

On the cover
Nrsimhahana Brahmaceri creates a jeweled road for Lord Caitanya through meditation.
Śrī Caitanya-caritāmṛta
All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA-CARITĀMṚTA
of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-Līlā
Volume One

"The Ecstatic Manifestations of Lord Caitanya Mahāprabhu"

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

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Acārya of the International Society for Krishna Consciousness

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Contents

Introduction vii

Chapter 1 The Later Pastimes of Lord Śrī Caitanya Mahāprabhu 1

Chapter 2 The Ecstatic Manifestations of Lord Śrī Caitanya Mahāprabhu 167

Chapter 3 Lord Śrī Caitanya Mahāprabhu’s Stay at the House of Advaita Ācārya 239

References 353
Glossary 355
Bengali Pronunciation Guide 359
Index of Bengali and Sanskrit Verses 361
General Index 377
Introduction

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

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

Śrī Caitanya-caritāmṛta, which was written by the great saint Krśnadāsa Kavirāja Gosvāmi shortly after Lord Caitanya’s disappearance, vividly describes Lord Caitanya’s blissful pastimes and probes deeply into His profound spiritual philosophy.

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

Although this is the fourth volume of Śrī Caitanya-caritāmṛta, one need not have read the previous volumes to understand and appreciate this book. Śrīla Prabhupāda remarks that such a spiritual work is like sugar, for wherever you begin tasting it you will surely enjoy its sweetness.
His Divine Grace
A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness
The great temple at Jagannātha Puri, where Lord Caitanya displayed many of His transcendental pastimes.
ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA

the spiritual master of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.
The samādhis (tombs) of Śrīla Rūpa Gosvāmi (left) and Śrīla Raghunātha dāsa Gosvāmi (right), the spiritual masters of Kṛṣṇadāsa Kavirāja Gosvāmi (the author of Śrī Caitanya-caritāmṛta).
Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expan (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devo.
The ISKCON world headquarters at Śrīdāma Māyapura, the birthplace of Lord Caitanya Mahāprabhu.
Simple living and high thinking. Members of the ISKCON world center depend on the Supreme Lord for the necessities of life.
Following in the footsteps of Lord Caitanya, the devotees of the International Society for Krishna Consciousness distribute prasāda (food offered to Krṣṇa) at the ISKCON center in Māyāpura, West Bengal.
Every town and village. Members of the Hare Kṛṣṇa movement performing saṅkīrtana (congregational chanting of the holy names of the Lord) in West Germany.
Plate 1 “Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.” (p. 3)
Plate 3 The six Gosvāmis studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. (p. 17)
Plate 2 "May Gopinathaji, who attracts all the gopis with the song of His flute, be merciful upon us." (p. 4)
While Lord Caitanya was in an ecstatic state after reading the verse, Śrīla Rūpa Gosvāmi came and immediately fell down on the floor like a rod. (p. 46)
When Nrsimhānanda Brahmacāri heard that Lord Caitanya Mahāprabhu would go to Vrndāvana, he became very pleased and mentally began decorating the way there. (p. 94)
"O Kṛṣṇa, the player of the flute, the sweetness of Your early age is wonderful within these three worlds." (p. 209)
When two or four pieces of the thrown rice touched His body, Advaita Acarya began to dance in various ways with the rice still stuck to His body. (p. 290)
In this chapter there is a summary description of all the pastimes performed by Śrī Caitanya Mahāprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Śrī Caitanya Mahāprabhu’s ecstasy that occurred when He recited the verse beginning yah kaumāra-harāḥ, and there is also an explanation of that ecstasy given in the verse priyāḥ so ‘yam kṛṣṇah by Śrīla Rūpa Gosvāmī. Because he wrote that verse, Śrīla Rūpa Gosvāmī was specifically blessed by the Lord. There is also a description of the many books written by Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī and Śrīla Jīva Gosvāmī. There is also a description of the meeting between Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī in the village known as Rāmakeli.

TEXT 1

yasya prasādād ajño ‘pi
sadyah sarva-jñatāṁ vrajet
sa śrī-caitanya-devo me
bhagavān samprasīdatu

SYNONYMS

yasya—of whom; prasādāt—by the mercy; ajño api—even a person who has no knowledge; sadyah—immediately; sarva-jñatām—all knowledge; vrajet—can achieve; saḥ—that; śrī-caitanya-devaḥ—Lord Śrī Caitanya Mahāprabhu; me—on me; bhagavān—the Supreme Personality of Godhead; samprasīdatu—may He bestow His causeless mercy.
TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Śrī Caitanya Mahāprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

TEXT 2

vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śāndau tamo-nudau

SYNONYMS

vande—I offer respectful obeisances; śrī-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya; nityānandau—and to Lord Nityānanda; saha-uditau—simultaneously arisen; gauḍa-udaye—on the eastern horizon of Gauḍa; puṣpavantau—the sun and moon together; citrau—wonderful; śān-dau—bestowing benediction; tamaḥ-nudau—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

jayatāṁ suratau paṅgor
mama manda-mater gati
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau
SYNONYMS

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

TRANSLATION

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

TEXT 4

 đīvya-dvīpa-gaṇa-kamala-kamākṣaḥ
dīvya-purāṇa-saṁhāra-saṁhitā
dīvya-purāṇa-kṣetra-viśva-deva

SYNONYMS

dīvya—shining; dvīpa—aranya—in the forest of Vṛnda-van; kalpa-drāma—desire tree; adhaḥ—beneath; śrimat—most beautiful; ratna-āgāra—in a temple of jewels; siṁha-āsana-stau—sitting on a throne; śrimat—very beautiful; rādhā—Śrīmatī Rādhārāṇī; śrīla-govinda-deva—and Śrī Govinda-deva; preṣṭha-ālibhiḥ—by most confidential associates; sevyamānau—being served; smarāmī—I remember.

TRANSLATION

In a temple of jewels in Vṛnda-van, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.
TEXT 5

śrīmān rāsa-rasārmbhi
vaṁśīvaṭa-taṭa-sthitāḥ
karṣan veṇu-svanair gopīr

SYNONYMS
śrīmān—the most beautiful form; rāsa—of the rāsa dance; rasa-ārmbhi—the initiator of the mellow; vaṁśī-vaṭa—the celebrated place named Vaṁśīvaṭa; taṭa—on the bank of Yamunā; sthitāḥ—being situated; karṣan—attracting; veṇu-svanair—by the sounds of the flute; gopī—all the gopīs; gopī-nāṭhaḥ—the master of all the gopīs; śriye—the opulence of love and affection; astu—let there be; nāḥ—upon us.

TRANSLATION
May Gopināṭha, who attracts all the gopīs with the song of His flute and who has begun the most melodious rāsa dance on the bank of the Yamunā in Vaṁśīvaṭa, be merciful upon us.

TEXT 6

jaya jaya gauracandra jaya krpa-sindhu
jaya jaya śacī-suta jaya dina-bandhu

SYNONYMS
jaya jaya—all glories; gauracandra—to Śrī Caitanya Mahāprabhu; jaya—all glories; krpa-sindhu—to the ocean of mercy; jaya jaya—all glories unto You; śacī-suta—the son of Śacī; jaya—all glories unto You; dina-bandhu—the friend of the fallen.
The Later Pastimes of Lord Caitanya

TRANSLATION

All glories unto Śrī Gaurahari, who is an ocean of mercy! All glories unto You, the son of Śacīdevī, for You are the only friend of all fallen souls!

TEXT 7

jaya jaya nityānanda jayādvaita-candra
jaya srivāsādi jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Prabhu; jaya—all glories; srivāsa-ādi—to all the devotees, headed by Śrīvāsa Ṭhākura; jaya gaura-bhakta-vṛnda—all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityānanda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

TEXT 8

pūrve kahilūr ādi-lilāra sūtra-gaṇa
yāhā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

pūrve—previously; kahilūr—I have described; ādi-lilāra—of the ādi-lilā; sūtra-gaṇa—the synopsis; yāhā—which; vistāriyāchena—has elaborately explained; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

I have previously described in synopsis the ādi-lilā [initial pastimes], which have already been fully described by Vṛndāvana dāsa Ṭhākura.
TEXT 9

অতএব তার আমি সূত্রমাত্র কইলু।
যে কিছু বিশেষ, সূত্রমধ্যেই কইলু || ৯ ||

ataeva tāra āmi sūtra-mātra kaiḻu
ye kichu viśeṣa, sūtra-madhyei kaiḻu

SYNONYMS
ataeva—therefore; tāra—of that; āmi—I; sūtra-mātra—only the synopsis; kaiḻu—did; ye kichu—whatever; viśeṣa—specifics; sūtra-madhyei kaiḻu—I have already stated within the synopsis.

TRANSLATION
I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

TEXT 10

এবে কহি শেষলীলার মুখ্য সূত্রগণ।
প্রভুর অশেষ লীলা না যায় বর্ণন || ১০ ||

ebe kahi śeṣa-līlāra mukhya sūtra-gaṇa
prabhura aśeṣa līlā nā yāya varṇana

SYNONYMS
ebe—now; kahi—I describe; śeṣa-līlāra—of the pastimes at the end; mukhya—chief; sūtra-gaṇa—synopsis; prabhura—of Lord Caitanya Mahāprabhu; aśeṣa—unlimited; līlā—pastimes; nā yāya varṇana—it is not possible to describe.

TRANSLATION
To describe the unlimited pastimes of Śrī Caitanya Mahāprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

TEXTS 11-12

তার মধ্যে যেই ভাগ দাস-বৃন্দেবল।
‘চৈতন্যামলে’ বিস্তারিত করিল। বর্ণন || ১১ ||
The Later Pastimes of Lord Caitanya

Text 13

সেই ভাগের ইহঁ। স্তুত্রমাত্র লিখিব।
তাহাঁ। যে বিশেষ কিছু, ইহঁ। বিস্তারিব॥ ১২॥

tāra madhīye yei bhāga dāsa-ṉṛndāvana
'caitanya-vaṁgale' vistāri' karilā varṇana

sei bhāgera ihaṅ sūtra-mātra likhiba
tāhaṅ ye višeṣa kichu, ihaṅ vistāriba

SYNONYMS

tāra madhīye—amongst them; yei—which; bhāga—portion; dāsa-ṉṛndāvana—Śrīla Vṛndāvana dāsa Ṭhākura; caitanya-vaṁgale—in his book Caitanya-vaṁgala; vistāri—elaborating; karilā varṇana—has described; sei bhāgera—of that portion; ihaṅ—here in this book; sūtra-mātra—the synopsis only; likhiba—I shall write; tāhaṅ—there; ye—whatever; višeṣa—special details; kichu—something; ihaṅ vistāriba—I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book Caitanya-vaṁgala. Whatever incidents are outstanding, however, I shall later elaborate.

TEXT 13

চৈতন্যলীলার ব্যাস—দাস বৃন্দাবন।
তাহ আজ্জায় করে। তাহ উচ্চিষ্ট চর্চণ॥ ১৩॥

caitanya-lilāra vyāsa—dāsa Ṽṛndāvana
tāna ājñāya karoṅ tāna ucchiṣṭa carvaṇa

SYNONYMS

caitanya-lilāra vyāsa—the Vyāsadeva, or compiler of the pastimes, of Lord Caitanya Mahāprabhu; dāsa Ṽṛndāvana—Vṛndāvana dāsa Ṭhākura; tāna—of him; ājñāya—upon the order; karoṅ—I do; tāna—his; ucchiṣṭa—of the remnants of foodstuff; carvaṇa—chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla dāsa Vṛndāvana, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left.
TEXT 14

bhakti kari' śire dhari tānhāra caraṇa
śeṣa-lilāra sūtra-gaṇa kariye varṇana

SYNONYMS
bhakti kari’—with great devotion; śire—on my head; dhari—I hold; tānhāra—his; caraṇa—lotus feet; śeṣa-lilāra—of the pastimes at the end; sūtra-gaṇa—the synopsis; kariye—I do; varṇana—describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord’s final pastimes.

TEXT 15

cabbīśa vatsara prabhura grhe avasthāna
tāhān ye karilā lilā—‘ādi-lilā’ nāma

SYNONYMS
cabbīśa vatsara—for twenty-four years; prabhura—of the Lord; grhe—at home; avasthāna—residing; tāhān—there; ye—whatever; karilā—He performed; lilā—pastimes; ādi-lilā nāma—are called ādi-lilā.

TRANSLATION

For twenty-four years, Lord Śrī Caitanya Mahāprabhu remained at home, and whatever pastimes He performed during that time are called the ādi-lilā.

TEXT 16

cabbīśa bhasaśe śeṣe kari'līlā ādi-lilā nam

SYNONYMS
cabbīśa bhasaśe—for twenty-four years; śeṣe—lotus feet; kari'līlā—of the pastimes at the end; ādi-lilā nam—are called ādi-lilā.
The Later Pastimes of Lord Caitanya

cabbisa vatsara seše yei māgha-māsa
tāra sukla-pakṣe prabhu karilā sannyāsa

SYNONYMS

cabbisa vatsara—of those twenty-four years; seše—at the end; yei—which; māgha-māsa—the month of Māgha (January-February); tāra—of that month; sukla-pakṣe—during the fortnight of the waxing moon; prabhu—the Lord; karilā—accepted; sannyāsa—the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyāsa.

TEXT 17

sannyāsa kariyā cabbisa vatsara avasthāna
tāhān yei lilā, tāra ‘šeṣa-lilā’ nāma

SYNONYMS

sannyāsa kariyā—after accepting the order of sannyāsa; cabbisa vatsara—the twenty-four years; avasthāna—remaining in this material world; tāhān—in that portion; yei lilā—whatever pastimes (were performed); tāra—of those pastimes; šeṣa-lilā—the pastimes at the end; nāma—named.

TRANSLATION

After accepting sannyāsa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the šeṣa-lilā, or pastimes occurring at the end.

TEXT 18

šeṣa-lilāra ‘mādhu’ ‘asantu’—duḥsī nām hai |
liṅgaṇḍe vāsīva sab nām-∆vede kai || १८ ||
The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

TEXT 19

For six years of the last twenty-four, Śrī Caitanya Mahāprabhu traveled all over India from Jagannātha Puri to Bengal and from Cape Comorin to Vṛndāvana.
SYNONYMS

tāhān—in those places; yei līlā—all the pastimes; tāra—of those; madhya-līlā—the middle pastimes; nāma—named; tāra pāche līlā—all the pastimes after that period; antya-līlā—last pastimes; abhidhāna—the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-līlā, and whatever pastimes were performed after that are called the antya-līlā.

TEXT 21

“অষ্টাদশবর্ষ কেবল নীলাচলে স্থিতি”।
এবে ‘মধ্যলীলার’ কিছু করিয়ে বিস্তার ॥ ২১ ॥

‘অধি-লিলা’, ‘মধ্য-লিলা’, ‘অত্যন্ত-লিলা’-এর বিশেষ বিবরণ ॥ ২১ ॥

SYNONYMS

অধি-লিলা, মধ্য-লিলা, অত্যন্ত-লিলা—therefore there are three periods, namely the অধি-লিলা, মধ্য-লিলা and অত্যন্ত-লিলা; ebe—now; মধ্য-লিলার—of the মধ্য-লিলা; kichu—something; kariye—I shall do; vistāra—elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods—the অধি-লিলা, মধ্য-লিলা and অত্যন্ত-লিলা. Now I shall very elaborately describe the মধ্য-লিলা.

TEXT 22

অষ্টাদশবর্ষ কেবল নীলাচলে স্থিতি ॥
আপনি আচারি জীবে শিখাইলা ভক্তি ॥ ২২ ॥

SYNONYMS

অষ্টাদশবর্ষ—for eighteen years; kevala—only; নিলাচল—in Jagannātha Purī; sthiti—staying; অপনি—personally; আচারি—behaving; জীব—unto the living entities; শিখাইলা—instructed; bhakti—devotional service.
TRANSLATION

For eighteen continuous years, Lord Śrī Caitanya Mahāprabhu remained at Jagannātha Puri and, through His personal behavior, instructed all living entities in the mode of devotional service.

TEXT 23

তার মধ্যে ছয় বৎসর ভুজগণ-সঙ্গে।
প্রেমভক্তি প্রবর্তায়লা নৃত্যগীতিতে।

tāra madhye chaya vatsara bhakta-gaṇa-saṅge
prema-bhakti pravartāilā nṛtya-gītā-raṅge

SYNONYMS

tāra madhye—within that period; chaya vatsara—for six years; bhakta-gaṇa-saṅge—with all the devotees; prema-bhakti—the loving service of the Lord; pravartāilā—introduced; nṛtya-gītā-raṅge—in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannātha Puri, Śrī Caitanya Mahāprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

TEXT 24

নিত্যানন্দ-গোসাঞ্জিরে পাঠাইল গৌড়দেশে।
তেঁহে গৌড়দেশ ভাসাইল প্রেমরসে।

nityānanda-gosāñire pāṭhāila gauḍa-deśe
teṅho gauḍa-deśa bhāsāila prema-rase

SYNONYMS

nityānanda-gosāñire—Nityānanda Gosvāmī; pāṭhāila—sent; gauḍa-deśe—to Bengal; teṅho—He; gauḍa-deśa—the tract of land known as Gauḍa-deśa, or Bengal; bhāsāila—overflooded; prema-rase—with ecstatic love of Kṛṣṇa.
TRANSLATION

Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Puri to Bengal, which was known as Gauḍa-deśa, and Lord Nityānanda Prabhu overflooded this country with the transcendental loving service of the Lord.

TEXT 25


dhārācarṇa mhor kōṭi namskāra
caityera bhakti yeñho laoyāila saṁsāra

SYNONYMS

tāṅhāra carane—unto His lotus feet; mora—my; kōṭi—unlimited; namaskāra—obeisances; caityera—of Lord Śrī Caitanya Mahāprabhu; bhakti—the devotional service; yeñho—one who; laoyāila—caused to take; saṁsāra—the whole world.
TRANSLATION

I offer innumerable obeisances unto the lotus feet of Śrī Nityānanda Prabhu, who is so kind that He spread the service of Śrī Caitanya Mahāprabhu all over the world.

TEXT 27

caitanya-gosāṇi yānre bale ‘baḍa bhāī’
teṅho kahe, mora prabhu—caitanya-gosāṇi

SYNONYMS

caitanya-gosāṇi—Lord Śrī Caitanya Mahāprabhu; yānre—unto whom; bale—says; baḍa bhāī—elder brother; teṅho—He; kahe—says; mora prabhu—My Lord; caitanya-gosāṇi—the supreme master, Lord Caitanya Mahāprabhu.

TRANSLATION

Caitanya Mahāprabhu used to address Nityānanda Prabhu as His elder brother, whereas Nityānanda Prabhu addressed Śrī Caitanya Mahāprabhu as His Lord.

TEXT 28

yadyapi āpani haye prabhu balarāma
tathāpi caitanye kare dāsa-abhimāna

SYNONYMS

yadyapi—although; āpani—personally; haye—is; prabhu—Lord; balarāma—Balarāma; tathāpi—still; caitanye—of Lord Śrī Caitanya Mahāprabhu; kare—accepts; dāsa-abhimāna—conception as the eternal servant.
TRANSLATION

Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu.

TEXT 29

‘চেতন্ত্য’ সেব, ‘চেতন্ত্য’ গাও, লও ‘চেতন্ত্য’-নাম।
‘চেতন্ত্যে’ যে ভক্তি করে, সেই মোর প্রাণ॥ ২৯॥

‘caitanya’ seva, ‘caitanya’ gāo, lao ‘caitanya’-nāma
‘caitanye’ ye bhakti kare, sei mora prāṇa

SYNONYMS

caitanya seva—serve Śrī Caitanya Mahāprabhu; caitanya gāo—chant about Śrī Caitanya Mahāprabhu; lao—always take; caitanya-nāma—the name of Lord Caitanya Mahāprabhu; caitanye—unto Lord Śrī Caitanya Mahāprabhu; ye—anyone who; bhakti—devotional service; kare—renders; sei—that person; mora—My; prāṇa—life and soul.

TRANSLATION

Nityānanda Prabhu requested everyone to serve Śrī Caitanya Mahāprabhu, chant His glories and utter His name. Nityānanda Prabhu claimed that person to be His life and soul who rendered devotional service unto Śrī Caitanya Mahāprabhu.

TEXT 30

এই মত লোকে চেতন্ত্য-ভক্তি লওয়াইল।
দীনহীন, নিন্দক, সবারে নিস্তারিল॥ ৩০॥

ei mata loke caitanya-bhakti laoyāila
dina-hina, nindaka, sabāre nistārila

SYNONYMS

ei mata—in this way; loke—the people in general; caitanya—of Lord Caitanya Mahāprabhu; bhakti—the devotional service; laoyāila—He caused to accept; dina-hina—poor fallen souls; nindaka—blasphemers; sabāre—everyone; nistārila—He delivered.
TRANSLATION
In this way, Śrīla Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

TEXT 31

tabe prabhu vraje pāṭhāila rūpa-saṅatana
prabhu-ājñāya dui bhāi āilā vṛndāvana

SYNONYMS

tabe—after this; prabhu—Lord Śrī Caitanya Mahāprabhu; vraje—to Vṛndāvana-dhāma; pāṭhāila—sent; rūpa-saṅatana—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; prabhu-ājñāya—upon the order of Śrī Caitanya Mahāprabhu; dui bhāi—the two brothers; āilā—came; vṛndāvana—to Vṛndāvana-dhāma.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then sent the two brothers Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to Vraja. By His order, they went to Śrī Vṛndāvana-dhāma.

TEXT 32

bhakti pracāriya sarva-tīrtha prakāśīla
madan-gopāl-govindera sevā pracārīla

SYNONYMS

bhakti pracāriya—broadcasting devotional service; sarva-tīrtha—all the places of pilgrimage; prakāśīla—discovered; madan-gopāl—of Śrī Rādhā-Madana-mohana; govindera—of Śrī Rādhā-Govinda; sevā—the service; pracārīla—introduced.
TRANSLATION

After going to Vṛndāvana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govinda-ji.

TEXT 33

नाना शास्त्र आलि' कैला भक्तिग्रन्थ सार ।
युढ कथाजन्मेरे तेँहो करिला निस्तार ॥ ३३ ॥

nānā śāstra āni' kailā bhakti-grantha sāra
mūḍha adhama-janere teṅho karilā nistāra

SYNONYMS

nānā śāstra—different types of scriptures; āni’—collecting; kailā—compiled; bhakti-grantha—of books on devotional service; sāra—the essence; mūḍha—rascals; adhama-janere—and fallen souls; teṅho—they; karilā nistāra—delivered.

TRANSLATION

Both Rūpa Gosvāmī and Sanātana Gosvāmī brought various scriptures to Vṛndāvana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Śrīla Śrīnivāsa Ācārya has sung:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-sarṣṭhāpakau
lokānāṁ hita-kāraṇau tri-bhuvaṇe māṇyau śaraṇyākarau
rādhā-krṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śri-jīva gopālakau

The six gosvāmīs, under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. This means that all the gosvāmīs wrote many scriptures on devotional service with the support of Vedic literature. Devotional service is not a sentimental activity. The essence
of Vedic knowledge is devotional service, as confirmed in Bhagavad-gītā: 
vedaś ca sarvair aham eva vedyah (Bg. 15.15). All the Vedic literature aims at 
understanding Kṛṣṇa, and how to understand Kṛṣṇa through devotional ser-
vice has been explained by Śrila Rūpa and Sanātana Gosvāmīs, with evidence 
from all Vedic literatures. They have put it so nicely that even a rascal or first-
class fool can be delivered by devotional service under the guidance of the 
gosvāmīs.

TEXT 34

prabhu ājñāya kaila saba śāstrera vicāra 
vrajera nigūḍha bhakti karila pracāra

SYNONYMS

prabhu ājñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; kaila—
they did; saba śāstrera—of all scriptures; vicāra—analytical study; vrajera—of 
Śrī Vṛndāvana-dhāma; nigūḍha—most confidential; bhakti—devotional ser-
vice; karila—did; pracāra—preaching.

TRANSLATION

The gosvāmīs carried out the preaching work of devotional service on 
the basis of an analytical study of all confidential Vedic literatures. This 
was in compliance with the order of Śrī Caitanya Mahāprabhu. Thus one 
can understand the most confidential devotional service of Vṛndāvana.

PURPORT

This proves that bona fide devotional service is based on the conclusions 
of Vedic literature. It is not based on the type of sentiment exhibited by the 
prākṛta-sahajiyās. The prākṛta-sahajiyās do not consult the Vedic literatures, 
and they are debauchees, woman hunters and smokers of gaṅja. Sometimes 
they give a theatrical performance and cry for the Lord with tears in their 
eyes. Of course, all scriptural conclusions are washed off by these tears. The 
prākṛta-sahajiyās do not realize that they are violating the orders of Śrī 
Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana 
and the pastimes of Vṛndāvana, one must have sufficient knowledge of the 
śāstras (Vedic literatures). As stated in Śrīmad-Bhāgavatam, bhaktyā śruta-
gṛhitayā. This means that devotional service is acquired from Vedic knowl-
edge. Tac chraddadhānāḥ munayaḥ. Devotees who are actually serious attain bhakti, scientific devotional service, by hearing Vedic literatures (bhaktyā sruta-grhitayā). It is not that one should create something out of sentimentality, become a sahajiyā, and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura considered such sahajiyās to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the sahajiyās is far better than that of the Māyāvādī sannyāsīs. Although the sahajiyās do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

TEXT 35

हरिभक्तिविलास, आर भागवताम्रता ||
दशम-टिप्पणी, आर दशम-चरित || ३५ ||

hari-bhakti-vilāsa, āra bhāgavatāmṛta
dāśama-ṭippani, āra dāśama-carita

SYNONYMS

hari-bhakti-vilāsa—the scripture named Hari-bhakti-vilāsa; āra—and; bhāgavata-amṛta—the scripture named Bhāgavatāmṛta; daśama-ṭippanī—comments on the Tenth Canto of Śrīmad-Bhāgavatam; āra—and; daśama-carita—poetry about the Tenth Canto of Śrīmad-Bhāgavatam.

TRANSLATION

Some of the books compiled by Śrīla Sanātana Gosvāmī were Hari-bhakti-vilāsa, Bhāgavatāmṛta, Daśama-ṭippani and Daśama-carita.

PURPORT

In the First Wave of the book known as Bhakti-ratnākara, it is said that Sanātana Gosvāmī understood Śrīmad-Bhāgavatam by thorough study and explained it in his commentary known as Vaiṣṇava-toṣaṇī. All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya Mahāprabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his Vaiṣṇava-toṣaṇī commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of Laghu-toṣaṇī. Whatever he immediately put down in writing was finished in
the year 1476 Śaka. Śrīla Jīva Gosvāmī completed *Laghu-toṣanī* in the year Śakabda 1504.

The subject matter of *Hari-bhakti-vilāsa*, by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a *vaisṇava-smṛti*. This *vaisṇava-smṛti-grantha* was finished in twenty chapters, known as vilāsas. In the first vilāsa there is a description of how a relationship is established between the spiritual master and the disciple, and *mantras* are explained. In the second vilāsa, the process of initiation is described. In the third vilāsa, the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the *mantras* given by the initiating spiritual master. In the fourth vilāsa are descriptions of *sāṅskāra*, the reformatory method; *tilaka*, the application of twelve tilakas on twelve places of the body; *mudrā*, marks on the body; *mālā*, chanting with beads; and *guru-pūjā*, worship of the spiritual master. In the fifth vilāsa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the *sālagrama-sīlā* representation of Lord Viṣṇu. In the sixth vilāsa, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh vilāsa, one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth vilāsa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obesances and counteract offenses. In the ninth vilāsa, there are descriptions about collecting *tulasi* leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth vilāsa there are descriptions of the devotees of the Lord (Vaiṣṇavas or saintly persons). In the eleventh vilāsa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth vilāsa, Ekādaśī is described. In the thirteenth vilāsa, fasting is discussed, as well as observance of the Mahā-dvādaśī ceremony. In the fourteenth vilāsa, different duties for different months are outlined. In the fifteenth vilāsa, there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, and discussions of Čaturmāśya observations during the rainy season, and discussions of Janmāśṭamī, Pārśvaikādaśī, Śravaṇa-dvādaśī, Rāma-navamī and Vijaya-daśamī. The sixteenth vilāsa discusses duties to be observed in the month of Kārttika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity room or above
the temple. There are also descriptions of the Govardhana-pūjā and Ratha-yātrā. The seventeenth vilāsa discusses preparations for Deity worship, mahā-mantra chanting and the process of japa. In the eighteenth vilāsa the different forms of Śrī Viṣṇu are described. The nineteenth vilāsa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth vilāsa discusses the construction of temples, referring to those constructed by the great devotees. The details of the Hari-bhakti-vilāsa-grantha are given by Śri Kaviṛāja Gosvāmi in the Madhya-līlā (24.329-345). The descriptions given in those verses by Kṛṣṇadāsa Kaviṛāja Gosvāmi are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmi. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the regulative principles of devotional service compiled by Gopāla Bhaṭṭa Gosvāmi do not strictly follow our Vaiṣṇava principles. Actually, Gopāla Bhaṭṭa Gosvāmi collected only a summary of the elaborate descriptions of Vaiṣṇava regulative principles from Hari-bhakti-vilāsa. It is Śrīla Bhaktisiddhānta Sarasvatī Gosvāmi's opinion, however, that to follow the Hari-bhakti-vilāsa strictly is to actually follow the Vaiṣṇava rituals in perfect order. He claims that the smārta-samāja, which is strictly followed by caste brāhmaṇas, has influenced portions that Gopāla Bhaṭṭa Gosvāmi collected from the original Hari-bhakti-vilāsa. It is therefore very difficult to find out Vaiṣṇava directions from the book of Gopāla Bhaṭṭa Gosvāmi. It is better to consult the commentary made by Sanātana Gosvāmi himself for Hari-bhakti-vilāsa under the name of Dig-dārsini-ṭikā. Some say that the same commentary was compiled by Gopinātha-pūjā Adhikāri, who was engaged in the service of Śrī Rādhā-ramaṇājī and who happened to be one of the disciples of Gopāla Bhaṭṭa Gosvāmi.

Regarding Brhad-bhāgavatāmṛta, there are two parts dealing with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuṇṭha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as Goloka-māhātmya-nirūpaṇa, as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

Daśama-ṭippanī is a commentary on the Tenth Canto of Śrimad-Bhāgavatam. Another name for this commentary is Brhad-vaiṣṇava-toṣani-ṭikā. In the Bhakti-ratnākara, it is said that Daśama-ṭippanī was finished in 1476 Śakābda.
TEXT 36

এই সব এখন কৈল গোসাঞী সনাতন।
রূপগোসাঞী কৈল যত, কে করু গাণন॥ ৩৬॥

ei saba grantha kaila gosāñi sanātana
rupa-gosāñi kaila yata, ke karu gaṇana

SYNONYMS

ei saba—all these; grantha—scriptures; kaila—compiled; gosāñi
sanātana—Sanātana Gosvāmī; rūpa-gosāñi—Rūpa Gosvāmī; kaila—did;
yata—all; ke—who; karu gaṇana—can count.

TRANSLATION

We have already given the names of four books compiled by Sanātana
Gosvāmī. Similarly, Śrīla Rūpa Gosvāmī has also compiled many books,
which no one can even count.

TEXT 37

প্রথম প্রধান কিছু করিয়ে গণন॥
লক্ষ এখন কৈল ব্রজবিলাস বর্ণন॥ ৩৭॥

pradhāna pradhāna kichu kariye gaṇana
lakṣa granthe kaila vraja-vilāsa varṇana

SYNONYMS

pradhāna pradhāna—the most important ones; kichu—some; kariye—I
do; gaṇana—enumeration; lakṣa—hundreds and thousands; granthe—in
verses; kaila—did; vraja-vilāsa—of the pastimes of the Lord in Vṛndāvana;
varṇana—description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Śrīla Rūpa
Gosvāmī. He has described the pastimes of Vṛndāvana in thousands of
verses.

TEXT 38

রসায়নসিদ্ধু, আর বিদ্যমানব।
উজ্জ্বলনীলমণি, আর ললিতমাধব॥ ৩৮॥
The Later Pastimes of Lord Caitanya

rasāmṛta-sindhu, āra vidagdha-mādhava
ujjvala-nilamaṇi, āra lalita-mādhava

SYNONYMS
rasāmṛta-sindhu—of the name Bhakti-rasāmṛta-sindhu; āra—and;
vidagdha-mādhava—of the name Vidagdha-mādhava; ujjvala-nilamaṇi—of
the name Ujjvala-nilamaṇi; āra—and; lalita-mādhava—of the name Lalita-
mādhava.

TRANSLATION
The books compiled by Śrī Rūpa Gosvāmī include Bhakti-rasāmṛta-
sindhu, Vidagdha-mādhava, Ujjvala-nilamaṇi and Lalita-mādhava.

TEXTS 39-40

dānakeśilākauśali, āra bahu śrīvālī ||
astādasa līlā-cchanda, āra padyāvalī || 39 ||
govinda-virudāvalī, tāhāra lakṣaṇa || 40 ||
dānakeśilākauśali, āra bahu stavaṇā
aṣṭādasa līlā-cchanda, āra padyāvalī
govinda-virudāvalī, tāhāra lakṣaṇa
mathurā-māhātmya, āra nāṭaka-varṇana

SYNONYMS
dānakeśilākauśali—of the name Dānakeśi-kauśali; āra—and; bahu
stavaṇā—many prayers; aṣṭādasa—eighteen; līlā-cchanda—chronological
pastimes; āra—and; padyāvalī—of the name Padyāvalī; govinda-virudāvalī—
of the name Govinda-virudāvalī; tāhāra lakṣaṇa—the symptoms of the book;
mathurā-māhātmya—the glories of Mathurā; āra nāṭaka-varṇana—and de-
scriptions of drama (Nāṭaka-candrikā).

TRANSLATION
Śrīla Rūpa Gosvāmī also compiled Dānakeśi-kauśali, Stavaṇā, Līlā-
cchanda, Padyāvalī, Govinda-virudāvalī, Mathurā-māhātmya and Nāṭaka-
varṇana.
TEXT 41

laghu-bhāgavatāṁṛタ-ādi ke karu gaṇana
sarvatra karila vraja-vilāsa varṇana

SYNONYMS

laghu-bhāgavatāṁṛta-ādi—another list, containing Laghu-bhāgavatāṁṛta;
ke—who; karu gaṇana—can count; sarvatra—everywhere; karila—did; vraja-vilāsa—of the pastimes of Vṛndāvana; varṇana—description.

TRANSLATION

Who can count the rest of the books (headed by Laghu-bhāgavatāṁṛta) written by Śrīla Rūpa Gosvāmī? He has described the pastimes of Vṛndāvana in all of them.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī has given a description of these books. Bhakti-rasāṁṛta-sindhu is a great book of instruction on how to develop devotional service to Lord Kṛṣṇa and follow the transcendental process. It was finished in the year 1463 Śakāda. This book is divided into four parts: pūrva-vibhāga (eastern division), dakṣina-vibhāga (southern division), paścima-vibhāga (western division) and uttara-vibhāga (northern division). In the pūrva-vibhāga, there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four laharīs (waves) in this division of the ocean of the nectar of devotion.

In the dakṣina-vibhāga (southern division) there is a general description of the mellow (relationship) called bhakti-rasa, which is derived from devotional service. There are also descriptions of the stages known as vibhāva, anubhāva, sāttvika, vyabhicāri and sthāyi-bhāva, all on this high platform of devotional service. Thus there are five waves in the dakṣina-vibhāga division. In the western division (paścima-vibhāga) there is a description of the chief transcendental humors derived from devotional service. These are known as mukhya-bhakti-rasa-nirūpaṇa, or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection.
(called servitude), further development in fraternity, further development in paternity, or paternal love, and finally conjugal love between Kṛṣṇa and His devotees. Thus there are five waves in the western division.

In the northern division (uttara-vibhāga) there is a description of the indirect mellow of devotional service—namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of Bhakti-rasāmṛta-sindhu.

Vidagdha-mādhava is a drama of Lord Kṛṣṇa’s pastimes in Vṛndāvana. Śrīla Rūpa Gosvāmī finished this book in the year 1454 Śakāra. The first part of this drama is called veṇu-nāda-vilāsa, the second part manmatha-lekha, the third part rādhā-saṅga, the fourth part veṇu-harana, the fifth part rādhā-prasādana, the sixth part śarad-vihāra, and the seventh and last part gaurī-vihāra.

There is also a book called Ujjvala-nilamāṇi, a transcendental account of loving affairs that includes metaphor, analogy and higher bhakti sentiments. Devotional service in conjugal love is described briefly in Bhakti-rasāmṛta-sindhu, but it is very elaborately discussed in Ujjvala-nilamāṇi. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, Lalita-mādhava is a description of Kṛṣṇa’s pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Śakāra. The first part deals with festivities in the evening, the second with the killing of the Śāṅkhacūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī’s proceeding toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.
The *Laghu-bhāgavatāmṛta* is divided into two parts. The first is called “The Nectar of Kṛṣṇa” and the second “The Nectar of Devotional Service.” The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Śrī Kṛṣṇa and descriptions of His pastimes and expansions in svāṁśā (personal forms) and vibhinnāṁśā. According to different absorptions, the incarnations are called āveśa and tad-ekāṭma. The first incarnation is divided into three *puruṣāvatāras*—namely, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣirodakaśāyī Viṣṇu. Then there are the three incarnations of the modes of nature—namely, Brahmā, Viṣṇu and Maheśvara (Śiva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five *līlā-avatāras*, namely Catuḥśana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Naraṅgāya Rṣi, Kapila, Dattātreya, Hayagrīva, Harīṣa, Prśnigarbha, Rṣabha, Pṛthu, Nṛsiṁha, Kūrma, Dhanvantari, Mohini, Vāmana, Parasurāma, Dāśarathī, Kṛṣṇa-dvāipaẏana, Balarāma, Vāsudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Rṣabha, Viśvakṣena, Dharmaśi, Sundhāmā, Yogeshvara and Brhadbhānu. There are also four incarnations for the four yugas, and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called āveśa, prābhava, vaibhava and para constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Śrī Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the *Laghu-bhāgavatāmṛta* there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Śrī Kṛṣṇa), the superexcellence of Śrī Kṛṣṇa’s pastimes as an ordinary human being with two hands, and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (*vaikuṇṭha-jagat*) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuṇṭha world, however, there is no such distinction. Lord Śrī Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa’s pastimes are divided into two parts—manifest and un-
manifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Kṛṣṇa during His manifest pastimes. After all, His pastimes in Mathurā, Vṛndāvana and Dvārakā are eternal and are going on perpetually somewhere in some part of the universe.

TEXT 42

tāṅra bhrātusputra nāma—śrī-jīva-gosāṇi
yata bhakti-grantha kaila, tāra anta nāi

SYNONYMS

tāṅra—his; bhrātuh-putra—nephew; nāma—of the name; śrī-jīva-gosāṇi—Śrīla Jīva Gosvāmi Prabhupāda; yata—all; bhakti-grantha—books on devotional service; kaila—compiled; tāra—that; anta—end; nāi—there is not.

TRANSLATION

Śrī Rūpa Gosvāmi’s nephew, Śrīla Jīva Gosvāmi, has compiled so many books on devotional service that there is no counting them.

TEXT 43

śrī-bhāgavata-sandarbha-nāma grantha-vistāra
bhakti-siddhāntera tāte dekhāiyāchena pāra

SYNONYMS

śrī-bhāgavata-sandarbha-nāma—of the name Bhāgavata-sandarbha; grantha—the book; vistāra—very elaborate; bhakti-siddhāntera—of the conclusions of devotional service; tāte—in that book; dekhāiyāchena—he has shown; pāra—the limit.
TRANSLATION

In Śrī Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has written conclusively about the ultimate end of devotional service.

PURPORT

Bhāgavata-sandarbha is also known as Śat-sandarbha. In the first part, called Tattva-sandarbha, it is proved that Śrīmad-Bhāgavatam is the most authoritative evidence directly pointing to the Absolute Truth. The second sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localized Paramātmā and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as suddha-sattva. Material goodness is apt to be contaminated by the other two material qualities—ignorance and passion—but when one is situated in the suddha-sattva position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories—internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third sandarbha is called Paramātmā-sandarbha, and in this book there is a description of Paramātmā (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, māyā, the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Śrīdharā Svāmī are given. It is stated that the Supreme Personality of God-
head, although devoid of material qualities, superintends all material activities. There is also a discussion of how the *līlā-avatāra* incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth *sandarbha* is called the *Kṛṣṇa-sandarbha*, and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa’s pastimes and qualities, His superintendence of the *puruṣa-avatāras*, and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the adjustment and equality of the manifest and unmanifest pastimes, Śrī Kṛṣṇa’s manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent gopīs. There is also a list of the gopīs’ names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The fifth *sandarbha* is called *Bhakti-sandarbha*, and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of *varṇāśrama*, *bhakti* as superior to fruitive activity, and so forth. It is also stated that without devotional service, even a *brahmaṇa* is condemned. There are discussions of the process of *karma-tyāga* (the giving of the results of *karma* to the Supreme Personality of Godhead), and the practices of mystic yoga and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaiṣṇava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (*jīvan-mukta*), Lord Śiva as a devotee, and how a *bhakta* and his devotional service are eternally existing. It is stated that through *bhakti* one can attain all success, for *bhakti* is transcendental to the material qualities. There is a discussion of how the self is manifest through *bhakti*. There is also a discussion of the self’s bliss, as well as how *bhakti*, even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the *mahā-bhāgavata* and the
ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or aḥāṅgrehopāsanā, the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the māhā-bhāgavata (liberated devotee) and service to him, service to Vaiśṇavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of rāgānugā-bhakti (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Krṣṇa, and a comparative study of other perfectional stages.

The sixth sandarbha is called Pṛiti-sandarbha, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one’s lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one’s lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as sālokya, sāmīpya and sārūpya. Sāmīpya is better than sālokya. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the gopīs, which are different from mundane affairs, which in turn are symbolical representations of pure love for Krṣṇa. There are also discussions of bhakti mixed with philosophical speculation, the superexcellence of the love of the gopīs, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Krṣṇa, the gopas and the gopīs in parental love with Krṣṇa, and finally the superexcellence of the love of the gopīs and that of Śrīmatī
Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of dhīrodātta, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different rasas, and there are discussions of śānta (neutrality), servitord, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

TEXT 44


gopāla-campū- nāme grantha-mahāśūra
nitya-līlā sthāpanā yāhe vraja-rasa-pūra

SYNONYMS

gopāla-campū—Gopāla-campū; nāme—by the name; grantha—the transcendental literature; mahā-śūra—most formidable; nitya-līlā—of eternal pastimes; sthāpana—establishment; yāhe—in which; vraja-rasa—the transcendental mellows enjoyed in Vṛndāvana; pūra—complete.

TRANSLATION

The most famous and formidable transcendental literature is the book named Gopāla-campū. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vṛndāvana are completely described.

PURPORT

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Gopāla-campū. Gopāla-campū is divided in two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510
Sakābda, the following subject matters are discussed: (1) Vṛndāvana and Goloka; (2) the killing of the Pūtana demon, the gopis' returning home under the instructions of mother Yaśodā, the bathing of Lord Kṛṣṇa and Balaraṁa, snigdha-kaṇṭha and madhu-kaṇṭha; (3) the dream of mother Yaśodā; (4) the Janmāśṭamī ceremony; (5) the meeting between Nanda Mahārāja and Vasudeva, and the killing of the Pūtana demon; (6) the pastimes of awakening from bed, the deliverance of the demon Śakaṭa, and the name-giving ceremony; (7) the killing of the Trāṇavarta demon, Lord Kṛṣṇa's eating dirt, Lord Kṛṣṇa's childish naughtiness, and Lord Kṛṣṇa as a thief; (8) churning of the yogurt, Kṛṣṇa's drinking from the breast of mother Yaśodā, the breaking of the yogurt pot, Kṛṣṇa bound with ropes, the deliverance of the two brothers (Yamalarjuna) and the lamentation of mother Yaśodā; (9) entering Śrī Vṛndāvana; (10) the killing of Vatsāsura, Bakāsura and Vyomāsura; (11) the killing of Aghāsura and the bewilderment of Lord Brahmā; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kāliya serpent; (14) the killing of the Gairdabhasura, and the praise of Kṛṣṇa; (15) the previous attraction of the gopīs; (16) the killing of the Pralambāsura and the eating of the forest fire; (17) the gopīs' attempt to approach Kṛṣṇa; (18) the lifting of Govardhana Hill; (19) bathing Kṛṣṇa with milk; (20) the return of Nanda Mahārāja from the custody of Varuṇa and the vision of Goloka Vṛndāvana by the gopīs; (21) the performance of the rituals in Kātyāyani-vrata and the worship of the goddess Durgā; (22) the begging of food from the wives of the brahmaṇas performing sacrifices; (23) the meeting of the gopīs; (24) enjoying the company of the gopīs, the disappearance of Rādhā and Kṛṣṇa from the scene, and the search for Them by the gopīs; (25) the reappearance of Kṛṣṇa; (26) the determination of the gopīs; (27) pastimes in the waters of the Yamunā; (28) the deliverance of Nanda Mahārāja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Śaṅkhāsura and the Hori; (31) the killing of Ariṣṭāsura; (32) the killing of the Keśi demon; (33) the appearance of Śrī Nārada Muni and a description of the year in which the book was completed.

In the second part, known as Uttara-campa, the following subject matters are discussed: (1) attraction for Vrajabhūmi, (2) the cruel activities of Akrūra, (3) Kṛṣṇa's departure for Mathurā, (4) a description of the city of Mathurā, (5) the killing of Karṇa, (6) Nanda Mahārāja's separation from Kṛṣṇa and Balaraṁa, (7) Nanda Mahārāja's entrance into Vṛndāvana without Kṛṣṇa and Balaraṁa, (8) the studies of Kṛṣṇa and Balaraṁa, (9) how the son of the teacher of Kṛṣṇa and Balaraṁa was returned, (10) Uddhava visits Vṛndāvana, (11) talking with the messenger bumblebee, (12) the return of Uddhava from
Vṛndāvana, (13) the binding of Jarāsandha, (14) the killing of the yavana Jarāsandha, (15) the marriage of Balarāma, (16) the marriage of Rukmiṇī, (17) seven marriages, (18) the killing of Narakāsura, the taking of the pārijāta flower from heaven and the marriage of 16,000 queens, (19) victory over Bāňāsura, (20) a description of Balarāma's return to Vraja, (21) the killing of Paunḍraka (the imitation Viṣṇu), (22) the killing of Dvīvida and thoughts of Hastināpura, (23) departure for Kurukṣetra, (24) how the residents of Vṛndāvana met at Kurukṣetra, (25) consultation with Uddhava, (26) the deliverance of the king, (27) the performance of the Rājaśya sacrifice, (28) the killing of Śālva, (29) considering returning to Vṛndāvana, (30) Kṛṣṇa's revisiting Vṛndāvana, (31) the adjustment of obstructions by Śrīmati Rādhārāṇī and others, (32) everything completed, (33) the residence of Rādhā and Mādhava, (34) decorating Śrīmati Rādhārāṇī and Kṛṣṇa, (35) the marriage ceremony of Śrīmati Rādhārāṇī and Kṛṣṇa, (36) the meeting of Śrīmati Rādhārāṇī and Kṛṣṇa, and (37) entering Goloka.

TEXT 45

এই মত নানা গ্রন্থ করিয়া প্রকাশ।
গোষ্ঠী সহিতে কৈল। বৃন্দাবনে বাস।

ei mata nānā grantha kariyā prakāśa
goṣṭhī sahite kailā vṛndāvane vāsa

SYNONYMS

ei mata—in this way; nānā—various; grantha—books; kariyā—making; prakāśa—publication; goṣṭhī—family members; sahite—with; kailā—did; vṛndāvane—at Vṛndāvana; vāsa—residence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and their nephew Śrīla Jīva Gosvāmī, as well as practically all of their family members, lived in Vṛndāvana and published important books on devotional service.

TEXT 46

ঋষ্ঠম বৎসরে অধৈতাদি ভক্তগণ।
ঋষুরে দেখিতে কৈল, নীলাক্ষি গমন।
prathama vatsare advaitādi bhakta-gaṇa
prabhure dekhite kaila, nilādri gamana

SYNONYMS
prathama—the first; vatsare—in the year; advaitā-ādi—headed by Advaita Ācārya; bhakta-gaṇa—all the devotees; prabhure—the Lord; dekhite—to see; kaila—did; nilādri—to Jagannātha Puri; gamana—going.

TRANSLATION
The first year after Śrī Caitanya Mahāprabhu accepted the renounced order of life, all the devotees, headed by Śrī Advaita Prabhu, went to see the Lord at Jagannātha Puri.

TEXT 47

ratha-yātrā dekhi’ tāhāṅ rahilā cāri-māsa
prabhu-saṅge nṛtya-gīta parama ullāsa

SYNONYMS
ratha-yātrā—the car festival; dekhi’—seeing; tāhāṅ—there; rahilā—remained; cāri-māsa—four months; prabhu-saṅge—with the Lord; nṛtya-gīta—chanting and dancing; parama—greatest; ullāsa—pleasure.

TRANSLATION
After attending the Ratha-yātrā ceremony at Jagannātha Puri, all the devotees remained there for four months, greatly enjoying the company of Śrī Caitanya Mahāprabhu by performing kīrtana [chanting and dancing].

TEXT 48

vidāya samaya prabhu kahilā sabāre
pratyabda āsibe sabe guṇḍicā dekhibāre
SYNONYMS

vidāya—departing; samaya—at the time; prabhu—the Lord; kahilā—said; sabāre—unto everyone; pratyabda—every year; āsibe—you should come; sabe—all; guṇḍicā—of the name Guṇḍicā; dekhibāre—to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, “Please come here every year to see the Ratha-yāṭra festival of Lord Jagannātha’s journey to the Guṇḍicā temple.”

PURPORT

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadra are pushed in Their three carts from the temple in Puri to the Guṇḍicā temple in Sundarācala. In Orissa, this Ratha-yāṭra festival is known as jagannātha’s journey to Guṇḍicā. Whereas others speak of it as the Ratha-yāṭra festival, the residents of Orissa refer to it as Guṇḍicā-yāṭra.

TEXT 49

Following the order of Sri Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Puri and then return home after four months.

SYNONYMS

prabhu-ajñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; bhakta-gaṇa—all the devotees; pratyabda—every year; āsiyā—coming there; guṇḍicā—the festival of Guṇḍicā-yāṭra; dekhiyā—seeing; yā’na—return; prabhure—the Lord; miliyā—meeting.

TRANSLATION

Following the order of Śrī Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Puri and then return home after four months.
vimsati vatsara aiche kaila gatagati
anyonye duñhara duñhara vinā nāhi sthiti

SYNONYMS
vimsati—twenty; vatsara—years; aiche—thus; kaila—did; gata-agati—going and coming; anyonye—mutually; duñhara—of Lord Caitanya and the devotees; duñhā—the two; vinā—without; nāhi—there is not; sthiti—peace.

TRANSLATION
For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

TEXT 51
śeṣa āra yei rahe dvādaśa vatsara
krṣnera viraha-lilā prabhura antara

SYNONYMS
śeṣa—at the end; āra—the balance; yei—whatever; rahe—remains; dvādaśa vatsara—twelve years; krṣnera—of Lord Kṛṣṇa; viraha-lilā—the pastimes of separation; prabhura—the Lord; antara—within.

TRANSLATION
The last twelve years were simply devoted to relishing the pastimes of Kṛṣṇa in separation within the heart of the Lord.

PURPORT
Śrī Kṛṣṇa Caitanya Mahāprabhu enjoyed the position of the gopīs in separation from Kṛṣṇa. When Kṛṣṇa left the gopīs and went to Mathurā, the gopīs cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahāprabhu through His actual demonstrations.
TEXT 52

निरंतर रात्रि-दिन विरा ह उमादे ।
हासे, कांदे, नाचे, गाय परम विशादे ॥ ५२ ॥

nirantara rātri-dina viraha unmāde
hāse, kānde, nāce, gāya parama viśāde

SYNONYMS

nirantara—without cessation; rātri-dina—night and day; viraha—of separation; unmāde—in madness; hāse—laughs; kānde—cries; nāce—dances; gāya—chants; parama—great; viśāde—in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahāprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

TEXT 53

ये काले करेन जगन्नाथ दरासन ।
मने भावे, कुरुक्षेत्रे पांजाछि विलन ॥ ५३ ॥

ye kāle kareṇa jagannātha dāraśana
mane bhāve, kurukṣetre pāṇācchī milan

SYNONYMS

ye kāle—at those times; kareṇa—does; jagannātha—Lord Jagannātha; dāraśana—visiting; mane—within the mind; bhāve—thinks; kuru-kṣetre—on the field of Kurukṣetra; pāṇācchī—I have gotten; milan—meeting.

TRANSLATION

At those times, Śrī Caitanya Mahāprabhu would visit Lord Jagannātha. Then His feelings exactly corresponded to those of the gopīs when they saw Kṛṣṇa at Kurukṣetra after long separation. Kṛṣṇa had come to Kurukṣetra with His brother and sister to visit.
PURPORT

When Kṛṣṇa was performing ājñā (sacrifice) at Kurukṣetra, He invited all the inhabitants of Vṛndāvana to come see Him. Lord Caitanya’s heart was always filled with separation from Kṛṣṇa, but as soon as He had the opportunity to visit the Jagannātha temple, He became fully absorbed in the thoughts of the gopīs who came to see Kṛṣṇa at Kurukṣetra.

TEXT 54

रथयात्राय आपे यबे करेन मर्दन |
ताही| एह पद मात्र करयये गायन || ५४ ||

ratha-yātrāya āge yabe kareṇa nartana
tāhāṁ ei pada mātra karaye gāyana

SYNONYMS

rathya-yātrāya—in the car festival; āge—in front; yabe—when; kareṇa—does; nartana—dancing; tāhāṁ—there; ei—this; pada—stanza; mātra—only; karaye—does; gāyana—singing.

TRANSLATION

When Caitanya Mahāprabhu used to dance before the cart during the festival, He always sang the following two lines.

TEXT 55

"सेहिं त पराण-नाथ पाँघु ।
याहा लागि' मदनसहने झुरि गेमु | ५५ ||

seita parāṇa-nātha pāṅku
yāhā lāgi' madana-dahane jhuri genu

SYNONYMS

seita—that; parāṇa-nātha—Lord of My life; pāṅku—I have gotten; yāhā—whom; lāgi'—for; madana-dahane—in the fire of lusty desire; jhuri—burning; genu—I have become.

TRANSLATION

“I have gotten that Lord of My life for whom I was burning in the fire of lusty desires.”
PURPORT

In Śrīmad-Bhāgavatam (10.29.15) it is stated:

\[\begin{align*}
kāmaṁ krodham bhayaṁ sneham \\
aikyaṁ sauḥrdam eva ca \\
nityaṁ harau vidadhato \\
yānti tanmayatām hi te
\end{align*}\]

The word *kāma* means lusty desire, *bhaya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The gopīs approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a sannyāśī; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He uses the word *madana-dahane* ("in the fire of lusty desire"), He means that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yāтра, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."

TEXT 56

এই ধুয়া-গানে নাচেন দ্বিতীয় প্রহর । 
কৃষ্ণ লঞ্জ ব্রজে যাই—এভাব অন্তর || ৫৬ ||

\[\begin{align*}
ei \text{ dhuyā-} & \text{gāne nācena dvitiya prahara} \\
kṛṣṇa \text{ lañā vraje yāi — e-bhāva antara}
\end{align*}\]

SYNONYMS

*ei dhuyā-gāne*—in the repetition of this song; *nācena*—He dances; *dvitiya prahara*—the second period of the day; *kṛṣṇa lañā*—taking Kṛṣṇa; *vraje yāi*—let Me go back to Vṛndāvana; *e-bhāva*—this ecstasy; *antara*—within.

TRANSLATION

Lord Caitanya Mahāprabhu used to sing this song [seita parāṇa-nātha] especially during the latter part of the day, and He would think, "Let Me take Kṛṣṇa and go back to Vṛndāvana." This ecstasy was always filling His heart.
PURPORT

Being always absorbed in the ecstasy of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu felt the same separation from Kṛṣṇa that Śrīmatī Rādhārāṇī felt when Kṛṣṇa left Vṛndāvana and went to Mathurā. This ecstatic feeling is very helpful in attaining love of God in separation. Śrī Caitanya Mahāprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the gopis of Vṛndāvana, the residents of Gokula, met Kṛṣṇa at Kurukṣetra during the solar eclipse, they wanted to take Kṛṣṇa back to Vṛndāvana. Śrī Kṛṣṇa Caitanya Mahāprabhu also felt the same ecstasy as soon as He saw Jagannātha in the temple or on the Ratha-yātrā cart. The gopis of Vṛndāvana did not like the opulence of Dvārakā. They wanted to take Kṛṣṇa to the village of Vṛndāvana and enjoy His company in the groves. This desire was also felt by Śrī Caitanya Mahāprabhu, and He danced in ecstasy before the Ratha-yātrā festival when Lord Jagannātha went to Guṇḍīcā.

TEXT 57

एই भावे नृत्यस्मिन्दे पाड़े एक लोक ।
सेह लोकेकर अर्थ खेल नाहि बुझे लोक ॥ ५७ ॥

ei bhāve nṛtya-madhye pade eka sloka
sei slokera artha keha nāhi bujhe loka

SYNONYMS

ei bhāve—in this ecstasy; nṛtya-madhye—during the dancing; pade—recites; eka—one; sloka—verse; sei slokera—of that verse; artha—the meaning; keha—anyone; nāhi—not; bujhe—understands; loka—person.

TRANSLATION

In that ecstasy, Śrī Caitanya Mahāprabhu recited one verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse.

TEXT 58

য়ঃ কৌমারহরঃ স এ হি বরস্তা এর চৈত্রকাঃ
ন্ত্রে চৌরালিকালতীত্বরভঃ প্রোচ্ছ কম্বাচিনিতাঃ।

বাংলা ভাষায় অনুবাদ

যে কৌমারের হর এই হিসাবে এর চৈত্র মাস, ন্ত্রে চৌরালিকালতীত্বরভ প্রোচ্ছ কম্বাচিনিতাঃ।

বাংলা ভাষায় অনুবাদ

হিন্দি ভাষায় অনুবাদ

यह कौमार हर से हि बरस्ता एर चैत्रकाः।
न्त्रे चौरालिकालतীত্বরभ প্রোচ্ছ কম্বাচিনিতাঃ।

हिन्दी भाषा में अनुवाद

यह कौमार हर से हि बरस्ता एर चैत्रकाः।
न्त्रे चौरालिकालतीत्वरभ प्रौत्त्र प्रोच्छ कम्बाचिनिताः।
The Later Pastimes of Lord Caitanya

Text 59

**SYNONYMS**

_yaḥ_—that same person who; _kaumāra-haraḥ_—the thief of my heart during youth; _saḥ_—he; _eva hi_—certainly; _varaḥ_—lover; _tāḥ_—these; _eva_—certainly; _caitra-kṣapāḥ_—moonlit nights of the month of Caitra; _te_—those; _ca_—and; _unmilita—_fructified; _mālati_—of _mālati_ flowers; _surabhayaḥ_—fragrances; _praṇḍhāḥ_—full; _kadamba_—with the fragrance of the _kadamba_ flower; _anilāḥ_—the breezes; _saḥ_—that one; _ca_—also; _eva_—certainly; _asmi_—I am; _tathāpi_—still; _tatra_—there; _surata-vyāpāra_—in intimate transactions; _lilā_—of pastimes; _vidhau_—in the manner; _revā_—of the river named Revā; _rodhasi_—on the bank; _vetasi_—of the name Vetasi; _taru-tale_—underneath the tree; _cetaḥ_—my mind; _samutkanṭhate_—is very eager to go.

**TRANSLATION**

“That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of _mālati_ flowers is there, and the same sweet breezes are blowing from the _kadamba_ forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasi tree. That is my desire.”

**PURPORT**

This verse appears in the _Padyāvali_ (382), by Śrīla Rūpa Gosvāmī.
SYNONYMS

ei—this; śloker—a of the verse; artha—the meaning; jāne—knows; ekale—alone; svarūpā—Svarūpa Dāmodara; daive—by chance; se vatsara—that year; tāhān—there; giyāchena—went; rūpa—Śrīla Rūpa Gosvāmī.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there.

TEXT 60

prabhu-mukhe śloka śuniśri-rūpa-gosānī
sei ślokerā artha-śloka karilā tathāī

SYNONYMS

prabhu-mukhe—in the mouth of Lord Śrī Caitanya Mahāprabhu; śloka—the verse; śuni—hearing; śri-rūpa-gosānī—Śrīla Rūpa Gosvāmī; sei—that; ślokera—of the first verse; artha—giving the meaning; śloka—another verse; karilā—composed; tathāī—immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarūpa Dāmodara, Rūpa Gosvāmī, after hearing it from Śrī Caitanya Mahāprabhu, immediately composed another verse, describing the meaning of the original verse.

TEXT 61

śloka kari' eka tāla-patrete likhiyā
āpana vāsāra cāle rākhila guñjiyā
SYNONYMS

śloka kari’—composing the verse; eka—one; tāla-patrete—on a palm leaf; likhiyā—writing; āpana—his own; vāsāra—of the residence; cāle—on the roof; rākhila—kept; guñjiiyā—pushing.

TRANSLATION

After composing this verse, Rūpa Gosvāmi wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

TEXT 62

श्लोक राखि’ गेला समुद्र-स्नान करिते।
हेनकाले आईला एकू ताहारे मिलिते॥ ६२॥

śloka rākhī’ gelā samudra-snāna karite
hena-kāle āilā prabhu tānhāre milite

SYNONYMS

śloka rākhī’—keeping the verse in that way; gelā—went; samudra-snāna—a bath in the sea; karite—to take; hena-kāle—in the meantime; āilā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; tānhāre—him; milite—to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Śrīla Rūpa Gosvāmi went to bathe in the sea. In the meantime, Lord Caitanya Mahāprabhu went to his hut to meet him.

TEXT 63

हरिदास ठाकुर अरु रुप-सनातन।
जगन्नाथ-मंदिरे ना या’न तिन जन॥ ६३॥

haridāsa ṭhākura āra rūpa-sanātana
jagannātha-mandire nā yā’na tīn jana

SYNONYMS

hari-dāsa ṭhākura—Śrīla Haridāsa ṭhākura; āra—and; rūpa-sanātana—Śrīla Rūpa Gosvāmi and Śrīla Sanātana Gosvāmi; jagannātha-mandire—in the temple of Lord Jagannātha; nā—not; yā’na—go; tīn jana—three persons.
TRANSLATION

To avoid turmoil, three great personalities—Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī—did not enter the temple of Jagannātha.

PURPORT

It is still the practice at Jagannātha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī had had previous intimate connections with Mohammedans. Haridāsa Ṭhākura had been born in a Mohammedan family, and Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, having given up their social status in Hindu society, had been appointed ministers in the Mohammedan government. They had even changed their names to Sākara Mallika and Dabira Khāsa. Thus they had supposedly been expelled from brāhmaṇa society. Consequently, out of humility, they did not enter the temple of Jagannātha, although the Personality of Godhead, Jagannātha, in His form of Caitanya Mahāprabhu, personally came to see them every day. Similarly, the members of this Kṛṣṇa consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Kṛṣṇa mantra. Kṛṣṇa Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahāprabhu. Those who were thought unfit to enter Jagannātha temple were daily visited by Caitanya Mahāprabhu, and this indicates that Caitanya Mahāprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter Jagannātha temple.

TEXT 64

mahā-prabhu jagannāthera upala-bhoga dekhiya
nija-grhe ya’na ei tinere miliya

SYNONYMS

mahā-prabhu—Śrī Caitanya Mahāprabhu; jagannāthera—of Lord Jagannātha; upala-bhoga—offering of food on the stone; dekhiya—after seeing; nija-grhe—to His own residence; ya’na—goes; ei—these; tinere—three; miliya—meeting.
TRANSLATION

Every day Śrī Caitanya Mahāprabhu used to see the upala-bhoga ceremony at the temple of Jagannātha, and after seeing this, He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stamba on a stone slab. That stone slab is called the upala. All food is offered within the temple room just below the altar of Jagannātha. This bhoga, however, was offered on the stone slab within the vision of the public; therefore it is called upala-bhoga.

SYNONYMS

ei tina madhye—of these three; yabe—when; thāke—remains; yei jana—that person who; tāṅre—to him; āsi’—coming; āpane mile—personally meets; prabhura—of Śrī Caitanya Mahāprabhu; niyama—regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

SYNONYMS

daive—accidentally; āsi’—coming there; prabhu—the Lord; yabe—when; ūrdhvete—on the roof; cāhilā—He looked; cāle—in the roof; goṇījā—pushed; tāla-patre—the palm leaf; sei—that; śloka—verse; pāilā—got.
TRANSLATION
When Śrī Caitanya Mahāprabhu went to the residence of Śrīla Rūpa Gosvāmī, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

TEXT 67

śloka paḍi' āche prabhu āviṣṭa ha-iyā
rūpa-gosānī āsi' pađe daṇḍavat hañā

SYNONYMS
śloka paḍi'—reading the verse; āche—remained; prabhu—the Lord; āviṣṭa—in an ecstatic mood; ha-iyā—being; rūpa-gosānī—Śrīla Rūpa Gosvāmī; āsi'—coming; pađe—fell down; daṇḍavat—like a rod; hañā—becoming.

TRANSLATION
After reading the verse, Śrī Caitanya Mahāprabhu went into an ecstatic mood. While He was in that state, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

PURPORT
The word daṇḍa means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight aṅgas (parts) of the body, he performs what is called daṇḍavat. Sometimes we only speak of daṇḍavats but actually do not fall down. In any case, daṇḍavat means falling down like a rod before one’s superior.

TEXT 68

uṭhi' mahāprabhu tānre cāpaḍa māriyā
kahite lāgilā kichu kolete kariyā

uṭhi' mahāprabhu tānre cāpaḍa māriyā
kahite lāgilā kichu kolete kariyā
SYNONYMS

\textit{u\'thi’—standing up; mah\'prabhu—Śrī Caitanya Mahāprabhu; tānre—unto Rūpa Gosvāmī; cāpa\'da māriyā—slapping; kahite—to say; lāgilā—began; kichu—something; kolete—on the lap; kariyā—taking.}

TRANSLATION

When Rūpa Gosvāmī fell down like a rod, Śrī Caitanya Mahāprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

TEXT 69

मोर गोवेक अभिप्राय ना जाने कोन जने।
मोर मनेर कथा तुमी जानिले केमने? ६९॥

mora slokera abhipraya nā jāne kona jane
mora manera kathā tumi jānile kemane?

SYNONYMS

mora—My; slokera—of the verse; abhipraya—purport; nā—does not; jāne—know; kona—any; jane—person; mora—My; manera—of mind; kathā—the intention; tumi—you; jānile—understood; kemane—how.

TRANSLATION

“No one knows the purport of My verse,” Caitanya Mahāprabhu said. “How could you understand My intention?”

TEXT 70

এত বলিত তাহে বহু প্রসাদ করিয়া।
স্বরূপ-গোসাইচন্দ্রে গোল দেখাইল লঞ্চা॥ ৭০॥

eta bali’ tānre bahu prasāda kariyā
svarūpa-gosānīre gōl dekhaīla laṅā

SYNONYMS

eta bali’—saying this; tānre—unto Rūpa Gosvāmī; bahu—much; prasāda—mercy; kariyā—showing; svarūpa-gosānīre—unto Svarūpa Gosvāmī; śloka—the verse; dekhaīla—showed; laṅā—taking.
Saying this, Lord Caitanya Mahāprabhu bestowed various benedictions upon Rūpa Gosvāmī, and taking the verse, He later showed it to Svarūpa Gosvāmī.

TEXT 71

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Śrīla Bhakti-siddhānta Sarasvati Gosvāmī when we presented an essay at his birthday ceremony. He was so pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?
SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; yāte—since; jānila—he knew; tomāra—Your; mana—intention; tāte—therefore; jāni—I can understand; haya—he is; tomāra—Your; kṛpāra—of the mercy; bhājana—recipient.

TRANSLATION

Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu: “If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship’s special benediction.”

TEXT 73

prabhu kahe,—tāre āmi santuṣṭa hañā
alīṅgana kailu sarva-śakti saṅcāriyā

SYNONYMS

prabhu kahe—the Lord said; tāre—him; āmi—I; santuṣṭa hañā—being very much satisfied; alīṅgana kailu—embraced; sarva-śakti—all potencies; saṅcāriyā—bestowing.

TRANSLATION

The Lord said: “I was so pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

TEXT 74

yogya pātra haya gūḍha-rasa-vivecane
tumio kahio tāre gūḍha-rasākhyāne

SYNONYMS

yogya—suitable; pātra—recipient; haya—is; gūḍha—confidential; rasa—the mellows; vivecane—in analyzing; tumio—you also; kahio—instruct; tāre—him; gūḍha—confidential; rasa—the mellows; ākhyāne—in describing.
TRANSLATION

"I accept Śrila Rūpa Gosvāmi as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

TEXT 75

এসব কথিব আগে বিস্তার করিন।
সংক্ষেপে উদ্দেশ কৈল প্রস্তাব পাইন। || ৭৫ ||

e-saba kahiba āge vistāra kariṇā
saṅkṣepe uddeśa kaila prastāva pāiṇā

SYNONYMS

e-saba—all these; kahiba—I shall narrate; āge—later; vistāra—elaboration; kariṇā—making; saṅkṣepe—in brief; uddeśa—reference; kaila—did; prastāva—opportunity; pāiṇā—getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

TEXT 76

প্রিয়: সোহয় কৃঃ সহচরি কৃঃ কেত্রমিলিতে—
স্থায়াহ সা রাধা তন্দনমুভয়: সন্নমস্থম।
তথাপ্যস্থঃ কেলন্ধসুঙ্গলীপঃ কটুমে
মনে মে কালিন্দীপুলিনবিপিনায় সমৃমহতি। || ৭৬ ||
priyāḥ so ‘yam kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāham sa rādhā tad idam ubhayoh saṅgama-sukham
tathāpy antaḥ-kerālan-madhura-murali-paṅcama-juṣe
mano me kālindī-pulina-vipināya sprhayati

SYNONYMS

priyāḥ—very dear; saḥ—He; ayam—this; kṛṣṇaḥ—Lord Kṛṣṇa; saha-cari—O My dear friend; kuru-kṣetra-militaḥ—who is met on the field of Kuru-kṣetra; tathā—also; aham—I; sā—that; rādhā—Rādhārāṇī; tad—that; idam—
this; ubhayoh—of both of Us; saṅgama-sukham—the happiness of meeting; tathāpi—still; antaḥ—within; khelan—playing; madhura—sweet; murali—of the flute; pañcama—the fifth note; juṣe—which delights in; manaḥ—the mind; me—My; kālindī—of the River Yamunā; pulina—on the bank; vipināya—the trees; sprhayati—desires.

TRANSLATION

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

PURPORT

This verse also appears in the Padyāvalī (383), by Śrīla Rūpa Gosvāmī.

TEXT 77

एই লোকের সংক্ষেপার্থ শুন, ভক্তগণ।
জগন্নাথ দেখি’ যেচে প্রভুর ভাবন || ৭৭ ||

ei ślokera saṅkṣepārtha śuna, bhakta-gaṇa
jagannātha dekhi’ yaiche prabhura bhāvana

SYNONYMS

ei—this; ślokera—of the verse; saṅkṣepa-artha—a brief explanation; śuna—hear; bhakta-gaṇa—O devotees; jagannātha—Lord Jagannātha; dekhi’—after seeing; yaiche—just as; prabhura—of Lord Caitanya; bhāvana—the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahāprabhu was thinking in this way after having seen the Jagannātha Deity.

TEXT 78

শ্রীরাধিকা কুরুক্ষেত্রে কৃষ্ণের দরশন।
ষদ্যপি পায়েন, ভবু ভাবেন ঐছেন || ৭৮ ||
Śrī-rādhikā kurukṣetre kṛṣṇera dāraśana
yadyapi pāyena, tabu bhāvena aichana

SYNONYMS
śrī-rādhikā—Śrīmatī Rādhārāṇī; kurukṣetre—in the field of Kurukṣetra; kṛṣṇera—of Lord Kṛṣṇa; dāraśana—meeting; yadyapi—although; pāyena—She gets; tabu—still; bhāvena—thinks; aichana—in this way.

TRANSLATION
The subject of His thoughts was Śrīmatī Rādhārāṇī, who met Kṛṣṇa in the field of Kurukṣetra. Although She met Kṛṣṇa there, She was nonetheless thinking of Him in the following way.

TEXT 79
राजवेश, हाती, घोड़ा, मनुष्य गहन ।
काहाँ गोप-वेश, काहाँ निर्जन वृंदावन ॥ ७९ ॥

SYNONYMS
rāja-veṣa—royal dress; hātī—elephants; ghoda—horses; manuṣya—men; gahana—crowds; kāhān(where; gopa-veṣa—the dress of a cowherd boy; kāhān(where; nirjana—solitary; vrndāvana—of the name Vṛndāvana.

TRANSLATION
She thought of Him in the calm and quiet atmosphere of Vṛndāvana, dressed as a cowherd boy. But at Kurukṣetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

TEXT 80
সেই ভাব, সেই কৃষ্ণ, সেই বৃন্দাবন ।
যেবে পাই, তবে হয় বাঁচিয়া পুরুষ ॥ ৮০ ॥

SYNONYMS
seī bhāva, sei kṛṣṇa, sei vrndāvana
yabe pāi, tabe haya vāṇchita pūraṇa
SYNONYMS

sei bhāva—that circumstance; sei kṛṣṇa—that Kṛṣṇa; sei vṛndāvana—that Vṛndāvana; yabe pāi—if I get; tabe—then; haya—is; vāñchita—desired object; pūraṇa—fulfilled.

TRANSLATION

Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādharāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.

TEXT 81

āhuś ca te nalina-nābha padāravindarh
yogesvarair hṛdi vicintyam agādha-bodhaiḥ
sarhṣara-kupa-patitottaraaṇaambaram
geharṁ juśāṁ api manasy udiyāt sadā naḥ

SYNONYMS

āhuḥ—the gopīs said; ca—and; te—Your; nalina-nābha—O Lord, whose navel is just like a lotus flower; pada-aravindam—lotus feet; yoga-iśvaraiḥ—by the great mystic yogīs; hṛdi—within the heart; vicintyam—to be mediated upon; agādha-bodhaiḥ—who were highly learned philosophers; saṁsāra-kūpa—the dark well of material existence; patita—of those fallen; uttarana—as deliverers; avalambam—the only shelter; geham—family affairs; juśām—of those engaged; api—although; manasi—in the minds; udiyāt—let be awakened; sadā—always; naḥ—our.

TRANSLATION

The gopīs spoke thus: “Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and mediated upon by great mystic yogīs and highly learned philosophers. We
wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

**PURPORT**

This is a verse from the Śrīmad-Bhāgavatam (10.82.49).

**TEXT 82**

The gopis thought: "Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled."

**SYNONYMS**

tomāra—Your; caraṇa—lotus feet; mora—my; vṛaja-pura-ghare—at the home in Vṛndāvana; udaya—awaken; karaye—I do; yadi—if; tabe—then; vānchā—desires; pūre—are fulfilled.

**TRANSLATION**

The gopis thought: "Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled."

**PURPORT**

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Thākura comments: "The gopīs are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Kṛṣṇa, nor by the understanding that He is the Supreme Personality of Godhead." Naturally the gopīs were inclined to love Kṛṣṇa, for He was an attractive young boy of Vṛndāvana village. Being village girls, they were not very much attracted to the field of Kurukṣetra, where Kṛṣṇa was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Kṛṣṇa in that atmosphere. Kṛṣṇa was not attracted by the opulence or personal beauty of the gopīs but by their pure devotional service. Similarly, the gopīs were attracted to Kṛṣṇa as a cowherd boy, not in sophisticated guise. Lord Kṛṣṇa is inconceivably powerful. To understand Him, great yogīs and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take
shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the gopīs; they are not at all expert in executing such auspicious activities. Already transcendentally enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vrndavana. The gopīs are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Kṛṣṇa return and enjoy spiritual, transcendental pastimes with them. The gopīs want Him simply to stay in Vrndavana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

TEXT 83

ভাগবতের লোক-গুচ্ছার্থ বিশদ করিএ।
রূপ-গোসাঞিকেল লোক বুঝাইএ। ॥ ৮৩ ॥

bhāgavatera śloka-gūḍhārtha viśada kariṇā
rūpa-gosāṇi śloka kaila loka bujhaīṇā

SYNONYMS

bhāgavatera—of Śrīmad-Bhāgavatam; śloka—the verse; gūḍha-artha—confidential meaning; viśada—elaborate description; kariṇā—doing; rūpa-gosāṇi—Śrīla Rūpa Gosvāmī; śloka—the verse; kaila—compiled; loka—the people in general; bujhaīṇā—making understand.

TRANSLATION

In one verse, Śrīla Rūpa Gosvāmī has explained the confidential meaning of the verse of Śrīmad-Bhāgavatam for the understanding of the general populace.

TEXT 84

যা তে লীলারসপরিমললোপরাত্মোক্ষারসস্নিগ্ধ্যতা
ধন্তা কোণী বিলসতি রূপা মাধুৰী মাধুৰীভিঃ।
তত্ত্বাংজ্জিত্তুলজ্জলাক্ষীভবমুঞ্জ্ঞানোপার্জিঃ
সত্যতস্তৎ কলো বদনোপালরস-বেগুবিহারম্। ৮৪ ॥

yā te lilā-rasa-parimalodgāri-vanyāparītā
dhanyā kṣauṇi vilasati vṛtā māthuri mādhuribhiḥ
SYNONYMS

yā—that; te—Your; līlā-rasa—of the mellow tasted in the pastimes; 
parimala—the fragrance; udgāri—spreading; vanya-āparitā—filled with 
forests; dhanyā—glorious; kṣauṇi—the land; vilasati—enjoys; vṛtā—sur-
rounded; māthuri—the Mathurā district; mādhurībhīṣḥ—by the beauties; 
tatra—there; asmābhīṣḥ—by us; caṭūla—flickering; paśupī-bhava—with 
ecstatic enjoyment as gopīs; mugdha-antarābhīṣḥ—by those whose hearts are 
enchanted; saṁvītāḥ—surrounded; tvam—You; kalaya—kindly perform; 
vadana—on the mouth; uḷāsi—playing; veṇuḥ—with the flute; vihāram— 
playful pastimes.

TRANSLATION

The gopīs continued: “Dear Kṛṣṇa, the fragrance of the mellow of 
Your pastimes is spread throughout the forests of the glorious land of 
Vṛndāvana, which is surrounded by the sweetness of the district of 
Mathurā. In the congenial atmosphere of that wonderful land, You may 
enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded 
by us, the gopīs, whose hearts are always enchanted by unpredictable 
ecstatic emotions.”

PURPORT

This is a verse from the Lalita-mādhava (10.38), by Śrīla Rūpa Gosvāmī.

TEXT 85

ei-mata mahāprabhu dekhi’ jagannāthe
subhadrā-sahita dekhe, varmī nāhi hate

SYNONYMS

ei-mata—in this way; mahā-prabhu—Śrī Caitanya Mahāprabhu; dekhi’— 
after seeing; jagannāthe—Lord Jagannātha; su-bhadrā—Subhadrā; sahita— 
with; dekhe—He sees; varmī—the flute; nāhi—not; hate—in the hand.
TRANSLATION

In this way, when Śrī Caitanya Mahāprabhu saw Jagannātha, He saw that the Lord was with His sister Subhadra and was not holding a flute in His hand.

TEXT 86

tri-bhaṅga-sundara vraje vrajendra-nandana
kāhān pāba, ei vāñchā bāde anūkṣaṇa

SYNONYMS

tri-bhaṅga—bent; sundara—beautiful; vraje—in Vṛndāvana; vrajendra-nandana—the son of Nanda Mahārāja; kāhān—where; pāba—shall I get; ei—this; vāñchā—desire; bāde—increases; anūkṣaṇa—incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

TEXT 87

rādhikā-unmāda yaiche uddhava-darśane
udghūrṇā-pralāpa taiche prabhura rātri-dine

SYNONYMS

rādhikā-unmāda—the madness of Śrīmatī Radhārāṇī; yaiche—just like; uddhava-darśane—in seeing Uddhava; udghūrṇā-pralāpa—talking inconsistently in madness; taiche—similarly; prabhura—of Lord Caitanya; rātri-dine—night and day.
TRANSLATION

Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This unmāda (madness) is not ordinary madness. When Śrī Caitanya Mahāprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, mohana, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Śrīmatī Rādhārāṇī was explained to Kṛṣṇa by Uddhava, who said, “My dear Kṛṣṇa, because of extreme feelings of separation from You, Śrīmatī Rādhārāṇī is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman!”

TEXT 88

dvādaśa vatsara śeṣa aiche goñāila
ei mata śeṣa-lilā tri-vidhāne kaila

SYNONYMS

dvādaśa—twelve; vatsara—years; śeṣa—final; aiche—in that way; goñāila—passed away; ei mata—in this way; śeṣa-lilā—the last pastimes; tri-vidhāne—in three ways; kaila—executed.

TRANSLATION

The last twelve years of Śrī Caitanya Mahāprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.
TEXT 89

For the twenty-four years after Śrī Caitanya Mahāprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes?

SYNONYMS

sannyāsa kari’—after accepting the renounced order; cabbīṣa vatsara—twenty-four years; kailā—did; ye ye—whatever; karma—activities; ananta—unlimited; apāra—insurmountable; tāra—of that; ke—who; jānibe—will know; marma—the purport.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

TEXT 90

SYNONYMS

uddeśa—indication; karite—to make; kari—I do; dig-daraśana—a general survey; mukhya mukhya—the chief; lilāra—of the pastimes; kari—I do; sūtra—synopsis; gaṇana—enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

TEXT 91
prathama sūtra prabhura sannyāsa-karaṇa
sannyāsa kari’ calilā prabhu śri-vṛndāvana

SYNONYMS
prathama—first; sūtra—synopsis; prabhura—of the Lord; sannyāsa-karaṇa—accepting the sannyāsa order; sannyāsa kari’—after accepting the renounced order; calilā—went; prabhu—the Lord; śri-vṛndāvana—toward Vṛndāvana.

TRANSLATION
This is the first synopsis: After accepting the sannyāsa order, Caitanya Mahāprabhu proceeded toward Vṛndāvana.

PURPORT
Clearly these statements are a real account of Śrī Caitanya Mahāprabhu’s acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of sannyāsa by Māyāvādīs. After accepting sannyāsa, Caitanya Mahāprabhu’s aim was to reach Vṛndāvana. He was unlike the Māyāvādī sannyāsīs, who desire to merge into the existence of the Absolute. For a Vaiṣṇava, acceptance of sannyāsa means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Śrīla Rūpa Gosvāmī (B.r.s. 1.2.255): anāsaktasya viṣayān yathārham upayuñjatāḥ/ nir-bandhaḥ kṛṣṇa-sambandhe yuktāṁ vairāgyam ucyate. For a Vaiṣṇava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Māyāvādī sannyāsīs, however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. Brahma-satyāṁ jagan-mithyā. The Māyāvādīs think that the world is false, but the Vaiṣṇava sannyāsīs do not think like this. Vaiṣṇavas say, “Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead.” For a Vaiṣṇava sannyāsī, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

TEXT 92
গ্রেমেতে বিহ্বল বাহ নাহিক স্থরণ।
রাজ্যেতে তিন দিন করিল। ভ্রমণ ॥ ৯২ ॥
SYNONYMS

premete—in ecstatic love of Kṛṣṇa; vihvala—overwhelmed; bāhya—external; nāhika—there is not; smaraṇa—remembrance; rādhā-deśe—in the Rādhā countries; tina dina—three days; karilā—did; bhramaṇa—traveling.

TRANSLATION

When proceeding toward Vṛndāvana, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love for Kṛṣṇa, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Rādhā-deśa, the country where the Ganges River does not flow.

TEXT 93

nityānanda prabhu mahāprabhu bhulāiyā
ganga-tīre lañā āilā ‘yamunā’ baliyā

SYNONYMS

nityānanda prabhu—Lord Nityānanda Prabhu; mahā-prabhu—Śrī Caitanya Mahāprabhu; bhulāiyā—bewildering; gangā-tīre—on the bank of the Ganges; lañā—taking; āilā—brought; yamunā—the River Yamunā; baliyā—informing.

TRANSLATION

First of all, Lord Nityānanda bewildered Śrī Caitanya Mahāprabhu by bringing Him along the banks of the Ganges, saying that it was the River Yamunā.

TEXT 94

śāntipure ācāryera gṛhe āgamana
prathama bhikṣā kaila tāhān, rātre saṅkīrtana
SYNONYMS
śāntipure—in the city of Śāntipura; ācārya—of Advaita Ācārya; grhe—to the home; āgamana—coming; prathama—first; bhikṣā—accepting alms; kaila—did; tāhāṅ—there; rātre—at night; saṅkīrtana—performance of congregational chanting.

TRANSLATION
After three days, Lord Caitanya Mahāprabhu came to the house of Advaita Ācārya at Śāntipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT
It appears that in His transcendental ecstasy, Śrī Caitanya Mahāprabhu forgot to eat for three continuous days. He was then misled by Nityānanda Prabhu, who said that the River Ganges was the Yamunā. Because the Lord was in the ecstasy of going to Vṛndāvana, He was engladdened to see the Yamunā, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Śāntipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Śacīdevī, and every night executed congregational chanting with all the devotees.

TEXT 95

 mano jñanagene bh hair karil milan ।
 sarv samādhan karī' kaila nilāḍri-gamana ॥ ९५ ॥

mātā bhakta-gaṇera tāhāṅ karila milana
sarva samādhāna karī' kaila nilāḍri-gamana

SYNONYMS
mātā—the mother; bhakta-gaṇera—of the devotees; tāhāṅ—in that place; karila—did; milana—meeting; sarva—all; samādhāna—adjustments; karī’—executing; kaila—did; nilāḍri-gamana—going to Jagannātha Purī.

TRANSLATION
At the house of Advaita Prabhu, He met His mother as well as all the devotees from Māyāpura. He adjusted everything and then went to Jagannātha Purī.
PURPORT

Śrī Caitanya Mahāprabhu knew very well that His acceptance of sannyāsa was a thunderbolt for His mother. He therefore called for His mother and the devotees from Māyāpura, and by the arrangement of Śrī Advaita Ācārya, He met them for the last time after His acceptance of sannyāsa. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Śacī was pacified by all the devotees, and Lord Caitanya Mahāprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and, forgetting everything else, she cooked for Śrī Caitanya Mahāprabhu during all the days she was at the house of Śrī Advaita Prabhu. Then, after a few days, Śrī Caitanya Mahāprabhu requested His mother’s permission to go to Jagannātha Puri. At His mother’s request, He made Jagannātha Puri His headquarters after His acceptance of sannyāsa. Thus everything was adjusted, and with His mother’s permission Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Puri.

TEXT 96

পথে নানা লিলারস, দেব-দরশন।
মাধবপুরীর কথা, গোপাল-স্থাপন। ৯৬।

pathe nānā lilā-rasa, deva-daraśana
mādhava-purīra kathā, gopāla-sthāpana

SYNONYMS

pathe—on the way; nānā—various; lilā-rasa—transcendental pastimes;
deva-daraśana—visiting the temples; mādhava-purīra—of Mādhavendra Puri;
kathā—incidents; gopāla—of Gopāla; sthāpana—the installation.

TRANSLATION

On the way toward Jagannātha Puri, Caitanya Mahāprabhu performed many other pastimes. He visited various temples and heard the story about Mādhavendra Puri and the installation of Gopāla.

PURPORT

This Mādhava Puri is Mādhavendra Puri. Another Mādhava Puri is Mādhavācārya, who was the spiritual master of a devotee in the line of Gadādhara Paṇḍita and who wrote a book known as Śrī Maṅgala-bhāṣya.
Mādhava-cārya, however, is different from Mādhavendra Pūrī, who is mentioned in this verse.

TEXT 97

क्षिर-चुरी-कथा, साक्षि-गोपाल-विवारण ।
नित्यानंद कैल ग्रहण दण्ड-भान्जन ॥ ९७ ॥

kṣīra-curi-kathā, sākṣi-gopāla-vivaraṇa
nityānanda kaila prabhura daṇḍa-bhaṅjana

SYNONYMS

kṣīra-curi-kathā—the narration of the stealing of the condensed milk; sākṣi-gopāla-vivaraṇa—the description of witness Gopāla; nityānanda—Nityānanda Prabhu; kaila—did; prabhura—of the Lord; daṇḍa-bhaṅjana—breaking the sannyāsa rod.

TRANSLATION

From Nityānanda Prabhu, Lord Caitanya Mahāprabhu heard the story of Kṣīra-curi Gopinātha and of the witness Gopāla. Then Nityānanda Prabhu broke the sannyāsa rod belonging to Lord Caitanya Mahāprabhu.

PURPORT

This Kṣīra-curi Gopinātha is situated about five miles away from the Bāleśvara station on the Northeastern Railway, formerly known as the Bengal-Māyāpura Railway. This station is situated a few miles away from the famous Kargapura Junction station. Sometimes the charge of the temple was given to Śyāmasundara Adhikārī from Gopīvallabhapura, which lies on the border of the district of Medinīpura. Śyāmasundara Adhikārī was a descendant of Rasikānanda Murāri, the chief disciple of Śyāmānanda Gosvāmī.

A few miles before the Jagannātha Purī station is a small station called Sākṣi-gopāla. Near this station is a village named Satyavādī, where the temple of Sākṣi-gopāla is situated.
The Later Pastimes of Lord Caitanya

SYNONYMS

kruddha—angry; haňa—becoming; ekâ—alone; gelâ—went; jagannâtha—Lord Jagannâtha; dekhite—to see; dekhiya—after seeing Jagannâtha; mûrcchita—senseless; haňa—becoming; paâlila—fell down; bhûmite—on the ground.

TRANSLATION

After His sannyasa rod was broken by Nityänanda Prabhu, Caitanya Mahâprabhu apparently became very angry and left His company to travel alone to the Jagannâtha temple. When Caitanya Mahâprabhu entered the Jagannâtha temple and saw Lord Jagannâtha, He immediately lost His senses and fell down on the ground.

TEXT 99

sarvâbhãuma lana gela apana-bhavana
trtiya prahare prabhura ha-ila cetana

SYNONYMS

sarvabhauma—Sârvabhauma Bhaṭṭâcârya; lana—taking; gelâ—went; āpana-bhavana—to his own house; trtiya prahare—in the afternoon; prabhura—of Lord Caitanya Mahâprabhu; ha-ila—there was; cetana—consciousness.

TRANSLATION

After Lord Caitanya Mahâprabhu saw Lord Jagannâtha in the temple and fell down unconscious, Sârvabhauma Bhaṭṭâcârya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

TEXT 100

nityânanda, jagadânanda, râmaôdâr, mukunda
pache ñäsî' míšî' sere pâiñl ânanda || 100 ||
nityānanda, jagadānanda, dāmodara, mukunda
pāche āsi’ mili’ sabe pāila ānanda

SYNONYMS
nityānanda—of the name Nityānanda; jagadānanda—of the name Jagadānanda; dāmodara—of the name Dāmodara; mukunda—of the name Mukunda; pāche āsi’—coming; mili’—meeting; sabe—all; pāila—got; ānanda—pleasure.

TRANSLATION
The Lord had left Nityānanda’s company and had gone alone to the Jagannātha temple, but later Nityānanda, Jagadānanda, Dāmodara and Mukunda came to see Him, and after seeing Him they were very pleased.

TEXT 101

табе са́рвбху́ме прабху́ праса́да карила
апана-и́свара-мúрти та́нре дехáила
tabe sārvabhaume prabhu prasāda karila
āpana-īśvara-mūrti tānre dekhāila

SYNONYMS
tabe—at that time; sārvabhaume—unto Śrīvāsa Bhaṭṭācārya; prabhu—Lord Śrī Caitanya Mahāprabhu; prasāda karila—bestowed mercy; āpana—His own; īśvara-mūrti—original form as the Lord; tānre—unto him; dekhāila—showed.

TRANSLATION
After this incident, Lord Caitanya Mahāprabhu bestowed His mercy upon Śārvabhauma Bhaṭṭācārya by showing him His original form as the Lord.

TEXT 102

табе та’ карила прабху дакшина гамана
кúрма-кşetre кaila вásudeva vimocana
tabe ta’ karilā prabhu dakṣiṇa gamana
kūrma-kṣetra kaila vāsudeva vimocana
SYNONYMS

tabe ta’—thereafter; karilā—did; prabhu—Lord Caitanya Mahāprabhu; dakṣina—to southern India; gamana—traveling; kūrma-kṣetre—at the pilgrimage site known as Kūrma-kṣetra; kaila—did; vāsudeva—of the name Vāsudeva; vimocana—deliverance.

TRANSLATION

After bestowing mercy upon Sārvabhauma Bhaṭṭācārya, the Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

TEXT 103

jiyaḍa-mūsincē ḍeikl mūsincē-śravani

pathe-pathe ḍrame-ṛame nāma-pravartana

SYNONYMS

jiyaḍa-nṛsirnih—place of pilgrimage known as Jiyaḍa-Nṛsiṁha; kaila—did; nṛsiṁha—to Nṛsiṁha; stavana—praying; pathe-pathe—on the way; grāme-grame—every village; nāma-pravartana—introduction of the holy name of the Lord.

TRANSLATION

After visiting Kūrma-kṣetra, the Lord visited the south Indian temple of Jiyaḍa-Nṛsiṁha and offered His prayers to Lord Nṛsiṁhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

TEXT 104

godāvarī-tīrā-vane vrndāvana-bhrama

rāmānanda rāya saha tāhāṇi milan

SYNONYMS

godāvarī-tīrā—Gtndavāna; bhrama—sensation; rāmānanda—Rāmānanda; rāya saha tāhāṇi—came together and said.
SYNONYMS

godāvari-tīra—on the bank of the River Godāvari; vane—in the forest; vṛndāvana-bhrama—mistook as Vṛndāvana; rāmānanda rāya—of the name Rāmānanda Rāya; saha—with; tāhāṇi—there; milana—meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the River Godāvari to be Vṛndāvana. In that place He happened to meet Rāmānanda Rāya.

TEXT 105

trimalla-tripadi-sthāna kaila daraśana
sarvatra karila kṛṣṇa-nāma pracāraṇa

SYNONYMS

trimalla—a place named Trimalla; tripadi—or Tirupati; sthāna—the place; kaila—did; daraśana—visit; sarvatra—everywhere; karila—did; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; pracāraṇa—preaching.

TRANSLATION

He visited the place known as Trimalla, or Tirupati, and there He extensively preached the chanting of the Lord’s holy name.

PURPORT

This holy place is situated in the district of Tāṅjor, south India. The temple of Tripadi is situated in the valley of Vyeṅkaṭācala and contains a Deity of Lord Rāmacandra. On top of Vyeṅkaṭācala is the famous temple of Bālājī.

TEXT 106

tabe ta’ pāṣāṇḍi-gane karila dalana
ahovala-nṛsiṁhādi kaila daraśana
SYNONYMS

tabe ta’—thereafter; pāṣaṇḍi-gane—unto the atheists; karila—did; dalana—subduing; ahovala-ṇṛṣimha-ādi—Nṛṣimhadeva, named Ahovala or at Ahovala; kaila—did; daraśana—visit.

TRANSLATION

After visiting the temple of Trimalla or Tripadi, Śrī Caitanya Mahāprabhu had to subdue some atheists. He then visited the temple of Ahovala-ṇṛṣimha.

PURPORT

This Ahovala temple is situated in Dakṣinātya in the district of Karṇula within the subdivision of Sārbela. Throughout the whole district this very famous temple is much appreciated by the people. There are nine other temples also, and all of them together are called the Nava-ṇṛṣimha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the Karṇula Manual, the work is not complete.

TEXT 107

श्रीरङ्गक्षेत्र आहिला कावेरीर भीर ||
श्रीरङ्ग देखिया श्रेमे हाईला अस्हिर || १०७ ||

śrī-raṅga-kṣetra āilā kāverira tīra
śrī-raṅga dekhiyā preme ha-ilā asthira

SYNONYMS

śrī-raṅga-kṣetra—to the place where the temple of Raṅganātha is situated; āilā—came; kāverira—of the River Kāverī; tīra—the bank; śrī-raṅga dekhiyā—after seeing this temple; preme—in love of Godhead; ha-ilā—became; asthira—agitated.

TRANSLATION

When Śrī Caitanya Mahāprabhu came to the land of Śrī Raṅga-kṣetra on the bank of the Kāverī, He visited the temple of Śrī Raṅganātha and was there overwhelmed in the ecstasy of love of Godhead.

TEXT 108

त्रिमला भट्टेर घरे कैल प्रभु बास ||
ताहांचि रहिला प्रभु वर्षा चारि मास || १०८ ||
Sri Caitanya-caritamrta [Madhya-lilä, Ch. 1]

trimalla bhaṭṭera ghare kaila prabhu vāsa
tāhāṇi rahilā prabhu varṣā cāri māsa

SYNONYMS

trimalla bhaṭṭera—of Trimalla Bhaṭṭa; ghare—at the house; kaila—did; prabhu—the Lord; vāsa—residence; tāhāṇi—there; rahilā—lived; prabhu—the Lord; varṣā—the rainy season; cāri—four; māsa—months.

TRANSLATION

Śrī Caitanya Mahāprabhu lived at the house of Trimalla Bhaṭṭa for the four months of the rainy season.

TEXT 109

śrī-vaiśnava trimalla-bhaṭṭa—parama paṇḍita
gosāṅira pāṇḍitya-preme ha-ilā vismita

SYNONYMS

śrī-vaiśnava trimalla-bhaṭṭa—Trimalla Bhaṭṭa was a Śrī Vaiśnava; parama—highly; paṇḍita—learned scholar; gosāṅira—of Lord Caitanya Mahāprabhu; pāṇḍitya—scholarship; preme—as well as in the love of Godhead; ha-ilā—was; vismita—astonished.

TRANSLATION

Śrī Trimalla Bhaṭṭa was both a member of the Śrī Vaiśnava community and a learned scholar; therefore when he saw Caitanya Mahāprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

TEXT 110

cāturmāsa tāṅhā prabhu śrī-vaiśnava-sane
goṅāila nṛtya-gīta-krṣṇa-saṅkīrtane
SYNONYMS

cāturmāsya—observance of the four months of the rainy season; tāṅhā—there; prabhu—the Lord; śrī-vaiṣṇavera sane—with the Śrī Vaiṣṇavas; goṇāila—passed; nṛtya—dancing; gīta—singing; kṛṣṇa-saṅkīrtane—in chanting the holy name of Lord Kṛṣṇa.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu passed the Cāturmāsya months with the Śrī Vaiṣṇavas, dancing, singing and chanting the holy name of the Lord.

TEXT 111

চাতুর্মাস্যঃ-অন্তে পুনঃ দক্ষিণ গমন ।
পরমানন্দপুরী সহ তাহাঁ মিলন ॥ ১১১ ॥

cāturmāsyā-ante punah daksīṇa gamana
paramānanda-puri saha tāhāñi milana

SYNONYMS

cāturmāsya-ante—at the end of the Cāturmāsya; punah—again; daksīṇa gamana—traveling in southern India; paramānanda-puri—of the name Paramānanda Puri; saha—with; tāhāñi—there; milana—meeting.

TRANSLATION

After the end of the Cāturmāsya, Lord Caitanya Mahāprabhu continued traveling throughout southern India. At that time He met Paramānanda Puri.

TEXT 112

তবে ভাট্টাথারি হৈতে কৃষ্ণদাসের উদ্ধার ।
রামজ্ঞী বিপ্রমুখে কৃষ্ণনাম প্রচার ॥ ১১২ ॥

tabe bhaṭṭathāri haite kṛṣṇa-dāsera uddhāra
rāma-jāpi vipra-mukhe kṛṣṇa-nāma pracāra

SYNONYMS

tabe—after this; bhaṭṭa-thāri—a Bhaṭṭathāri; haite—from; kṛṣṇa-dāsera—of Kṛṣṇadāsa; uddhāra—the deliverance; rāma-jāpi—chanters of the name of
After this, Kṛṣṇadāsa, the servant of Lord Caitanya Mahāprabhu, was delivered from the clutches of a Bhaṭṭathārī. Caitanya Mahāprabhu then preached that Lord Kṛṣṇa’s name should also be chanted by brāhmaṇas who were accustomed to chanting Lord Rāma’s name.

PURPORT

In the Mālābāra district, a section of the brāhmaṇas are known as nam-budri-brāhmaṇas, and the Bhaṭṭathārīs are their priests. Bhaṭṭathārīs know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhaṭṭathārī bewildered the personal servant of Śrī Caitanya Mahāprabhu while the servant accompanied the Lord in His travels through south India. Somehow or other Śrī Caitanya Mahāprabhu delivered this Kṛṣṇadāsa from the clutches of the Bhaṭṭathārī. Śrī Caitanya Mahāprabhu is well known as Patita-pāvana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Kṛṣṇadāsa, whom He saved. Sometimes the word Bhaṭṭathārī is misspelled in Bengal as Bhaṭṭamārī.

TEXT 113

ṣrī-ṛaṅga-puri saha tāhāṇi milana
rāma-dāsa viprera kaila duḥkha-vimocana

SYNONYMS

ṣrī-ṛaṅga-puri—of the name Śrī Raṅga-puri; saha—with; tāhāṇi—there; milana—meeting; rāma-dāsa—of the name Rāmadāsa; viprera—of the brāhmaṇa; kaila—did; duḥkha-vimocana—deliverance from all sufferings.

TRANSLATION

Śrī Caitanya Mahāprabhu then met Śrī Raṅgapuri and mitigated all the sufferings of a brāhmaṇa named Rāmadāsa.
TEXT 114

तत्त्ववादी सह कैल तब्देर बिचार ।
आपनाके हीनबुद्धि हैल तन-सबार || ११४ ||

tattva-vādi saha kaila tattvera vicāra
āpanāke hīna-buddhi haila tān-sabāra

SYNONYMS

tattva-vādi—a section of the Madhvacārya-sampradāya; saha—with;
kaila—did; tattvera—of the Absolute Truth; vicāra—discussion; āpanāke—
themselves; hīna-buddhi—consideration as inferior in quality; haila—was;
tān-sabāra—of all the opposing parties.

TRANSLATION

Caitanya Mahāprabhu also had a discussion with the Tattvavādī com-
munity, and the Tattvavādīs felt themselves to be inferior Vaiṣṇavas.

PURPORT

The Tattvavādī sect belongs to Madhvacārya’s Vaiṣṇava community, but
its behavior differs from the strict Madhvacārya Vaiṣṇava principles. There is
one monastery named Uttarārāṭi, and its commander is named Raghuvarya-
tīrtha-madhvacārya.

TEXT 115

अनन्त, पुरुषोत्तम, श्रीजनार्दन ।
पद्मानाभ, वासुदेव तैल दराष्टन || ११५ ||

ananta, puruṣottama, śrī-janārdaya
padmanābha, vāsudeva kaila daraśana

SYNONYMS

ananta—Anantadeva; puruṣottama—of the name Puruṣottama; śrī-janār-
dana—of the name Śrī Janārdana; padma-nābha—of the name Padmanābha;
vāsudeva—of the name Vāsudeva; kaila—did; daraśana—visit.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the Viṣṇu temples of Anantadeva,
Puruṣottama, Śrī Janārdana, Padmanābha and Vāsudeva.
A temple of Ananta Padmanabha Viṣṇu is situated in the Trivāndrama district. This temple is very famous in those quarters. Another Viṣṇu temple, named Śrī Janārdana, is situated about twenty-six miles north of the Trivāndrama district near a railway station called Varkālā.

**PURPORT**

It is said that the Saptatāla tree is a very old, massive palm tree. There was once a fight between Bali and his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Bali, keeping Himself behind this celebrated tree. When Lord Caitanya Mahāprabhu toured south India, He embraced this tree, which was delivered and directly promoted to Vaikuṇṭha.

**TEXT 116**

তবে প্রভু তৈল সপ্ততালা বিমোচন।
সেতুবন্ধে স্নান, রামেশ্বর দর্শন।

\[ \text{tabe prabhu kaila sapatāla vimocana} \]
\[ \text{setu-bandhe snāna, rāmeśvara daraśana} \]

**SYNONYMS**

tabe—thereafter; prabhu—the Lord; kaila—did; sapatāla-vimocana—deliverance of the Saptatāla tree; setu-bandhe—at Cape Comorin; snāna—bathing; rāmeśvara—temple of Rāmeśvara; daraśana—visit.

**TRANSLATION**

After that, Lord Caitanya Mahāprabhu delivered the celebrated Saptatāla tree, took His bath at Setubandha Rāmeśvara and visited the temple of Lord Śiva known as Rāmeśvara.

**PURPORT**

It is said that the Saptatāla tree is a very old, massive palm tree. There was once a fight between Bali and his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Bali, keeping Himself behind this celebrated tree. When Lord Caitanya Mahāprabhu toured south India, He embraced this tree, which was delivered and directly promoted to Vaikuṇṭha.

**TEXT 117**

তাহাঞ্জি করিল কুর্মপুরাণ শ্রবণ।
মায়াসিদ্ধা নিলেক রাণ, তাহাতে লিখন।

\[ \text{tāhānī karila kūrma-purāṇa śravaṇa} \]
\[ \text{māyā-sitā nileka rāvana, tāhāte likhana} \]
SYNONYMS

tāhāṇi—there; karila—did; kūrma-purāṇa—of the Kūrma Purāṇa; śravaṇa—hearing; māyā-sītā—a false Sītā; niśe-ka—kidnapped; rāvaṇa—by Rāvaṇa; tāhāte—in that book; likhāna—it is stated.

TRANSLATION

At Rāmeśvara, Śrī Caitanya Mahāprabhu had a chance to read the Kūrma Purāṇa, in which He discovered that the form of Sītā kidnapped by Rāvaṇa was not that of the real Sītā but a mere shadow representation.

PURPORT

The Kūrma Purāṇa states that this shadowy Sītā was placed into a fire as a test of chastity. It was Māyā-sītā who entered the fire and the real Sītā who came out of the fire.

TEXT 118

शुनिया प्रभुर आनन्दित हैल मन ||
रामदास विप्रेर कथा हैल स्मरर || ११८ ||

śuniyā prabhura ānandita haila mana
rāma-dāsa vipra katha ha-ila smaraṇa

SYNONYMS

śuniyā—hearing this; prabhura—of Lord Caitanya Mahāprabhu; ānandita—very happy; haila—became; mana—the mind; rāma-dāsa—of the name Rāmadāsa; vipra—with the brāhmaṇa; katha—of the conversation; ha-ila—was; smaraṇa—remembrance.

TRANSLATION

Śrī Caitanya Mahāprabhu was very glad to read about the false Sītā, and He remembered His meeting with Rāmadāsa Vipra, who was very sorry that mother Sītā had been kidnapped by Rāvaṇa.

TEXT 119

सेह पुरातन पत्र आघह करिनिल ||
रामदासे देखाइय। दुःख खुलिल || ११९ ||
sei puratana patra āgraḥa kari' nila
rāmadāse dekhāiyā duḥkha khanḍāila

SYNONYMS
sei—that; puratana—old; patra—page; āgraḥa—with great enthusiasm; kari’—doing; nila—took; rāma-dāse—to the brāhmaṇa Rāmadāsa; dekhāiyā—showing; duḥkha—unhappiness; khanḍāila—mitigated.

TRANSLATION
Indeed, Lord Caitanya Mahāprabhu eagerly tore this page from the Kurma Purāṇa, although the book was very old, and He later showed it to Rāmadāsa Vipra, whose unhappiness was mitigated.

TEXT 120

brahma-saṁhitā, karṇāṁrta, dui puṁthi pāṅga।
dui pustak lāṅga aṅila uttama jāniṅa। १२०।

SYNONYMS
brahma-saṁhitā—the book named Brahma-saṁhitā; karṇāṁrta—the book named Kṛṣṇa-carṇāṁrta; dui—two; puṁthi—scriptures; pāṅga—obtaining; dui—two; pustaka—books; laṅga—carrying; aṅila—came back; uttama—very good; jāniṅa—knowing.

TRANSLATION
Sri Caitanya Mahāprabhu also found two other books—namely, Brahma-saṁhitā and Kṛṣṇa-carṇāṁrta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT
In the olden days, there were no presses, and all the important scriptures were hand-written and kept in large temples. Caitanya Mahāprabhu found Brahma-saṁhitā and Kṛṣṇa-carṇāṁrta in hand-written texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both Brahma-saṁhitā and Kṛṣṇa-carṇāṁrta are available in print with commentaries by Śrīla Bhaktisiddhānta Sarasvatī Thākura.
punarapi nilācale gamana karila
bhakta-gane meliyā snāna-yātrā dekhila

SYNONYMS
punarapi—again; nilācale—to Jagannātha Purī; gamana—going back; karila—did; bhakta-gane—all the devotees; meliyā—meeting; snāna-yātrā—the bathing ceremony of Lord Jagannātha; dekhila—saw.

TRANSLATION
After collecting these books, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. At that time, the bathing ceremony of Jagannātha was taking place, and He saw it.

anavasare jagannāthera nā pāṇā daraśana
virahe álalanātha karilā gamana

SYNONYMS
anavasare—during the absence; jagannāthera—of Lord Jagannātha; nā—not; pāṇā—getting; daraśana—visit; viraha—in separation; álalanātha—of the place named Álalanātha; karilā—did; gamana—going.

TRANSLATION
When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Álalanātha.

PURPORT
Álalanātha is also known as Brahmagiri. This place is about fourteen miles from Jagannātha Purī and is also on the beach. There is a temple of Jagannātha
there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word anavasara is used when Sri Jagannathaji cannot be seen in the temple. After the bathing ceremony (snāna-yāttra), Lord Jagannatha is supposed to become sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannatha Deity. This is called nava-yauvana. During the Ratha-yatra ceremony, Lord Jagannatha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannatha is not visible to any visitors.

**TEXT 123**

bhakta-sane dina kata tāhāṇi rahilā
gauḍera bhakta āise, samācāra pāilā

**SYNONYMS**

bhakta-sane—with the devotees; dina kata—some days; tāhāṇi—there at Ālālanātha; rahilā—remained; gauḍera—of Bengal; bhakta—devotees; āise—come; samācāra—news; pāilā—He got.

**TRANSLATION**

Śrī Caitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, Caitanya Mahāprabhu received news that all the devotees from Bengal were coming to Jagannatha Purī.

**TEXT 124**

nityānanda-sārvabhauma āgraha kariṇā
nilācale āilā mahāprabhuke la-iṇā

**SYNONYMS**

nityānanda—Lord Nityānanda Prabhu; sārvabhauma—Sārvabhauma Bhaṭṭacārya; āgraha kariṇā—showing great eagerness; nilācale—to Jagannatha
When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Caitanya Mahāprabhu back to Jagannātha Purī.

When Lord Caitanya Mahāprabhu finally left Ālalanātha to return to Jagannātha Purī, He was overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.
After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya’s mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute, Lord Jagannātha is identical in person, form, picture, kīrtana and all other circumstances. Therefore when Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a kīrtana of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

TRANSLATION

Previously, when Śrī Caitanya Mahāprabhu had been touring South India, He had met Rāmaṇanda Rāya on the banks of the Godāvari. At that time it had been decided that Rāmaṇanda Rāya would resign from his post as governor and return to Jagannātha Purī to live with Śrī Caitanya Mahāprabhu.
The Later Pastimes of Lord Caitanya

SYNONYMS

raja-ajña—the permission of the King, Pratāparudra; lañā—getting; teṅho—Rāmānanda Rāya; āilā—returned; kāta dine—in some days; rātri-dine—day and night; krṣṇa-kathā—talks of Lord Kṛṣṇa and His pastimes; rāmānanda-sane—in the company of Rāmānanda Rāya.

TRANSLATION

Upon the order of Śrī Caitanya Mahāprabhu, Śrī Rāmānanda Rāya took leave of the King and returned to Jagannātha Puri. After he arrived, Śrī Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

TEXT 129

SYNONYMS

kāśi-miśre kṛpā—His mercy to Kāśi Miśra; pradyumna miśra-ādi-milana—meeting with Pradyumna Miśra; paramānanda-puri—of the name Paramānanda Puri; govinda—of the name Govinda; kāśīśvara—of the name Kāśīśvara; āgamanā—coming.

TRANSLATION

After Rāmānanda Rāya’s arrival, Śrī Caitanya Mahāprabhu bestowed His mercy upon Kāśī Miśra and met Pradyumna Miśra. At that time three personalities—Paramānanda Puri, Govinda and Kāśīśvara—came to see Lord Caitanya at Jagannātha Puri.

TEXT 130
dāmodara-svarūpa-milane parama ānanda
śikhi-māhiti-milana, rāya bhavānanda

SYNONYMS
dāmodara-svarūpa—Svarūpa Dāmodara; milane—in meeting; parama—great; ānanda—pleasure; śikhi-māhiti—of the name Śikhi Māhiti; milana—meeting; rāya bhavānanda—Bhavānanda, the father of Rāmānanda Rāya.

TRANSLATION
Eventually there was a meeting with Svarūpa Dāmodara Gosvāmi, and the Lord became very greatly pleased. Then there was a meeting with Śikhi Māhiti and with Bhavānanda Rāya, the father of Rāmānanda Rāya.

TEXT 131

gauḍa ha-ite sarva vaiṣṇaverā āgamana
kulina-grāma-vāsi-saṅge prathama milana

SYNONYMS
gauḍa ha-ite—from Bengal; sarva—all; vaiṣṇaverā—of the Vaiṣṇavas; āgamana—appearance; kulina-grāma-vāsi—the residents of Kulina-grāma; saṅge—with them; prathama—first; milana—meeting.

TRANSLATION
All the devotees from Bengal gradually began arriving at Jagannātha Purī. At this time, the residents of Kulina-grāma also came to see Śrī Caitanya Mahāprabhu for the first time.

TEXT 132

narahari dāsa ādi yata khanḍa-vāsi
śivānanda-sena-saṅge mililā sabe āsi'
SYNONYMS

narahari dāsa—of the name Narahari dāsa; ādi—heading the list; yata—all; khaṇḍa-vāsī—devotees of the place known as Khaṇḍa; śivānanda-sena—of the name Śivānanda Sena; saṅge—with; mili—He met; sabe—all; āsi’—coming there.

TRANSLATION

Eventually Narahari dāsa and other inhabitants of Khaṇḍa, along with Śivānanda Sena, all arrived, and Śrī Caitanya Mahāprabhu met them.

TEXT 133

नराहरी दास कृपया संग संग भक्तगण
सब लेना केला कृपया सुधिचा मार्जन

sanā-yātṛā dekhi’ prabhu saṅge bhakta-gaṇa
sabā laṅā kailā prabhu guṇḍicā mārjana

SYNONYMS

sanā-yātṛā—the bathing ceremony; dekhi’—seeing; prabhu—Lord Caitanya Mahāprabhu; saṅge—with Him; bhakta-gaṇa—the devotees; sabā—all; laṅā—taking; kailā—did; prabhu—Lord Caitanya Mahāprabhu; guṇḍicā mārjana—washing and cleaning the Guṇḍicā temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu washed and cleaned Śrī Guṇḍicā temple with the assistance of many devotees.

TEXT 134

सब-संग रथयात्रा केला दरशण
रथ-अग्रे नृत्य करिं उद्याने गमन

sabā-saṅge ratha-yātṛā kaila daraśana
ratha-agre nṛtya kari’ udyāne gamana

SYNONYMS

sabā-saṅge—with all of them; ratha-yātṛā—the car festival; kaila—did; daraśana—seeing; ratha-agre—in front of the car; nṛtya—dancing; kari’—doing; udyāne—in the garden; gamana—going.
TRANSLATION

After this, Lord Caitanya Mahāprabhu and all the devotees saw the Ratha-yāṭra, the car festival ceremony. Caitanya Mahāprabhu Himself danced in front of the car, and after dancing He entered a garden.

TEXT 135

pratāparudrere kṛpa kaila sei sthāne
gauḍīyā-bhakte ājñā dila vidāyera dine

SYNONYMS

pratāparudrere—unto King Pratāparudra; kṛpa—mercy; kaila—did; sei sthāne—in that garden; gauḍīyā-bhakte—to all the devotees of Bengal; ājñā—the order; dila—gave; vidāyera—of departure; dine—on the day.

TRANSLATION

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Pratāparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

TEXT 136

pratyabda āsibe ratha-yātrā-darāśane
ei chale căhe bhakta-ganera milane

SYNONYMS

prati-abda—every year; āsibe—you should all come; ratha-yātrā—the car festival; darāśane—to see; ei chale—under this plea; căhe—desires; bhakta-ganera—of all the devotees; milane—the meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yātrā festival every year.
TEXT 137

সার্বভৌম-ঘরে প্রভুর ভিক্ষা-পরিপাটী।
ষাঠির মাতা কহে, যাতে রাধি হউক ষাঠী। ॥ ১৩৭ ॥

sārvabhauma-ghare prabhura bhikṣā-paripāṭi
ṣāthīra mātā kahe, yāte rāṇḍī hauk ṣāthī

SYNONYMS

sārvabhauma-ghare—at the house of Sārvabhauma Bhaṭṭācārya;
prabhura—of the Lord; bhikṣā—eating; paripāṭi—sumptuously;
ṣāthīra mātā—the mother of ṣāthī, who was the daughter of Sārvabhauma Bhaṭṭācārya;
kahe—says; yāte—by which; rāṇḍī—widow; hauk—let her become;
ṣāthī—Ṣāthī, the daughter.

TRANSLATION

Śri Caitanya Mahāprabhu was invited to dine at the house of Sārvabhauma Bhaṭṭācārya. While He was eating sumptuously, the son-in-law of Sārvabhauma Bhaṭṭācārya [the husband of his daughter ṣāthī] criticized Him. Because of this, ṣāthī’s mother cursed him by praying that ṣāthī would become a widow. In other words, she cursed her son-in-law to die.

TEXT 138

বর্ষামুখে অবিভাজ্য ভক্তের আগমন।
প্রভুর দেখিতে সবে করিলা গমন। ॥ ১৩৮ ॥

varṣa-antare advaitādi bhaktera āgama
prabhure dekhite sabe karilā gamana

SYNONYMS

varṣa-antare—at the end of the year; advaita-ādi—headed by Advaita Ācārya;
bhaktera—of all the devotees; āgama—coming to Jagannātha Puri;
prabhure—the Lord; dekhite—to see; sabe—all of them; karilā—did;
gamana—going to Jagannātha Puri.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Ācārya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannātha Puri.
TEXT 139

When all the devotees from Bengal arrived, Śrī Caitanya Mahāprabhu allotted them residential quarters, and Śivānanda Sena was put in charge of their maintenance.

TEXT 140

A dog accompanied Śivānanda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahāprabhu, it was liberated and went back home, back to Godhead.
The Later Pastimes of Lord Caitanya

**TEXT 143**

pathe sārvabhauma saha sabāra milana
sārvabhauma bhaṭṭācāryera kāśite gamana

**SYNONYMS**

pathe—on the way; sārvabhauma—Sārvabhauma Bhaṭṭācārya; saha—with; sabāra—of everyone; milana—meeting; sārvabhauma bhaṭṭācāryera—of the devotee named Sārvabhauma Bhaṭṭācārya; kāśite—to Vārāṇasī; gamana—going.

**TRANSLATION**

Everyone met Sārvabhauma Bhaṭṭācārya on his way to Vārāṇasī.

**TEXT 142**

prabhure mililā sarva vaiṣṇava āsiyā
jala-krīḍā kaila prabhu sabāre la-iyā

**SYNONYMS**

prabhure—Lord Caitanya Mahāprabhu; mililā—met; sarva—all; vaiṣṇava—devotees; āsiyā—arriving at Jagannātha Puri; jala-krīḍā—sporting in the water; kaila—performed; prabhu—the Lord; sabāre—all the devotees; la-iyā—taking.

**TRANSLATION**

After arriving at Jagannātha Puri, all the Vaiṣṇavas met with Śrī Caitanya Mahāprabhu. Later, Śrī Caitanya Mahāprabhu sported in the water, taking all the devotees with Him.

**TEXT 143**

sabā laṅā kaila guṇḍicā-गृह-संमार्जन
ratha-yātrā-daraśane prabhura nartana
SYNONYMS
sabā lañā—taking all of them; kaila—performed; guṇḍicā-grha-sammar-jana—washing of the Guṇḍicā temple; ratha-yātṛā—the car festival; daraśane—in seeing; prabhura—of the Lord; nartana—dancing.

TRANSLATION
First the Lord washed the temple of Guṇḍicā very thoroughly. Then everyone saw the Ratha-yātṛā festival and the Lord’s dancing before the car.

TEXT 144

उपवनेन किल प्रभु विभिन्न विलास ।
प्रभुर अभिशेक किल ब्रह्मणकुशदास ॥ १४४ ॥

upavane kaila prabhu vividha vilāsa
prabhura abhiśeka kaila vipra krṣṇadāsa

SYNONYMS
upavane—in the forest by the road; kaila—performed; prabhu—Lord Caitanya Mahāprabhu; vividha—varieties of; vilāsa—pastimes; prabhura—of Lord Caitanya Mahāprabhu; abhiśeka—bathing; kaila—did; vipra—the brāhmaṇa; krṣṇa-dāsa—of the name Krṣṇadāsa.

TRANSLATION
In the forest along the road from the Jagannātha temple to Guṇḍicā, Lord Caitanya Mahāprabhu performed various pastimes. A brāhmaṇa named Krṣṇadāsa performed the bathing ceremony of Lord Śrī Caitanya Mahāprabhu.

TEXT 145

गुण्डिचाते नृत्य-अन्ते किल जलकेलि ।
हेरा-पञ्चमीते देखिल लक्ष्मीदेवीर केली ॥ १४५ ॥

guṇḍicāte nṛtya-ante kaila jala-keli
herā-pañcamīte dekhila lakṣmi-devīr keli
SYNONYMS

guṇḍicāte—in the neighborhood of Guṇḍicā temple; nṛtya-ante—after dancing; kaila—performed; jala-keli—sporting in the water; herā-paṇcamite—on the day of Herā-paṇcamī; dekhila—saw; lakṣmī-devīra—of the goddess of fortune; keli—activities.

TRANSLATION

After dancing in the Guṇḍicā temple, the Lord sported in the water with His devotees, and on Herā-paṇcamī day they all saw the activities of the goddess of fortune, Lakṣmīdevī.

TEXT 146


guṇḍa-janma-yātrāte prabhu gopa-veṣa hail ā
dadhi-bhāra vahi’ tabe laguḍa phirāilā

SYNONYMS

kṛṣṇa-janma-yātrāte—on the birthday ceremony of Lord Kṛṣṇa; prabhu—Lord Caitanya Mahāprabhu; gopa-veṣa—dressed like a cowherd boy; hail ā—was; dadhi-bhāra—a balance for pots of yogurt; vahi’—carrying; tabe—at that time; laguḍa—a log; phirāilā—encircled.

TRANSLATION

On Janmāṣṭamī, Lord Kṛṣṇa’s birthday, Śrī Caitanya Mahāprabhu dressed Himself as a cowherd boy and, carrying a balance with pots of yogurt, encircled a log.

TEXT 147


gauḍera bhakta-gaṇe tabe karila vidāya
saṅgera bhakta laṅā kare kīrtana sadāya
SYNONYMS

gauḍera—of Gauḍa-deśa [Bengal]; bhakta-gaṇe—to the devotees; tabe—then; karila—gave; vidāya—farewell; saṅgera—of constant companionship; bhakta—devotees; laṅā—taking; kare—performs; kīrtana—congregational chanting; sadāya—always.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu bade farewell to all the devotees from Gauḍa-deśa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

TEXT 148

vrndāvana yāite kaila gauḍere gamana
pratāparudra kaila pathe vividha sevana

SYNONYMS

vrndāvana yāite—to go to Vrndāvana; kaila—did; gauḍere—to Bengal; gamana—going; pratāparudra—King Pratāparudra; kaila—performed; pathe—on the road; vividha—various; sevana—services.

TRANSLATION

To visit Vrndāvana, the Lord went to Gauḍa-deśa [Bengal]. On the way, King Pratāparudra performed a variety of service to please the Lord.

TEXT 149

purī-gosāṅī-saṅge vastra-pradāna-prasāṅga
rāmānanda rāya āilā bhadraka paryanta

SYNONYMS

purī-gosāṅī-saṅge—with Puri Gosvāmi; vastra-pradāna-prasāṅga—incidents of exchanging cloth; rāmānanda rāya—of the name Rāmānanda Rāya; āilā—came; bhadraka—a place of the name Bhadraka; paryanta—as far as.
TRANSLATION

On the way to Vṛndāvana via Bengal, there was an incident wherein some cloth was exchanged with Puri Gosāñi. Śrī Rāmānanda Rāya accompanied the Lord as far as the city of Bhadraka.

TEXT 150

आसि’ विद्या-वाचसपतिर ग्रहेते रहिला।
प्रभुरे देखिते लोकसंघट हुइला॥ १५०॥

āsi’ vidyā-vācaspatira grhete rahilā
prabhure dekhite loka-saṅghaṭṭa ha-ilā

SYNONYMS

āsi’—coming to Bengal; vidyā-vācaspatira — of Vidyā-vācaspati; grhete—at the home; rahilā—remained; prabhure—unto Lord Caitanya Mahāprabhu; dekhite—to see; loka-saṅghaṭṭa—crowds of men; ha-ilā—there were.

TRANSLATION

When Śrī Caitanya Mahāprabhu reached Vidyānagara, Bengal, on the way to Vṛndāvana, He stopped at the house of Vidyā-vācaspati, who was the brother of Śrīvabhauma Bhaṭṭācārya. When Lord Caitanya Mahāprabhu suddenly arrived at his house, great crowds of people gathered.

TEXT 151

पञ्चदिन देखे लोक संघटक बिश्राम।
लोकभरे रात्रे प्रभु कुलियाग्राम।॥१५१॥

pañca-dina dekhe loka nāhika viśrāma
loka-bhaye rātre prabhu āilā kuliya-grāma

SYNONYMS

pañca-dina—continuously for five days; dekhe—see; loka—people; nāhika—there is not; viśrāma—rest; loka-bhaye—on account of fearing the crowds of men; rātre—at night; prabhu—the Lord; āilā—went; kuliya-grāma—to the place known as Kuliya.
TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night and went to the town of Kuliya [present-day Navadvīpa].

PURPORT

If one considers the statements of the Caitanya-bhāgavata along with the description by Locana dāsa Thākura, it is clear that present-day Navadvīpa was formerly known as Kuliya-grāma. While at Kuliya-grāma, Śrī Caitanya Mahāprabhu bestowed His favor upon Devānanda Pañcīta and delivered Gopāla Cāpala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyānagara to Kuliya-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cīnāḍāṅgā was formerly situated in Kuliya-grāma, which is now known as Kolera Gaṅja.

TEXT 152

कुलिया-ग्रामेते अंजुनर शुनियर आगमनः।
कोटि कोटि लोक आसि’ कैल दरशनः॥ १५२ ॥

kuliya-grāmete prabhura śuniya āgamana
koṭi koṭi loka āsi’ kaila daraśana

SYNONYMS

kuliya-grāmete—in that place known as Kuliya-grāma; prabhura—of the Lord; śuniya—hearing; āgamana—about the arrival; koṭi koṭi—hundreds of thousands; loka—of people; āsi’—coming; kaila—took; daraśana—audience.

TRANSLATION

Hearing of the Lord’s arrival in Kuliya-grāma, many hundreds and thousands of people came to see Him.

TEXT 153

कुलिया-ग्रामेते कैल देवानंदेरे असादः।
गोपाल-विप्रेरे श्रीवासपराधः॥ १५३ ॥

śrīvāsa-parādh
The Later Pastimes of Lord Caitanya

155

kuliya-grāme kaila devānandere prasāda
gopāla-viprere kṣamāila śrīvāsāparādha

SYNONYMS

kuliya-grāme—in that village known as Kuliya-grāma; kaila—showed; devānandere prasāda—mercy to Devānanda Paṇḍita; gopāla-viprere—and to the brāhmaṇa known as Gopāla Cāpala; kṣamāila—excused; śrīvāsa-aparādha—the offense to the lotus feet of Śrīvāsa Ṭhākura.

TRANSLATION

The specific acts performed by Śrī Caitanya Mahāprabhu at this time were His showing favor upon Devānanda Paṇḍita and excusing the brāhmaṇa known as Gopāla Cāpala from the offense he had committed at the lotus feet of Śrīvāsa Ṭhākura.

TEXT 154

पाषण्डी निन्दक आसि' पड़िला चरणेः॥
अपराध क्षमि' भारे दिल कृष्णग्रेमे॥ १५४॥

pāṣaṇḍī nindaka āsi' paḍilā caraṇe
aparādha kṣami' tare dila kṛṣṇa-preme

SYNONYMS

pāṣaṇḍī—atheists; nindaka—blasphemers; āsi'—coming there; paḍilā—fell down; caraṇe—at the lotus feet of the Lord; aparādha kṣami'—excusing them of their offenses; tare—unto them; dila—gave; kṛṣṇa-preme—love of Kṛṣṇa.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Kṛṣṇa.

TEXT 155

vrndāvana yābena prabhu śuni' nṛsīṁhānanda
patha sājāila mane pāiyā ānanda

vṛndāvana yābena prabhu śuni' nṛṣimhānanda
patha sājāila mane pāiyā ānanda
SYNONYMS

to Vrndavana; will go; the Lord; hearing; of the name Nrsimhananda; the way; decorated; within the mind; getting; pleasure.

TRANSLATION

When Sri Nrsimhananda Brahmachari heard that Lord Caitanya Mahaprabhu would go to Vrndavana, he became very pleased and mentally began decorating the way there.

TEXT 156

SYNONYMS

the city of Kuliya; from; way; with jewels; constructed; stemless; flower bed; on top; laid down.

TRANSLATION

First Nrsimhananda Brahmachari contemplated a broad road starting from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

TEXT 157
SYNONYMS

pathe—on the road; dui dike—on both sides; puspa-bakulera—of bakula flower trees; śreni—rows; madhye madhye—in the middle; dui-pāse—on both sides; divya—transcendental; puṣkariṇī—lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

TEXT 158

रत्नवैध गाछ, भाले प्रभुल कमल ।
नाना पक्षि-कोलाहल, सुधा-सम जल || १५८ ||

ratna-bāṅdhā ghāṭa, tāhe praphulla kamala
nānā pakṣi-kolāhala, sudhā-sama jala

SYNONYMS

ratna-bāṅdhā—constructed with jewels; ghāṭa—bathing places; tāhe—there; praphulla—fully blossoming; kamala—lotus flowers; nānā—various; pakṣi—of birds; kolāhala—vibrations; sudhā—nectar; sama—like; jala—water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

TEXT 159

शीतल समीर वाले नाना गंध लंघः ।
‘कनाईंर नाटशाला’ पर्यंत लईल बाँधिनः || १५९ ||

śitāla samīra vahe nānā gandha laṅhā
‘kānāira nāṭāśālā’ paryanta la-ila bāndhiṇā
SYNONYMS
śītālā—very cool; samīrā—breezes; vahe—blowing; nānā—various; gandha—fragrances; laṇa—carrying; kāṇāira nāṭa-śālā—the place named Kānāi Nāṭaśālā; paryanta—as far as; la-ila—carried; bāndhīnā—constructing.

TRANSLATION
The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā.

PURPORT
Kānāi Nāṭaśālā is about 202 miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Tālajāḍi, and after one gets off at that station, he has to go about two miles to find Kānāi Nāṭaśālā.

TEXT 160
āge mana nāhi cale, nā pāre bāndhite
patha-bāndhā nā yāya, nṛṣimha hailā vismite

SYNONYMS
āge—beyond this; mana—the mind; nāhi—does not; cale—go; nā—is not; pāre—able; bāndhite—to construct the road; patha-bāndhā—construction of the road; nā yāya—is not possible; nṛṣimha—Nṛṣimhānanda Brahmacārī; hailā—became; vismite—astonished.

TRANSLATION
Within the mind of Nṛṣimhānanda Brahmacārī, the road could not be constructed beyond Kānāi Nāṭaśālā. He could not understand why the road's construction could not be completed, and thus he was astonished.

TEXT 161
nirchay kariya kahi, shun, shuktugan
ēbara nā yābeśu prīśvācāvam ॥ १६१ ॥
With great assurance he then told the devotees that Lord Caitanya would not go to Vrndavana at that time.

PURPORT

Śrīla Nṛṣimhānanda Brahmacārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliyā Śrī Caitanya Mahāprabhu was going to Vrndavana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahāprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kānāi Nāṭaśālā. Therefore he concluded that Caitanya Mahāprabhu would not go to Vrndavana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janārdana, is bhāva-grāhī, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path—indeed, anything for the service of the Lord, whether in gross matter or in subtle matter—is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (9.26):

\[
\text{patram puṣparū phalarū toyarū} \\
yo me bhaktyā prayacchati \\
tad aham bhakty-upahṛtam \\
aśnāmi prayatātmanah
\]

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” The real ingredient is bhakti (devotion). Pure devotion is uncon-
taminated by the modes of material nature. Ahaituky apratihatā: unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.

TEXT 162

‘کানানিয়ার নাটশালা’ হৈতে আসিব ফিরিএ।
ওমে পঞ্চাৎ কহিলু নিকচয় করিএ। ১৬২।

‘kānāṇīra nāṭaśālā’ haite āsiba phiriñā
jānibe pascāt, kahilu niścaya kariñā

SYNONYMS

kānāṇīra nāṭa-śālā—the place of the name Kānāi Nāṭaśālā; haite—from; āsiba—will come; phiriñā—returning; jānibe—you will know; pascāt—later; kahilu—I say; niścaya—assurance; kariñā—making.

TRANSLATION

Nṛśimhānanda Brahmacārī said: “The Lord will go to Kānāi Nāṭaśālā and then will return. All of you will come to know of this later, but I now say this with great assurance.”

TEXT 163

গোসাঞি কুলিয়া হৈতে চলিলা বৃষ্টাবন।
সঙ্গে সহস্রেক লোকে যতু ভজ্ঞগণ। ১৬৩।

gosāñī kuliya haite calilā vṛṇdāvana
saṅge sahastreka loka yata bhakta-gaṇa

SYNONYMS

gosāñī—Lord Caitanya Mahāprabhu; kuliya haite—from Kuliya; calilā—proceeded; vṛṇdāvana—toward Vṛndāvana; saṅge—with Him; sahastreka—thousands; loka—of people; yata—all; bhakta-gaṇa—the devotees.
TRANSLATION
When Lord Caitanya Mahāprabhu began to proceed from Kuliya toward Vṛndāvana, thousands of men were with Him, and all of them were devotees.

TEXT 164

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

TEXT 165

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.
TEXT 166

ঐছে চলি, আইলা প্রস্থ রামকেলি গ্রাম।
গৌড়ের নিকট গ্রাম অতি অনুপাম।

aiiche cali, ailā prabhu ‘rāmakeli’ grāma
gauḍera nikaṭa grāma ati anupāma

SYNONYMS
aiche—in that way; cali—walking; ailā—came; prabhu—Lord Śrī Caitanya Mahāprabhu; rāma-keli grāma—to the village of the name Rāmakeli; gauḍera—Bengal; nikaṭa—near; grāma—the village; ati—very; anupāma—exquisite.

TRANSLATION
Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT
Rāmakeli-grāma is situated on the banks of the Ganges on the border of Bengal. Śrīla Rūpa and Sanātana Gosvāmīs had their residences in this village.

TEXT 167

তাই নৃত্য করে প্রস্থ গ্রেমে অচেতন।
কোটি কোটি লোক আইসে দেখিতে চরণ।

tāhān nṛtya kare prabhu preme acetana
koṭi koṭi loka āise dekhite caraṇa

SYNONYMS
tāhān—there; nṛtya—dancing; kare—performed; prabhu—Lord Caitanya Mahāprabhu; preme—in love of Godhead; acetana—unconscious; koṭi koṭi—innumerable; loka—people; āise—came; dekhite—to see; caraṇa—His lotus feet.

TRANSLATION
While performing saṅkīrtana in Rāmakeli-grāma, the Lord danced and sometimes lost consciousness due to love of God. While He was at
Rāmakeli-grāma, an unlimited number of people came to see His lotus feet.

**TEXT 168**

গৌড়েশ্বর যবন-রাজা প্রভাব শুনিল।
কহিতে লাগিল কিছু বিস্মিত হন। || ১৬৮ ||

gauḍa-eśvarā yavana-rājā prabhāva śuniṇā
kahite lāgila kichu vismita haṅā

**SYNONYMS**

gauḍa-iśvara—king of Bengal; yavana-rājā—Mohammedan king; prabhāva—influence; śuniṇā—hearing; kahite—to say; lāgila—began; kichu—something; vismita—astonished; haṅā—becoming.

**TRANSLATION**

When the Mohammedan King of Bengal heard of Caitanya Mahāprabhu's influence in attracting innumerable people, he became very astonished and began to speak as follows.

**PURPORT**

At that time the Mohammedan king of Bengal was Nawab Husen Sāhā Bādasāha.

**TEXT 169**

বিনা দানে এত লোক যাঁর পাছে হয়।
লেই ত’ গোসাঞি, ইহ জানিন নিশ্চয় || ১৬৯ ||

vinā dāne eta loka yāṅra pāche haya
sei ta’ gosāṅa, ihā jāniha niścaya

**SYNONYMS**

vinā—without; dāne—charity; eta—so many; loka—persons; yāṅra—whom; pāche—after; haya—become; sei ta’—He certainly; gosāṅa—a prophet; ihā—this; jāniha—know; niścaya—surely.

**TRANSLATION**

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."
TEXT 170

**SYNONYMS**

kāriha—make; ihāra—of Him; nā—do not; kariha—make; hiṁsana—jealousy; āpana-icchāya—at His own will; buluna—let Him go; yāhāṁ—wherever; unḥāra—of Him; mana—mind.

**TRANSLATION**

The Mohammedan King ordered the magistrate: “Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes.”

**PURPORT**

Even a Mohammedan king could understand Śrī Caitanya Mahāprabhu’s transcendental position as a prophet; therefore He ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

TEXT 171

**SYNONYMS**

keśava-chattrīre—from the person named Keśava Chattrī; rājā—King; vārta—news; puchila—inquired; prabhura—of the Lord; mahimā—glories; chattrī—Keśava Chattrī; uḍāiyā—attaching no importance; dila—gave.

**TRANSLATION**

When the Mohammedan King asked his assistant, Keśava Chattrī, for news of the influence of Śrī Caitanya Mahāprabhu, Keśava Chattrī, al-
though knowing everything about Caitanya Mahāprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahāprabhu’s activities.

PURPORT

Keśava Chatri became a diplomat when questioned about Śrī Caitanya Mahāprabhu. Although he knew everything about Him, he was afraid that the Mohammedan King might become His enemy. He gave no importance to the Lord’s activities, so that the Mohammedan King would take Him to be an ordinary man and would not give Him any trouble.

TEXT 172

ভিখারী সন্ন্যাসী করে তীর্থ পর্যটন।
তাঁরে দেখিবারে আইসে দুই চারি জন॥ ১৭২॥

bhikhāri sannyāsi kare tīrtha paryātana
tānre dekhibāre āise dui cāri jana

SYNONYMS

bhikhāri—beggar; sannyāsi—mendicant; kare—does; tīrtha—of holy places; paryātana—touring; tānre—Him; dekhibāre—to see; āise—come; dui cāri jana—only a few people.

TRANSLATION

Keśava Chatri informed the Mohammedan King that Caitanya Mahāprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

TEXT 173

যবনে তোমার ঠাঁচি করে লাগানি।
তাঁর হিংসায় লাভ নাই, হয় আর হানি॥ ১৭৩॥

yavane tomāra thānī karaye lāgāni
tānre hirṁsāya lābha nāhi, haya āra hāni

SYNONYMS

yavane—your Mohammedan servant; tomāra—your; thānī—place; karaye—does; lāgāni—instigation; tānra—of Him; hirṁsāya—to become
jealous; lābha nāhi—there is no profit; haya—there is; āra—rather; hāni—loss.

**TRANSLATION**

Keśava Chatri said: “Out of jealousy your Mohammedan servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss.”

**TEXT 174**

राजारे प्राबोधी केशव ब्राक्षण पाठांग।
चलिबार तरे प्रभुरे पाठाइल कहिए॥ १७४ ॥

rājāre prabodhi keśava brāhmaṇa pāthānā
calibāra tare prabhure pāthāila kahīnā

**SYNONYMS**

rājāre—unto the King; prabodhi’—pacifying; keśava—of the name Keśava Chatri; brāhmaṇa—one brāhmaṇa; pāthānā—sending there; calibāra tare—for the sake of leaving; prabhura—unto the Lord; pāthāila—sent; kahīnā—telling.

**TRANSLATION**

After pacifying the King in this way, Keśava Chatri sent a brāhmaṇa messenger to Lord Caitanya Mahāprabhu, requesting Him to leave without delay.

**TEXT 175**

dabira khasere rājā puchila nibhrte
gosāñira mahimā teňho lāgila kahite॥ १७५ ॥

*dabira khasere rājā puchila nibhrte
gosāñira mahimā teňho lāgila kahite*

**SYNONYMS**

dabira khasere—of the name Dabira Khāsa (then the name of Śrīla Rūpa Gosvāmī); rājā—the King; puchila—inquired; nibhrte—in privacy; gosāñira—of Lord Caitanya Mahāprabhu; mahimā—glories; teňho—he; lāgila—began; kahite—to speak.
TRANSLATION

In private, the King inquired from Dabira Khāsa [Śrīla Rūpa Gosvāmī], who began to speak about the glories of the Lord.

TEXT 176

ye tomaṅe rajya dila, ye tomaṅe gosāṅga

tomaṅa deše tomaṅa bhāgye janmilā āsiṅṅa

SYNONYMS

ye—that one who; tomaṅe—unto you; rajya—kingdom; dila—gave; ye—the one who; tomaṅa—your; gosāṅga—prophet; tomaṅa deše—in your country; tomaṅa bhāgye—on account of your good fortune; janmilā—took birth; āsiṅṅa—coming.

TRANSLATION

Śrīla Rūpa Gosvāmī said: "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

TEXT 177

tomaṅa maṅgala vāṅche, kārya-siddhi haya

ihāra āśīrvāde tomaṅa sarvatra-i jaya

SYNONYMS

tomaṅa—your; maṅgala—good fortune; vāṅche—He desires; kārya—of business; siddhi—the perfection; haya—is; ihāra—of Him; āśīrvāde—by the blessings; tomaṅa—your; sarvatra-i—everywhere; jaya—victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere."
TEXT 178

more kena pucha, tumi pucha āpana-mana
tumi narādhipa hao viṣṇu-arhṣa sama

SYNONYMS
more—unto me; kena—why; pucha—you inquire; tumi—you; pucha—inquire; āpana-mana—your own mind; tumi—you; nara-adhipa—King of the people; hao—you are; viṣṇu-arhṣa sama—representative of the Supreme Personality of Godhead.

TRANSLATION

“Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I.”

TEXT 179

tomāra citte caitanyere kaiche haya jñāna
tomāra citte yei laya, sei ta’ pramāṇa

SYNONYMS
tomāra citte—in your mind; caitanyere—of Lord Caitanya Mahāprabhu; kaiche—how; haya—there is; jñāna—knowledge; tomāra—your; citte—mind; yei—whatever; laya—takes; sei ta’ pramāṇa—that is evidence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.
TEXT 180

রাজা কহে, শুন, মোর মনে যেই লয়।
সাক্ষাৎ স্বধর ইহা নাহিক সংশয়। ॥ ১৮০ ॥

rājā kahe, śuna, mora mane yei laya
sākṣat īśvara ihaṁ nāhika saṁśaya

SYNONYMS

rājā kahe—the King replied; śuna—hear; mora—my; mane—mind; yei—what; laya—takes; sākṣat—personally; īśvara—the Supreme Personality; ihaṁ—He; nāhika—there is not; saṁśaya—doubt.

TRANSLATION

The King replied: “I consider Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. There is no doubt about it.”

TEXT 181

এত কহি রাজা গোলা নিজ অবস্থানে।
তবে দবির খাস আইলা আপনার ঘরে। ॥ ১৮১ ॥

eta kahi' rājā gelā nija abhyantare
tabe dabira khāsa āilā āpanāra ghare

SYNONYMS

eta kahi’—saying this; rājā—the King; gelā—went; nija—own; abhyantare—to the private house; tabe—at that time; dabira khāsa—Śrīla Rūpa Gosvāmī; āilā—returned; āpanāra—his own; ghare—to the residence.

TRANSLATION

After having this conversation with Rūpa Gosvāmī, the King entered his private house. Rūpa Gosvāmī, then known as Dabira Khāsa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in Bhagavad-gītā, sarva-loka-maheśvaram: the Supreme Per-
personality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Viṣṇu. On behalf of the Supreme Personality of Godhead, he must see to the interest of all the people. Therefore Lord Viṣṇu, as Paramātmā, gives the king all intelligence to execute governmental affairs. Śrīla Rūpa Gosvāmī therefore asked the King what was in his mind concerning Śrī Caitanya Mahāprabhu and indicated that whatever the King thought about Him was correct.

TEXT 182

ghare āsi' dui bhai yukati kariṇā
prabhu dekhibāre cale veśa lukāṇā

SYNONYMS

ghare āsi'—after returning home; dui bhai—two brothers; yukati—arguments; kariṇā—making; prabhu—Lord Caitanya Mahāprabhu; dekhibāre—to see; cale—go; veśa—dress; lukāṇā—hiding.

TRANSLATION

After returning to his residence, Dabira Khāsa and his brother decided after much consideration to go see the Lord incognito.

TEXT 183

ardha-rātre dui bhai āilā prabhu-sthāne
prathame mililā nityānanda-haridāsa sane

SYNONYMS

ardha-rātre—in the dead of night; dui bhai—the two brothers; āilā—came; prabhu-sthāne—to the place of Lord Caitanya; prathame—first; mililā—met; nityānanda-haridāsa—Lord Nityānanda and Haridāsa Ṭhākura; sane—with.
Thus in the dead of night the two brothers, Dabira Khāsa and Sākara Mallika, went to see Śrī Caitanya Mahāprabhu incognito. First they met Nityānanda Prabhu and Haridāsa Ṭhākura.

Sri Nityānanda Prabhu and Haridāsa Ṭhākura told Lord Caitanya Mahāprabhu that two personalities—Śrī Rūpa and Sanātana—had come to see Him.

Sākara Mallika was the name of Sanātana Gosvāmī, and Dabira Khāsa was the name of Rūpa Gosvāmī. They were recognized by these names in the service of the Mohammedan King; therefore these are Mohammedan names. As officials, the brothers adopted all kinds of Mohammedan customs.
SYNONYMS

dui—two; guccha—bunches; trṇa—of straw; duṅhe—both of them; daśane—in the teeth; dhariṇā—catching; gale—on the neck; vastra—cloth; bāndhi’—binding; paḍe—fall; daṅḍavat—like rods; haṅa—becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth, and, each binding a cloth around his neck, they fell down like rods before the Lord.

TEXT 186

dainya rodana kare, ānande vihvala
prabhu kahe, —uṭha, uṭha, ha-ila maṅgala

SYNONYMS

dainya—humility; rodana—crying; kare—perform; ānande—in ecstasy; vihvala—overwhelmed; prabhu kahe—the Lord said; uṭha uṭha—stand up, stand up; ha-ila maṅgala—all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahāprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahāprabhu asked them to get up and assured them of all good fortune.

TEXT 187

uṭhi’ dui bhāi tabe dante trṇa dhari’
dainya kari’ stuti kare karayoḍa kari

SYNONYMS

uṭhi’—standing up; dui—two; bhāi—brothers; tabe—then; dante—in the teeth; trṇa—straw; dhari’—holding; dainya kari’—in all humbleness; stuti kare—offer prayer; kara-yoḍa—folded hands; kari’—making.
The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

TRANSLATION

"All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.
Although the two brothers, Rūpa and Sanātana (at that time Dabira Khāsa and Sākara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable brāhmaṇa family that was originally from Karṇāta. Thus they actually belonged to the brāhmaṇa caste. Unfortunately, because of being associated with the Mohammedan governmental service, their customs and behavior resembled those of the Mohammedans. Therefore they presented themselves as niça-jāṭi. The word jāṭi means birth. According to śāstra, there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rūpa and Sanātana, as Dabira Khāsa and Sākara Mallika, associated with Mohammedans, who were naturally opposed to brahminical culture and cow protection. In Śrīmad-Bhāgavatam (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the śāstras. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khāsa and Sākara Mallika belonged to the brāhmaṇa caste, but because they were employed by Mohammedans, their original habits degenerated into those of the Mohammedan community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the Bhakti-ratnākara it is clearly stated that because Sākara Mallika and Dabira Khāsa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable brāhmaṇa families.

**TEXT 190**

मनुष्योऽ नास्ति पापान्तः नापराधी च कष्टमः
परिहारेऽपि लक्ष्यं मेकिं जूबे पुरुषोऽविन्तोऽ ||१९०||

mat-tulyo nāsti pāpātmā
nāparādhi ca kaścana
parihāre 'pi lajñā me
kim bruve puruṣottama

**SYNONYMS**

mat—me; tulyaḥ—like; na asti—there is not; pāpa-ātmā—sinful man; na aparādhi—nor an offender; ca—also; kaścana—anyone; parihāre—in beg-
ging pardon; api lajjā—ashamed; me—of me; kim—what; bruve—I shall say; puruṣottama—O Supreme Personality of Godhead.

**TRANSLATION**

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

**PURPORT**

This verse is from the Bhakti-rasāmṛta-sindhu (1.2.154) by Śrīla Rūpa Gosvāmī.

**TEXT 191**

\[
\text{patita-pāvana-hetu tomāra avatāra} \\
\text{āmmā-va-i jagate, patita nāhi āra}
\]

**SYNONYMS**

patita-pāvana—deliverance of the fallen; hetu—for the matter of; tomāra—Your; avatāra—incarnation; āmā-va-i—than us; jagate—in this world; patita—fallen; nāhi—there is not; āra—more.

**TRANSLATION**

Both brothers submitted: "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

**TEXT 192**

\[
\text{jagāi-mādhāi dui karile uddhāra} \\
\text{tāhāṅ uddhārite śrama nahila tomāra}
\]
SYNONYMS

jagāi-mādhāi—the two brothers Jagāi and Mādhāi; dui—two; karile—You did; uddhāra—deliverance; tāhān—there; uddhārite—to deliver; śrama—exertion; nahi—there was not; tomāra—of You.

TRANSLATION

“You have delivered the two brothers Jagāi and Mādhāi, but to deliver them You did not have to exert Yourself very much.

TEXT 193

brāhmaṇa-jāti tārā, nava-dvīpe ghara
nīca-sevā nāhi kare, nahe nīcera kūrpara

SYNONYMS

brāhmaṇa-jāti—born in a brāhmaṇa family; tārā—they; nava-dvīpe—the holy place of Navadvīpa-dhāma; ghara—their house; nīca-sevā—service to degraded persons; nāhi—not; kare—do; nahe—not; nīcera—of low persons; kūrpara—an instrument.

TRANSLATION

“The brothers Jagāi and Mādhāi belonged to the brāhmaṇa caste, and their residence was in the holy place of Navadvīpa. They never served low-class persons, nor were they instruments to abominable activities.

TEXT 194

sabe eka doṣa tāra, haya pāpācāra
pāpa-rāśi dahe nāmābhāsei tomāra

SYNONYMS

sabe—in all; eka—one only; doṣa—fault; tāra—of them; haya—they are; pāpa-ācāra—attached to sinful activities; pāpa-rāśi—volumes of sinful ac-
activities; dahe—become burned; nāma-ābhāsei—simply by the dim reflection of chanting the holy name; tomāra—of Your Lordship.

TRANSLATION

"Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahāprabhu. When Rūpa and Sanātana compared themselves to Jagāi and Mādhāi, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the brāhmaṇa caste of Navadvīpa, and such brāhmaṇas were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagāi and Mādhāi was that, as members of a brāhmaṇa family, they did not accept service under anyone. The śāstras strictly forbid a brāhmaṇa to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khāsa and Sākara Mallika compared their position to that of Jagāi and Mādhāi, they found Jagāi and Mādhāi's position far better. Jagāi and Mādhāi never accepted the service of a low-class person; nor were they forced to execute abominable activities under the order of a low-class master. Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

TEXT 195

ভোমার নাম লঞ্চ ভোমার করিল নির্মল | 
সেই নাম হইল ভার মুক্তির কারণ || ১৯৫ ||
tomāra nāma laṅā tomāra karila nindana
sei nāma ha-ila tāra muktira kāraṇa

SYNONYMS

tomāra—Your; nāma—holy name; laṅā—taking; tomāra—of You; karila—did; nindana—blaspheming; sei—that; nāma—holy name; ha-ila—became; tāra—of them; muktira—of deliverance; kāraṇa—the cause.

TRANSLATION

"Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

TEXT 196

jagāi-mādhāi haite koṭi koṭi guna
adhama patita pāpi āmi dui jana

SYNONYMS

jagāi-mādhāi—of the name Jagāi and Mādhāi; haite—than; koṭi koṭi—millions and millions; guna—of times; adhama—degraded; patita—fallen; pāpi—sinful; āmi—we; dui—two; jana—persons.

TRANSLATION

"We two are millions and millions of times inferior to Jagāi and Mādhāi. We are more degraded, fallen and sinful than they.

TEXT 197

mleccha-jāti, mleccha-sevī, kari mleccha-karma
go-brāhmaṇa-drohi-saṅge āmāra saṅgama
SYNONYMS

mleccha-jāti—belonging to the meat-eater caste; mleccha-sevī—servants of the meat-eaters; kari—we execute; mleccha-karma—the work of meat-eaters; go—cows; brāhmaṇa—brāhmaṇas; drohi—those inimical to; saṅge—with; āmāra—our; saṅgama—association.

TRANSLATION

"Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brāhmaṇas."

PURPORT

There are two kinds of meat-eaters—one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Śrīla Rūpa and Sanātana Gosvāmīs (formerly Dabira Khāsa and Sākara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called brāhmaṇas, but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned brāhmaṇas presiding over this state of affairs have certainly become degraded according to the standard given herein by Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. These so-called brāhmaṇas give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By depreciating the principles of Vedic civilization and supporting cow killing, they are immediately degraded to the platform of mlecchas and yavanas. A mleccha is a meat-eater, and a yavana is one who has deviated from Vedic culture. Unfortunately, such mlecchas and yavanas are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Mahārāja Yudhiṣṭhira accepted the rule of Bhārata-varṣa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhīṣmadeva and Lord Kṛṣṇa. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though
it be against the principles of the śāstras, the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanātana and Rūpa Gosvāmī pleaded guilty to such activities; they therefore classified themselves among the mlecchas, although born in a brāhmaṇa family.

TEXT 198

mma karma, mma hāte-galāya bāndhiyā
ku-viṣaya-viṣṭhā-garte diyāche phelāiyā

SYNONYMS

mma—our; karma—activities; mma—our; hāte—on the hand; galāya—on the neck; bāndhiyā—binding; ku-viṣaya—of abominable objects of sense gratification; viṣṭhā—of the stool; garte—in the ditch; diyāche phelāiyā—have been thrown.

TRANSLATION

The two brothers, Sakara Mallika and Dabira Khāsa, very humbly submitted that due to their abominable activities, they were now bound by the neck and hands and had been thrown into a ditch filled with abominable stool-like objects of material sense enjoyment.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained ku-viṣaya garta as follows: “Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature.” This entanglement is called viṣaya. When the sense gratificatory processes are executed by pious activity, they are called su-viṣaya. The word su means “good,” and viṣaya means “sense objects.” When the sense gratificatory activities are performed under sinful conditions, they are called ku-viṣaya, bad sense enjoyment. In either case, either ku-viṣaya or su-viṣaya, these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from su-viṣaya and ku-viṣaya, one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead. The activities of devotional service are
free from the contamination of material qualities. Therefore, to be free from the reactions of su-viṣaya and ku-viṣaya, one must take to Kṛṣṇa consciousness. In that way, one will save himself from contamination. In this connection, Śrīla Narottama dāsa Ṭhākura has sung:

\[ karma-kāṇḍa, jñāna-kāṇḍa, \quad \text{kevala viṣera bhāṇḍa} \]
\[ \quad \text{amṛta baliyā ye ba khāya} \]
\[ nānā yoni sadā phire, \quad \text{kadarya bhakṣaṇa kare} \]
\[ tāra janma adhāḥ-pāte yāya \]

Su-viṣaya and ku-viṣaya both fall under the category of karma-kāṇḍa. There is another kāṇḍa (platform of activity) called jñāna-kāṇḍa, or philosophical speculation about the effects of ku-viṣaya and su-viṣaya with the intention to find out the means of deliverance from material entanglement. On the platform of jñāna-kāṇḍa, one may give up the objects of ku-viṣaya and su-viṣaya. But that is not the perfection of life. Perfection is transcendental to both jñāna-kāṇḍa and karma-kāṇḍa; it is on the platform of devotional service. If we do not take to devotional service in Kṛṣṇa consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of jñāna-kāṇḍa and karma-kāṇḍa. Therefore Narottama dāsa Ṭhākura says:

\[ nānā yoni sadā phire, \quad \text{kadarya bhakṣaṇa kare} \]
\[ tāra janma adhāḥ-pāte yāya \]

“One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence.” A man in material existence and attached to ku-viṣaya or su-viṣaya is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Kṛṣṇa conscious. Attachment is there. As explained by Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.30):

\[ matir na kṛṣṇe paratāḥ svatō vā \]
\[ mitho ‘bhipadyeta grha-vratānām \]
\[ adānta-gobhir viśatāṁ tamisrāṁ \]
\[ punāḥ punaś carvita-carvaṇānāṁ \]
“Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Kṛṣṇa conscious. Because of their attachment to material activity, they cannot attain liberation, neither by the instructions of superior persons nor by their own endeavor, nor by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life.”

TEXT 199

आमः उद्धारिते बली नाहि त्रिभुवने।
पन्तितपांवन तुमी—सबे तोमा बिने॥ १९९॥

āma uddhārite balī nāhi tri-bhuvane
patita-pāvana tumi—sabe tomā vine

SYNONYMS

āma—us; uddhārite—to deliver; balī—powerful; nāhi—there is not; tri-bhuvane—within the three worlds; patita-pāvana—deliverer of the fallen; tumi—You; sabe—only; tomā—You; vine—except.

TRANSLATION

“No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

TEXT 200

आमः उद्धारिया यदि देखाओ निज-बल।
‘पन्तितपांवन’ नाम तबे से सफल॥ २००॥

āma uddhāriyā yadi dekhāo nija-bala
‘patita-pāvana’ nāma tabe se saphala

SYNONYMS

āma—us; uddhāriyā—by delivering; yadi—if; dekhāo—You show; nija-bala—Your own strength; patita-pāvana—savior of the fallen; nāma—this name; tabe—then; se—that; sa-phala—successful.
TRANSLATION

“If You simply deliver us by Your transcendental strength, then certainly Your name will be known as the savior of the fallen souls.

TEXT 201

satya eka bāta kahoṁ, śuna, dayā-maya
mo-vinu dayāra pātra jagate nā haya

SYNONYMS

satya—truthful; eka—one; bāta—word; kahoṁ—we say; śuna—please hear; dayā-maya—O all-merciful Lord; mo-vinu—except for us; dayāra—of mercy; pātra—objects; jagate—in the world; nā—not; haya—there is.

TRANSLATION

“Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

TEXT 202

more dayā kari’ kara sva-dayā saphala
akhila brahmāṇḍa dekhuka tomāra dayā-bala

SYNONYMS

more—to us; dayā—mercy; kari’—showing; kara—make; sva-dayā—Your own mercy; sa-phala—successful; akhila—throughout; brahmāṇḍa—the universe; dekhuka—let it be seen; tomāra—Your; dayā-bala—power of mercy.

TRANSLATION

“We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!
TEXT 203

न यूर्का परमार्थमेव मे, श्रूण्व, बिज्ञाननमेकम्रहतः।
यदि मे न दयियासे तद्, दयनीयतब नाथ दुर्लभः॥२०३॥

na mṛṣā paramārtham eva me,
śṛṇu vijñāpanam ekam agrataḥ
yadi me na dayiṣyase tadā,
dayanīyas tava nātha durlabhah

SYNONYMS
na—not; mṛṣā—untruth; parama-artham—full of meaning; eva—certainly; me—my; śṛṇu—kindly hear; vijñāpanam—submission; ekam—one; agrataḥ—first; yadi—if; me—unto me; na dayiṣyase—You will not show mercy; tadā—then; dayanīyah—candidate for mercy; tava—Your; nātha—O Lord; durlabhah—difficult to find.

TRANSLATION

"'Let us submit one piece of information before You, dear Lord. It is not at all false, but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

PURPORT

This verse is from the Stotra-ratna (47) by Śrī Yāmunācārya.

TEXT 204

আপনে অষোণ্ড দেখি’ মনে পাণ্ড ক্ষোভ।
তথাপি তোমার গুণে উপজয় লোভ॥ ২০৪॥

āpane ayogya dekhi’ mane pān kṣobha
tathāpi tomāra guṇe upajaya lobha

SYNONYMS
āpane—ourselves; ayogya—most unfit; dekhi’—seeing; mane—within the mind; pān—get; kṣobha—lamentation; tathāpi—still; tomāra—Your; guṇe—in transcendental qualities; upajaya—there is; lobha—attraction.
TRANSLATION

“We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

TEXT 205

vāmana yaiche cānda dharite cāhe kare
taiche ei vāñchā mora uthaye antare

SYNONYMS

vāmana—a dwarf; yaiche—as; cānda—the moon; dharite—to capture; cāhe—wants; kare—does; taiche—similarly; ei—this; vāñchā—desire; mora—our; uthaye—awakens; antare—within the mind.

TRANSLATION

“Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

TEXT 206

bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiśyāmi sanātha-jīvītam

SYNONYMS

bhavantam—You; eva—certainly; anucaran—serving; nirantaraḥ—always; praśānta—pacified; niḥśeṣa—all; manoḥ-ratha—desires; antaraḥ—other;
kadā—when; aham—I; aikāntika—exclusive; nitya—eternal; kīṅkaraḥ—servant; prahārṣayisyāmi—I shall become joyful; sa-nātha—with a fitting master; jīvitam—living.

TRANSLATION

‘By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?’

PURPORT

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the Stotra-ratna (43) by Śrī Yāmunācārya.

TEXT 207

शुनि महाप्रभु कहे, —शुन, दबिर-खास।
तुमि दुई भाई—मोर पुरातन दास॥ २०७॥

śuni' mahāprabhu kahe, —śuna, dabira-khāsa
tumi dui bhāi—mora purātana dāsa

SYNONYMS

śuni’—hearing this; mahā-prabhu—Lord Caitanya Mahāprabhu; kahe—says; śuna—please hear; dabira khāsa—Dabira Khāsa; tumi—you; dui bhāi—two brothers; mora—My; purātana—old; dāsa—servants.

TRANSLATION

After hearing the prayer of Dabira Khāsa and Sākara Mallika, Śrī Caitanya Mahāprabhu said: ‘My dear Dabira Khāsa, you two brothers are My old servants.'
TEXT 208

"My dear Sākara Mallika, from this day your names will be changed to Śrīla Rūpa and Śrīla Sanātana. Now please abandon your humility, for My heart is breaking to see you so humble."

PURPORT

Actually this is Śrī Caitanya Mahāprabhu's initiation of Dabira Khasa and Sākara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

"After initiation, the disciple’s name must be changed to indicate that he is a servant of Lord Viṣṇu. The disciple should also immediately begin marking his body with tilaka (ūrdhva-puṇḍra), especially his forehead. These are spiritual marks, symptoms of a perfect Vaiṣṇava." This is a verse from the Padma Purāṇa, Uttara-khaṇḍa. A member of the sahajiyā-sampradāya does not change his name; therefore he cannot be accepted as a Gauḍīya Vaiṣṇava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.
TEXT 209

dainya-patri likhi' more paṭhāle bāra bāra
sei patri-dvārā jāni tomāra vyavahāra

SYNONYMS

dainya-patri—humble letters; likhi’—writing; more—unto Me; paṭhāle—
you sent; bāra bāra—again and again; sei—those; patri-dvārā—by the let-
ters; jāni—I can understand; tomāra—your; vyavahāra—behavior.

TRANSLATION

“You have written several letters showing your humility. I can under-
stand your behavior from those letters.”

TEXT 210

tomāra hrdaya āmi jāni patri-dvāre
tomā sikhāite śloka pāṭhāila tomāre

SYNONYMS

tomāra—your; hrdaya—hearts; āmi—I; jāni—understand; patri-dvāre—by
those letters; tomā—you; sikhāite—to instruct; śloka—a verse; pāṭhāila—I
sent; tomāre—unto you.

TRANSLATION

“By your letters, I could understand your heart. Therefore, in order to
teach you, I sent you one verse, which reads as follows.”

TEXT 211

parvānānī nārī vṛtti pṛthikārṇaḥ

tedēvaṣaṣṭaṣṭaḥsūkṣmasaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥṣaṣṭaḥ
para-vyasaninī nārī<ref>
vyagrāpi grha-karmasu

tad evāsvādayaty antar

nava-saṅga-rasāyanam

SYNONYMS

para-vyasaninī—attached to another man; nārī—a woman; vyagrā api—although zealous; grha-karmasu—in household affairs; tat eva—that only; āsvādayati—tastes; antah—within herself; nava-saṅga—of new association; rasa-āyanam—mellow.

TRANSLATION

‘If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.’

TEXT 212

gauḍa-nikāṭa āsīte nāhi mora prayojana
toma-duṅhā dekhite mora ihaṅ āgamana

SYNONYMS

gauḍa-nikāṭa—to Bengal; āsīte—to come; nāhi—there was none; mora—My; prayojana—necessity; toma—you; duṅhā—two; dekhite—to see; mora—My; ihaṅ—here; āgamana—coming.

TRANSLATION

‘I really had no business in coming to Bengal, but I have come just to see you two brothers.

TEXT 213

এই মোর মনের কথা কেহ নাহি জানে।

সবে বলে, কেনে আইলা রামকেলি-গ্রামে || ২১৩ ||
ei mora manera kathā keha nāhi jāne
sabe bale, kene āilā rāma-keli-grāme

SYNONYMS

ei—this; mora—My; manera—of the mind; kathā—intention; keha—anyone; nāhi—not; jāne—knows; sabe—everyone; bale—says; kene—why; āilā—You came; rāma-keli-grāme—to this village named Rāmakeli.

TRANSLATION

"Everyone is asking why I have come to this village of Rāmakeli. No one knows My intentions."

TEXT 214

bhāla haila, dui bhāi āilā mora sthāne
ghare yāha, bhaya kichu nā kariha mane

SYNONYMS

bhāla haila—it was very good; dui bhāi—you two brothers; āilā—came; mora—My; sthāne—to the place; ghare—home; yāha—go; bhaya—fear; kichu—any; nā—do not; kariha—have; mane—within the mind.

TRANSLATION

"It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything."

TEXT 215

janme janme tumi dui—kīnkara āmāra
acirāte kṛṣṇa tomāya karibe uddhāra
SYNONYMS

janme janme—birth after birth; tumi—you; dui—two; kiṅkara—servants; āmāra—My; acirāte—very soon; krṣṇa—Lord Kṛṣṇa; tomāya—of both of you; karibe—will do; uddhāra—deliverance.

TRANSLATION

“Birth after birth you have been My eternal servants. I am sure that Kṛṣṇa will deliver you very soon.”

TEXT 216

एत बलि हुँहार निरे धरिल छूँट हाते।
छूट भाई प्रभु-पद निल निज माथे॥ २१६॥

eta bali duṅhāra šire dharila dui hāte
dui bhāi prabhu-pada nila nija māthe

SYNONYMS

eta bali—saying this; duṅhāra šire—on the heads of both of them; dharila—placed; dui—two; hāte—hands; dui bhāi—the two brothers; prabhu-pada—the lotus feet of the Lord; nila—took; nija māthe—on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

TEXT 217

दोन्हा अलिंगिया प्रभु बलिल भक्तगणे।
सबे कुपा करिं उद्दारह छूट जने॥ २१७॥

doṅhā āliṅgiyā prabhu balila bhakta-gaṇe
sabe kṛpā kari' uddhāraha dui jane

SYNONYMS

doṅhā—both of them; āliṅgiyā—embracing; prabhu—the Lord; balila—said; bhakta-gaṇe—unto the devotees; sabe—all of you; kṛpā—mercy; kari’—showing; uddhāraha—deliver; dui—the two; jāne—persons.
TRANSLATION
After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

TEXT 218

dui jane prabhura kṛpā dekhi’ bhakta-gaṇe
‘hari’ ‘hari’ bale sabe ānandita-mane

SYNONYMS

dui jane—unto the two persons; prabhura—of the Lord; kṛpā—the mercy; dekhi’—seeing; bhakta-gaṇe—all the devotees; hari hari—the holy name of the Lord; bale—chant; sabe—all; ānandita—cheerful; mane—in the mind.

TRANSLATION
When all of the devotees saw the mercy of the Lord upon the two brothers, they were very gladdened, and they began to chant the holy name of the Lord, “Hari! Hari!”

PURPORT
Śrīla Narottama dāsa Ṭhākura says, chāḍiya vaiṣṇava svā nistāra peche kebā: unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord’s mercy, he becomes very happy. Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord’s holy name all over the world, other Vaiṣṇavas become very joyful—that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord’s mercy. A
mundane person in the dress of a Vaiśnava should not be respected but rejected. This is enjoined in the śāstras (upekṣā). The word upekṣā means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiśnavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiśnavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiśnava. When Narottama dāsa Thākura says chādiyā vaiśnava sevā nistāra peche kebā, he is indicating an actual Vaiśnava, not an envious or jealous person in the dress of a Vaiśnava.

TEXT 219

नित्यानन्द, हरिदास, श्रीवास, गदाधर ।
मुकुन्द, जगदानन्द, मुरारि, वक्रेश्वर ॥ २१९ ॥

nityānanda, haridāsa, śrivāsa, gadādhara
mukunda, jagadānanda, murāri, vakreśvara

SYNONYMS

nityānanda—Lord Nityānanda; hari-dāsa—Haridāsa Thākura; śrivāsa—Śrivāsa Thākura; gadādhara—Gadādhara Paṇḍita; mukunda—Mukunda; jagadānanda—Jagadānanda; murāri—Murāri; vakreśvara—Vakreśvara.

TRANSLATION

All the Vaiśnava associates of the Lord were present, including Nityānanda, Haridāsa Thākura, Śrivāsa Thākura, Gadādhara Paṇḍita, Mukunda, Jagadānanda, Murāri and Vakreśvara.

TEXT 220

সবার চরণে ধরি, পড়ে দুই ভাই ।
সবে বলে,—ধান্য তুমি, পাইলে গোসাঞি ॥ ২২০ ॥

sabāra caraṇe dhari, paḍe dui bhāi
sabe bale,—dhanya tumi, pāile gosāṇi

SYNONYMS

sabāra—of all of them; caraṇe—the lotus feet; dhari—touching; paḍe—fall down; dui bhāi—the two brothers; sabe bale—all the Vaiśnavas say; dhanya
tumi—you are so fortunate; pāile gosāñi—you have gotten the shelter of the lotus feet of Lord Caitanya Mahāprabhu.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, the two brothers, Rūpa and Sanātana, immediately touched the lotus feet of these Vaiśṇavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaiśṇavas. When they saw that Rūpa and Sanātana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaiśṇava is not at all happy to see the success of another Vaiśṇava in receiving the Lord’s mercy. Unfortunately in this age of Kali there are many mundane persons in the dress of Vaiśṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, kali-celā. He indicates that there is another Vaiśṇava, a pseudo-Vaiśṇava with tilaka on his nose and kunti beads around his neck. Such a pseudo-Vaiśṇava associates with money and women and is jealous of successful Vaiśṇavas. Although passing for a Vaiśṇava, his only business is earning money in the dress of a Vaiśṇava. Bhaktivinoda Ṭhākura therefore says that such a pseudo-Vaiśṇava is not a Vaiśṇava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an ācārya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaiśṇava ācārya. A Vaiśṇava ācārya is self-effulgent, and there is no need for any court judgment. A false ācārya may try to over-ride a Vaiśṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga.

TEXT 221

সবাপাশ অজ্ঞ মাগি' চলন-সময়।
প্রজুপদে কহে কিছু করিায়া বিনয়। ২২১।

sabā-pāśa ājñā māgi' calana-samaya
prabhu-pade kahe kichu kariya vinaya

SYNONYMS

sabā—all of them; pāśa—from; ājñā—order; māgi’—taking; calana-samaya—at the time of departure; prabhu-pade—at the lotus feet of the Lord; kahe—say; kichu—something; kariya—doing; vinaya—submission.
TRANSLATION

After begging the permission of all the Vaiṣṇavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

TEXT 222

ihāṁ haite ca/la, prabhu, ihāṁ nāhi kāya
yadyapi tomāre bhakti kare gauḍā-rāja

SYNONYMS

ihāṁ haite—from this place; ca/la—please depart; prabhu—dear Lord; ihāṁ—in this place; nāhi kāya—there is no other business; yadyapi—although; tomāre—unto You; bhakti—respect; kare—shows; gauḍa-rāja—the King of Bengal.

TRANSLATION

They said: "Dear Lord, although the King of Bengal, Nawab Husena Sāhā, is very respectful toward You, You have no other business here. Kindly depart from this place.

TEXT 223

tathāpi yavana jāti, nā kari pratīti
tīrtha-yaṭrāya eta saṅghaṭṭa bhāla nahe rīti

SYNONYMS

tathāpi—still; yavana jāti—by caste a Mohammedan; nā—does not; kari—do; pratīti—confidence; tīrtha-yaṭrāya—in going for a pilgrimage; eta—so; saṅghaṭṭa—crowd; bhāla—good; nahe—not; rīti—etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need
for such a great crowd to accompany You on Your pilgrimage to Vṛndāvana.

TEXT 224

�ার সঙ্গে চলে এই লোক লক্ষকোটি।
বৃদ্ধাবন-ষাঁতার এ নহে পরিপাটি॥ ২২৪ ॥

**SYNONYMS**

यारा—of whom; सांगे—in the company; लोक—people; लक्ष-कोटि—hundreds and thousands; वṛंदावना-यात्रा—of going to Vṛndāvana; e—this; नाहे—not; परिपाटि—method.

**TRANSLATION**

"Dear Lord, You are going to Vṛndāvana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

**PURPORT**

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rūpa and Sanātana Gosvāmīs, expressing their opinion in the presence of Lord Caitanya Mahāprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vṛndāvana, He visited it alone and accepted a servant only at His devotees’ request. He never visited Vṛndāvana with crowds of people for a commercial purpose.

TEXT 225

যত্তপি বস্তত: প্রভুর কিছু নাহি ভয়ঃ।
তত্ত্বাপি লোকিকলীলা, লোক-চেষ্টাময় ॥ ২২৫ ॥

**SYNONYMS**

yadyapi—although; vastutah—in fact; prabhura—of the Lord; kichu—any; nāhi—there is not; bhaya—fear; tathāpi—still; laukika-lilā—general pastimes; loka-ceṣṭā-maya—consisting of popular behavior.
TRANSLATION

Although Śrī Caitanya Mahāprabhu was Śrī Kṛṣṇa Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

TEXT 226

eta bali’ caraṇa vandi’ gelā dui-jana
prabhura sei grāma haite calite haila mana

SYNONYMS

eta bali’—saying this; caraṇa vandi’—offering prayers to the lotus feet of Lord Caitanya; gelā—went back; dui-jana—the two brothers; prabhura—of Śrī Caitanya Mahāprabhu; sei—that; grāma—village; haite—from; calite—to go; haila—there was; mana—the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahāprabhu then desired to leave that village.

TEXT 227

prāte cali’ āilā prabhu ‘kānāi’r nāṭaśālā’
dekhila sakala tāhān kṛṣṇa-caritra-līlā

SYNONYMS

prāte—in the morning; cali’—departing; āilā—came; prabhu—the Lord; kānāi’r nāṭaśālā—to the place of the name Kānāi Nāṭaśālā; dekhila—saw; sakala—all; tāhān—there; kṛṣṇa-caritra-līlā—the pastimes of Kṛṣṇa.

TRANSLATION

In the morning, the Lord left and went to a place known as Kānāi Nāṭaśālā. While there, He saw many pastimes of Lord Kṛṣṇa.
PURPORT

In those days in Bengal there were many places known as Kāṇāi Nāṭaśālā, where pictures of the pastimes of Lord Kṛṣṇa were kept. People used to go there to see them. This is called kṛṣṇa-caritra-līlā. In Bengal there are still many places called hari-sabhā, which indicates a place where local people gather to chant the Hare Kṛṣṇa maha-mantra and discuss the pastimes of Lord Kṛṣṇa. The word kāṇai means “Lord Kṛṣṇa’s,” and nāṭaśālā indicates a place where pastimes are demonstrated. So those places which at the present moment are called hari-sabhā may previously have been known as Kāṇāi Nāṭaśālā.

TEXT 228

সেই রাত্রে প্রভু তাহাঁ চিন্তে মনে মন \\
সেই সংঘটত ভাল নহে, কৈল সনাতন ॥ ২২৮ ॥

sei rātre prabhu tāhāṁ cinte mane mana
saṅge saṅghatā bhāla nahe, kaila sanātana

SYNONYMS

sei rātre—that night; prabhu—the Lord; tāhāṁ—there; cinte—thinks; mane—with His mind; mana—the mind; saṅge—with Him; saṅghatā—crowds of men; bhāla nahe—is not good; kaila sanātana—Sanātana has so spoken.

TRANSLATION

That night the Lord considered Sanatana Gosvami’s proposal that He should not go to Vṛndavana followed by so many people.

TEXT 229

মথুরায় যাইব আমি এত লোক সঙ্গে \\
কিছু সুখ না পাইব, হবে রসভঙ্গে ॥ ২২৯ ॥

mathurā yāiba āmi eta loka saṅge
kichu sukha nā pāiba, habe rasa-bhaṅge

SYNONYMS

mathurā—the holy place of the name Mathurā; yāiba—shall go; āmi—I; eta—so many; loka—people; saṅge—with; kichu—any; sukha—happiness;
na—not; paiba—I shall get; habe—there will be; rasa-bhānge—a disturbance in the atmosphere.

TRANSLATION
The Lord thought: “If I go to Mathurā with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed.”

PURPORT
Śrī Caitanya Mahāprabhu confirms that visiting a holy place like Vṛndāvana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

TEXT 230
एकाकी याइबा, किम्बा सज्जे एक जन ।
तबे से शोभयो बुद्धाबनेये गमन ॥ २३० ॥

ekākī yaiba, kimvā saṅge eka jana
tabe se śobhaye vṛndāvanere gamana

SYNONYMS
ekākī—alone; yaiba—I shall go; kimvā—or; saṅge—with; eka—one;
jana—person; tabe—then only; se—that; śobhaye—becomes beautiful;
vṛndāvanere—to Vṛndāvana; gamana—going.

TRANSLATION
The Lord concluded that He would go alone to Vṛndāvana or, at most, would take only one person as His companion. In that way, going to Vṛndāvana would be very pleasant.

TEXT 231
এত চিন্তে প্রাতঃকালে গাজ্জামন্সন করি ॥
‘লীলাচলে যাইব’ বলি’ চলিল। গৌরহরি ॥ ২৩১ ॥

eta cinti prātah-kāle gāṅgā-snāna kari’
‘nilācāle yāba’ bali’ calilā gaurahari
SYNONYMS

eeta cinti—thus thinking; prātah-kāle—in the morning; gaṅgā-snāna—bathing in the Ganges; kari’—performing; nilācale yāba—I shall go to Nilācala (Jagannātha Puri); bali’—saying; calilā—started; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nilācala, saying “I shall go there.”

TEXT 232

एइ मूँ चलि’ चलि’ आईला शांतिपुरे ।
दिन पंच-सात रहिला आचार्येंर गरे || २३२ ||

ei mata cali’ cali’ āilā sāntipure
dina pāṅca-sāta rahilā ācāryera ghare

SYNONYMS

ei mata—in this way; cali’ cali’—walking; āilā—came; sāntipure—to Śaṁtipura; dina pāṅca-sāta—five or seven days; rahilā—remained; ācāryera ghare—at the house of Advaita Ācārya.

TRANSLATION

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śaṁtipura and remained at the house of Advaita Ācārya for five to seven days.

TEXT 233

शचीदेवी आलि’ तारे कैल नमक्षार ।
सात दिन तार ठाणी भिक्षा-व्यवहार || २३३ ||

śaci-devī āni’ tānre kaila namaskāra
sāta dina tānra thāṇi bhikṣā-vyavahāra

SYNONYMS

śaci-devī—mother Śacīdevī; āni’—calling her; tānre—unto Lord Caitanya Mahāprabhu; kaila—did; namaskāra—obeisances; sāta dina—seven days; tānra thāṇi—from Śacīdevī; bhikṣā-vyavahāra—accepting meals.
TRANSLATION

Taking this opportunity, Śrī Advaita Ācārya Prabhu sent for mother Śacidevi, and she remained at His house for seven days to prepare the meals for Śrī Caitanya Mahāprabhu.

TEXT 234

ṭḥra ḍiṇa laṅa puṇaḥ karilā gamane
비로 빌으르 귀동안

tāḥra ḍiṇa laṅa—taking the permission of mother Śacidevi; puṇaḥ—again; karilā—did; gamane—starting; vinaya kariyā—by submitting pleasing words; vidāya—farewell; dila—gave; bhakta-gaṇe—to all the devotees.

SYNONYMS

tāḥra ḍiṇa laṅa—taking the permission of mother Śacidevi; puṇaḥ—again; karilā—did; gamane—starting; vinaya kariyā—by submitting pleasing words; vidāya—farewell; dila—gave; bhakta-gaṇe—to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

TEXT 235

जना दुई संक्षेप आमि याब नीलाचले।
आमारे शिलिबा आसि रथयात्रा-काले।

janā dui saṅge āmi yāba nilācale
āmāre milibā āsi' ratha-yātra-kāle

SYNONYMS

dui—two; saṅge—with; āmi—I; yāba—shall go; nilācale—to Jagannātha Purī; āmāre—Me; milibā—will meet; āsi'—coming there; ratha-yātra-kāle—during the time of the car festival.

TRANSLATION

Śrī Caitanya Mahāprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannātha Purī and meet Him during the car festival.
Sri Caitanya-caritamrta [Madhya-lila, Ch. 1]

TEXT 236

বলভদ্র ভট্টাচার্য, আর পণ্ডিত দামোদর।

দুইজন-সঙ্গে এতে আইলা নীলাচল। ২৩৬।

Balabhadra Bhattacarya, ara paññita dāmodara

dui-jana-sānge prabhu āilā nilācala

SYNONYMS

bala-bhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; āra—and;

paññita dāmodara—Dāmodara Paññita; dui-jana—two persons; sānge—with; prabhu—the Lord; āilā—went back; nilācala—to Jagannātha Puri.

TRANSLATION

Two persons named Balabhadra Bhaṭṭācārya and Dāmodara Paññita accompanied Śrī Caitanya Mahāprabhu to Jagannātha Puri [Nīlācala].

TEXT 237

দিন কত তাই রহি’ চলিলা বৃন্দাবন।

লুকাই চলিলা রাত্রে, না জানে কোন জন। ২৩৭।

dina kata tāhāṅ rahi’ calilā vṛndāvana

lukāṅā calilā rātre, nā jāne kona jana

SYNONYMS

dina kata—a few days; tāhāṅ—at Jagannātha Puri; rahi’—remaining; calilā—started; vṛndāvana—for Vṛndāvana; lukāṅā—keeping secret; calilā—started; rātre—at night; nā jāne—did not know; kona—some; jana—person.

TRANSLATION

After remaining at Jagannātha Puri for a few days, the Lord secretly started for Vṛndāvana at night. He did this without anyone’s knowledge.

TEXT 238

বলভদ্র ভট্টাচার্য রহে মাত্র সঙ্গ।

ঝারিখণ্ড-পথে কাশী আইলা মহারঙ্গ। ২৩৮।
balabhadra bhaṭṭācārya rahe mātra saṅge
jhārikhaṇḍa-pathe kāśī āilā mahā-raṅge

SYNONYMS
bala-bhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; rahe—remains; mātra—only; saṅge—with Him; jhāri-khaṇḍa-pathe—on the way through Jhārikhaṇḍa (Madhya Pradesh); kāśī—in Benares; āilā—arrived; mahā-raṅge—with great delight.

TRANSLATION
When Śrī Caitanya Mahāprabhu left Jagannātha Puri for Vṛndāvana, only Balabhadra Bhaṭṭācārya was with Him. Thus He traveled on the path through Jhārikhaṇḍa and arrived in Benares with great delight.

TEXT 239

dīna cāra kāśite rahi' gelā vṛndāvana
mathurā dekhīya dekhe dvādaśa kānana

SYNONYMS
dīna cāra—only four days; kāśite—at Benares; rahi’—remaining; gelā—started for; vṛndāvana—the holy place Vṛndāvana; mathurā—the holy place Mathurā; dekhīya—after seeing; dekhe—visits; dvādaśa—twelve; kānana—forests.

TRANSLATION
Śrī Caitanya Mahāprabhu stayed at Benares only four days and then left for Vṛndāvana. After seeing the town of Mathurā, He visited the twelve forests.

PURPORT
Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmya-vana. From there they go to Tāla-vana, Tamāla-vana, Madhu-vana, Kusuma-vana, Bhāṇḍira-vana, Bilva-vana, Bhadra-vana, Khadira-vana, Loha-vana, Kumuda-vana and Gokula-mahāvana.
TEXT 240

লীলাস্থল দেখিয়ে প্রেমে হইলা অধির।
বলভদ্র তৈল তাঁরে মথুরার বাহির।॥ ২৪০ ॥

lilā-sthala dekhi' preme ha-ilā asthira
balabhadra kaila tānre mathurāra bāhira

SYNONYMS

lilā-sthala—all the holy places of Lord Kṛṣṇa's pastimes; dekhi'—visiting;
preme—in great ecstasy; ha-ilā—became; asthira—agitated; bala-bhadra—
of the name Balabhadra; kaila—assisted; tānre—Lord Caitanya Mahāprabhu;
mathurāra—of the town of Mathurā; bāhira—outside.

TRANSLATION

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's
pastimes, He became very agitated because of ecstasy. Balabhadra Bhaṭṭācārya
somehow or other got Him out of Mathurā.

TEXT 241

গঙ্গাতির-পথে লঞ্জ প্রয়াগে আইল।
শ্রীরূপ আসি' প্রভুকে তথাই মিলিল।॥ ২৪১ ॥

gangā-tira-pathe laṅḷa prayāge āilā
dri-rūpa āsi' prabhuke tathāi mililā

SYNONYMS

gangā-tira-pathe—the path on the bank of the Ganges; laṅḷa—taking;
prayāge—in Allahabad; āilā—arrived; śri-rūpa—of the name Śrī Rūpa; āsi'—
coming there; prabhuke—Lord Śrī Caitanya Mahāprabhu; tathāi—there;
mililā—met.

TRANSLATION

After leaving Mathurā, the Lord began to walk along a path on the bank
of the Ganges, and finally He reached the holy place named Prayāga
[Allahabad]. It was there that Śrīla Rūpa Gosvāmi came and met the Lord.
TEXT 242

\( \text{dāṇḍavat kari'} \ \text{rūpa bhūmite paḍilā} \\
\text{parama ānande prabhu āliṅgana dilā} \)

SYNONYMS

dāṇḍavat kari'—offering obeisances; rūpa—Śrīla Rūpa Gosvāmī; bhūmite—on the ground; paḍilā—fell; parama—great; ānande—in delight; prabhu—the Lord; āliṅgana—embracing; dilā—gave.

TRANSLATION

At Prayāga, Rūpa Gosvāmī fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

TEXT 243

\( \text{śri-rūpe śikṣā karai' pāṭhāilā vṛndāvana} \\
\text{āpane karilā vāraṇasi āgama} \)

SYNONYMS

śri-rūpe śikṣā karai’—teaching Śrīla Rūpa Gosvāmī; pāṭhāilā—sent; vṛndāvana—toward Vṛndāvana; āpane—Himself; karilā—did; vāraṇasi—to Benares; āgama—coming.

TRANSLATION

After instructing Śrīla Rūpa Gosvāmī at Prayāga at the Daśāśvamedha-ghāṭa, Caitanya Mahāprabhu ordered him to go to Vṛndāvana. The Lord then returned to Vāraṇasi.

TEXT 244

\( \text{kāśīte pradhūke āsa' miliłā sanātan} \\
\text{duī mās rahi' tānere karaiłā śikṣa} \)
kāśite prabhuke āsi’ mililā sanātana
dui māsa rahi’ tānre karāilā śikṣaṇa

SYNONYMS
kāśite—at Vārāṇasī; prabhuke—the Lord; āsi’—arriving; mililā—met; sanātana—of the name Sanātana Gosvāmī; dui—two; māsa—months; rahi’—remaining; tānre—unto him; karāilā—did; śikṣaṇa—instruction.

TRANSLATION
When Lord Caitanya Mahāprabhu arrived at Vārāṇasī, Sanātana Gosvāmī met Him there. The Lord remained there for two months and instructed Sanātana Gosvāmī perfectly.

TEXT 245

SYNONYMS
mathurā—to Mathurā; pāṭhāilā—sent; tānre—him; diyā—giving; bhakti-bala—the strength of devotion; sannyāsīre—unto the Māyāvādī sannyāsīs; kṛpā—mercy; kari’—giving; gelā—went back; nilācala—to Jagannātha Puri.

TRANSLATION
After fully instructing Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu sent him to Mathurā with empowered devotional service. In Benares He also bestowed His mercy upon the Māyāvādī sannyāsīs. He then returned to Nilācala [Jagannātha Puri].

TEXT 246
chaya vatsara aiche prabhu karilā vilāsa
kabhu iti-uti, kabhu kṣetra-vāsa
SYNONYMS

chaya vatsara—six years; aiche—in that way; prabhu—the Lord; karilā—did; vilāsa—pastimes; kabhu—sometimes; iti-uti—here and there; kabhu—sometimes; kṣetra-vāsa—residing at Jagannātha Purī.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there performing His transcendental pastimes, and sometimes He remained at Jagannātha Purī.

TEXT 247

अनन्दे भक्त-संगे सदा कीर्तन-विलासः
जगन्नाथ-दरासन, प्रेम विलासः ॥ २४७ ॥

ānande bhakta-saṅge sadā kīrtana-vilāsa
jagannātha-daraśana, premera vilāsa

SYNONYMS

ānande—in great delight; bhakta-saṅge—with devotees; sadā—always; kīrtana—of chanting; vilāsa—enjoyment; jagannātha—Lord Jagannātha; daraśana—visiting; premera—of ecstasy; vilāsa—pastimes.

TRANSLATION

While at Jagannātha Purī, the Lord passed His time in great joy by performing saṅkīrtana and visiting the temple of Jagannātha in great ecstasy.

TEXT 248

मध्यलीलार कैलुन एই सूत्र-विवरणः
अन्त्यलीलार नृत्त एवेशुन, तुक्तगलं ॥ २४८ ॥

madhya-līlāra kailuṅ ei sūtra-vivarana
antya-līlāra sūtra ebe śuna, bhakta-gaṇa

SYNONYMS

madhya-līlāra—of the madhya-līlā, the middle portion of His pastimes; kailuṅ—I made; ei—this; sūtra—synopsis; vivaraṇa—description; antya-
TRANSLATION

Thus I have given a synopsis of the madhya-līlā, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-līlā.

TEXT 249

Thus I have given a synopsis of the madhya-līlā, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as antya-līlā.

TRANSLATION

When the Lord returned to Jagannātha Puri from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

TEXT 250

When the Lord returned to Jagannātha Puri from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.
The Later Pastimes of Lord Caitanya

TRANSLATION
During those eighteen years, all the devotees of Bengal used to visit Him at Jagannātha Puri every year. They would remain there for four continuous months and enjoy the company of the Lord.

TEXT 251

निरन्तर नृत्यगीत कीर्तन-विलास ।
आच्छादले प्रेमस्वरुप करिल। प्रकाश ॥ २५१ ॥

nirantara nṛtya-gīta kīrāna-vilāsa
ācāndāle prema-bhakti karila prakāsa

SYNONYMS
nirantara—without stopping; nṛtya-gīta—chanting and dancing; kīrāna—of saṅkīrāna; vilāsa—enjoyment; ācāndāle—to everyone, even to the lowest person; prema-bhakti—love of Godhead; karila—did; prakāsa—manifestation.

TRANSLATION
At Jagannātha Puri, Śrī Caitanya Mahāprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of saṅkīrāna. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

TEXT 252

पंचित-गोसाञी कैल निलाचलेन वास ।
ब्रक्रेष्वर, दामोदर, शश्त्र, हरिदास ॥ २५२ ॥

paṇḍita-gosāni kaila nilācale vāsa
vakresvara, dāmodara, saṅkara, haridāsa

SYNONYMS
paṇḍita-gosāni—Gadādhara Paṇḍita; kaila—did; nilācale—at Jagannātha Puri; vāsa—living; vakresvara—of the name Vakresvara; dāmodara—Dāmodara Paṇḍita; saṅkara—of the name Saṅkara; hari-dāsa—Haridāsa Ṭhākura.
TRANSLATION

Residing with the Lord at Jagannātha Puri were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

TEXT 253

jagadānanda, bhagavān, govinda, kāsiśvara
paramānanda-puri, āra svarūpa-dāmodara

SYNONYMS

jagadānanda—of the name Jagadānanda; bhagavān—of the name Bhagavān; govinda—of the name Govinda; kāsiśvara—of the name Kāsiśvara; paramānanda-puri—of the name Paramānanda Purī; āra svarūpa-dāmodara—and Svarūpa Dāmodara, His secretary.

TRANSLATION

Jagadānanda, Bhagavān, Govinda, Kāsiśvara, Paramānanda Purī and Svarūpa Dāmodara were other devotees who also lived with the Lord.

TEXT 254

kṣetra-vāsi rāmānanda rāya prabhṛti
prabhu-saṅge ei saba kaila nitya-sthiti

SYNONYMS

kṣetra-vāsi—residents of Jagannātha Purī; rāmānanda rāya—of the name Rāmānanda Rāya; prabhṛti—and others; prabhu-saṅge—with the Lord; ei saba—all of them; kaila—did; nitya-sthiti—permanently living.

TRANSLATION

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha Purī also remained permanently with the Lord.
Other devotees of the Lord—headed by Advaita Acarya, Nityananda Prabhu, Mukunda, Srivasa, Vidyanidhi, Vasudeva and Murari—used to visit Jagannatha Puri and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

SYNONYMS

advaita—of the name Advaita; nityananda—of the name Nityananda; mukunda—of the name Mukunda; srivasa—of the name Srivasa; vidyanidhi—of the name Vidyanidhi; vasudeva—of the name Vasudeva; murari—of the name Murari; yata dasa—all servitors of the Lord; prativarase—each year; aise—go there; sahe—in association; rahe—remain; cari-masa—four months; tan-sabha—all of them; lahana—taking; prabhura—of the Lord; vividha—various; vilasa—pastimes.

TRANSLATION

Other devotees of the Lord—headed by Advaita Acarya, Nityananda Prabhu, Mukunda, Srivasa, Vidyanidhi, Vasudeva and Murari—used to visit Jagannatha Puri and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

SYNONYMS

hari-dasa—of Thakura Haridasa; siddhi-prapti—passing away; adbhuta—wonderful; se—those; saba—all incidents; apani—personally;
TRANSLATION

At Jagannatha Puri, Haridasa Thakura passed away. The incident was very wonderful because the Lord Himself performed the festival of Thakura Haridasa's departure.

TEXT 258

**SYNONYMS**

tabe—thereafter; rupa-gosainira—of Srila Rupa Gosvami; punah-agamana—again coming there; tanhara—of him; hrdaye—in the heart; kaila—did; prabhu—the Lord; sakti-sancaran—invoking of transcendental power.

TRANSLATION

At Jagannatha Puri Srila Rupa Gosvami met the Lord again, and the Lord invested his heart with all transcendental power.

TEXT 259

**SYNONYMS**

tabe—thereafter; chotha haridasa—unto Junior Haridasa; prabhu—the Lord; kaila—did; danza—punishment; damodara-pandita—of the name Damodara Pandita; kaila—did; prabhukey—unto the Lord; vayka-danza—chastisement as a warning.
TRANSLATION

After this, the Lord punished the Junior Haridāsa, and Dāmodara Pāṇḍita gave some warning to the Lord.

PURPORT

Actually Dāmodara Pāṇḍita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

TEXT 260

तबे सनातन-गोसाञ्ञिर पुनरागमन ।
वैष्णम्भसं प्रभु तान्रे केल परीक्षण ॥ २६० ॥

tabe sanātana-gosāñīra punar-āgamana
jyaiṣṭha-māse prabhu tānre kaila parikṣaṇa

SYNONYMS

tabe—thereafter; sanātana-gosāñīra—of Sanātana Gosvāmī; punar-āgamana—again coming; jyaiṣṭha-māse—in the month of Jyaiṣṭha (May-June); prabhu—the Lord; tānre—him; kaila—did; parikṣaṇa—examination.

TRANSLATION

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

TEXT 261

तुष्ट छेण अश्व तान्रे पाठाइला वृंदावन ।
अष्टेतेर हेतु प्रभुः अद्वैत भोजन ॥ २६१ ॥

tuṣṭa hañā prabhu tānre pāṭhāilā vṛndāvana
advaitera haste prabhura abhuta bhojana

SYNONYMS

tuṣṭa hañā—being very much pleased; prabhu—the Lord; tānre—him; pāṭhāilā—sent back; vṛndāvana—to Vṛndāvana; advaitera—of Advaita
TRANSLATION

Being pleased, the Lord sent Sanātana Gosvāmī back to Vṛndāvana. After that, He was fed wonderfully by the hands of Śrī Advaita Ācārya.

TEXT 262

नित्यानंद-संगे युक्ति करिया निभिते।
तान्रे पाठाइला गाउँ दे प्रेर एचारिते॥ २६२॥

nityānanda-sanге yukti kariyā nibhīte
tānre pāthāilā gauḍe prema pracārite

SYNONYMS

nityānanda-sanге—with Nityānanda Prabhu; yukti—discussion; kariyā—making; nibhīte—in privacy; tānre—Him; pāthāilā—sent; gauḍe—to Bengal; prema—love of Godhead; pracārite—to preach.

TRANSLATION

After sending Sanātana Gosvāmī back to Vṛndāvana, the Lord privately consulted with Śrī Nityānanda Prabhu. He then sent Him to Bengal to preach love of Godhead.

TEXT 263

तबे त' बल्लभ भट्ट प्रभुत्रे मिलिला।
कृष्णानामर्त्य ग्र्हु ताहारे कहिला॥ २६३॥

tabe ta' vallabha bhaṭṭa prabhure mililā
kṛṣṇa-nāmera artha prabhu tānhāre kahilā

SYNONYMS

tabe ta'—thereafter; vallabha bhaṭṭa—of the name Vallabha Bhaṭṭa; prabhure—Lord Śrī Caitanya Mahāprabhu; mililā—met; kṛṣṇa-nāmera—of the holy name of Kṛṣṇa; artha—import; prabhu—the Lord; tānhāre—unto him; kahilā—explained.
Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

**PURPORT**

This Vallabha Bhaṭṭa is the head of the Vaiṣṇava sampradāya known as the Vallabhācārya-sampradāya in western India. There is a long story about Vallabha Ācārya narrated in the Caitanya-caritāmṛta, specifically in the Seventh Chapter of Antya-lilā and the Nineteenth Chapter of Madhya-lilā. Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga in a place known as Ādāila-grāma. Later, Vallabha Bhaṭṭa saw Caitanya Mahāprabhu at Jagannātha Purī to explain his commentary on Śrīmad-Bhāgavatam. He was very proud of his writings, but Śrī Caitanya Mahāprabhu corrected him, telling him that a Vaiṣṇava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Śrīdhara Svāmī was not at all befitting a Vaiṣṇava.
gopinātha paṭṭanāyaka—rāmānanda-bhrātā
rājā māritechila, prabhu haila trātā

SYNONYMS

gopinātha paṭṭa-nāyaka—of the name Gopinātha Paṭṭanāyaka; rāmānanda-bhrātā—the brother of Śrī Rāmānanda Rāya; rājā—the King; māritechila—condemned to death; prabhu—Lord Caitanya Mahāprabhu; haila—became; trātā—the deliverer.

TRANSLATION

After this, Lord Caitanya Mahāprabhu saved Gopinātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

TEXT 266

rāmacandra-puri-bhaye bhikṣā ghāṭāilā
vaisṇavera duḥkha dekhi’ ardheka rākhilā

SYNONYMS

rāmacandra-puri-bhaye—by the fear of Rāmacandra Puri; bhikṣā—the proportion of eating; ghāṭāilā—decreased; vaisṇavera—of all the Vaiṣṇavas; duḥkha—unhappiness; dekhi’—understanding; ardheka—half of the portion; rākhilā—kept.

TRANSLATION

Rāmacandra Puri criticized Lord Caitanya Mahāprabhu’s eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaiṣṇavas became very sorry, the Lord increased His portion to half as much as usual.

TEXT 267

brahmāṇḍa-bhitare haya caudda bhuvana
caudda-bhuvane baise yata jīva-gaṇa
SYNONYMS

brahmāṇḍa-bhitare—within the universe; haya—there are; cauḍḍa bhuvana—fourteen planetary systems; cauḍḍa-bhuvane—in those fourteen planetary systems; baise—reside; yata—as many as there are; jīva-gaṇa—living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

TEXT 268

manuṣyera veśa dhari’ yātrikera chale
prabhura dārśana kare āsi’ nilācale

SYNONYMS

manuṣyera—of human beings; veśa dhari’—dressing themselves; yātrikera chale— as if pilgrims; prabhura—of Lord Caitanya Mahāprabhu; dārśana kare—visit; āsi’—coming; nilācale—to Jagannātha Purī.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

TEXT 269

eka-dina śrīvāsādi yata bhakta-gaṇa
mahāprabhura guṇa gāṇa kareṇa kīrtana

SYNONYMS

eka-dina—one day; śrīvāsa-ādi—Śrīvāsa Ṭhākura and others; yata—all; bhakta-gaṇa—devotees; mahāprabhura—of Lord Caitanya Mahāprabhu; guṇa—qualities; gāṇa—describing; kareṇa—perform; kīrtana—chanting.
TRANSLATION

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 270

śuni' bhakta-gaṇe kahe sa-krodha vacane
krṣṇa-nāma-guṇa chāḍi, ki kara kīrtane

SYNONYMS

śuni'—hearing this; bhakta-gaṇe—of all the devotees; kahe—the Lord says; sa-krodha vacane—talking in an angry mood; krṣṇa-nāma-guṇa chāḍi—leaving aside the transcendental qualities and the name of the Lord; ki kara kīrtane—what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Śrī Caitanya Mahāprabhu chastised them as if He were angry. “What kind of chanting is this?” He asked. “Are you leaving aside the chanting of the holy name of the Lord?”

TEXT 271

auddhatya karite haila sabākāra mana
svatantra ha-iya sabe nāśa ‘be bhuvana

SYNONYMS

auddhatya—impudence; karite—to do; haila—was; sabākāra—of all of you; mana—the mind; svatantra—Independent; ha-iya—becoming; sabe—all of you; nāśa ‘be—will spoil; bhuvana—the whole world.
TRANSLATION

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Śrī Caitanya Mahāprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many apa-sampradāyas (so-called followers) invented many ways not approved by the ācāryas. Bhaktivinoda Ṭhākura has described them as: the āula, bāula, karttābhājā, nečā, daraveśa, sāni sahajiyā, sakhibheki, smārta, jāta-gosāni, ativādi, cūḍādhārī and gaurāṅga-nāgarī.

The āula-sampradāya, bāula-sampradāya and others invented their own ways of understanding Lord Caitanya’s philosophy without following in the footsteps of the ācāryas. Śrī Caitanya Mahāprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

TEXT 272

daśa-dike koṭi koṭi loka hena kāle
‘jaya kṛṣṇa-caitanya’ bali’ kare kolāhale

SYNONYMS

daśa-dike—in the ten directions; koṭi koṭi—many thousands of men; loka—people; hena kāle—at this time; jaya kṛṣṇa-caitanya—all glories to Lord Caitanya Mahāprabhu; bali’—loudly crying; kare—make; kolāhale—a tumultuous sound.

TRANSLATION

When Śrī Caitanya Mahāprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice: “All glories to Śrī Caitanya Mahāprabhu!”

TEXT 273

ajo jayo mahāprasū—brjacandra-kumāra
ajo ghati tájita prāhu, tōmār abhāta

SYNONYMS

ajo jayo mahāprasū—unto Mahāprasū; brjacandra-kumāra—of Brjendra Kumāra; jayo—cheer; brjacing—cheer; ghati tájita—cried; prāhu—glories; tōmār—thou; abhāta—spoiled.
SYNONYMS

jaya jaya mahāprabhu—all glories to Lord Caitanya Mahāprabhu; vrajendra-kumāra—originally Lord Kṛṣṇa, the son of Mahārāja Nanda; jagat—the whole world; tārite—to deliver; prabhu—the Lord; tomāra—Your; avatāra—incarnation.

TRANSLATION

All the people began to call very loudly: “All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared to deliver the whole world!”

TEXT 274

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor.”

SYNONYMS

bahu-dūra—a long distance; haite—from; āinu—we have come; hañā—becoming; baḍa—very much; ārta—aggrieved; daraśana—audience; diya—giving; prabhu—O Lord; karaha—kindly show; kṛta-artha—favor.

TRANSLATION

“O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor.”

TEXT 275

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor.”
SYNONYMS
śuniyā—hearing; lokera—of the people; dainya—humility; dravilā—became softened; hṛdaya—the heart; bāhire—outside; āsi’—coming; daraṇa—audience; dilā—gave; dayā-maya—the merciful.

TRANSLATION
When the Lord heard the humble petition made by the people, his heart softened. Being very merciful, He immediately came out and gave audience to all of them.

TEXT 276

বাহু তুলি' বলে প্রভু বল' ‘হরি’ ‘হরি’।
উঠিল—শ্রীহরিরহনি চতুর্দিক ভরি’ || ২৭৬ ||

bāhu tuli’ bale prabhu bala’ hari hari
uṭhila—śrī-hari-dhvani catur-dik bhari’

SYNONYMS
bāhu tuli’—raising the arms; bale—says; prabhu—the Lord; bala’—speak; hari hari—the holy name of the Lord, Hari; uṭhila—arose; śrī-hari-dhvani—vibration of the sound Hari; catuḥ-dik—the four directions; bhari’—filling.

TRANSLATION
Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of “Hari!” filled all directions.

TEXT 277

প্রভু দেখি' প্রেমে লোক আনন্দিত মন।
প্রভুকে ইশ্঵র বলি’ করয়ে স্মরন || ২৭৭ ||

prabhu dekhi’ preme loka ānandita mana
prabhuke iśvara bali’ karaye stavana

SYNONYMS
prabhu dekhi’—seeing the Lord; preme—in ecstasy; loka—all people; ānandita—joyous; mana—the mind; prabhuke—the Lord; iśvara—as the Supreme Lord; bali’—accepting; karaye—did; stavana—prayer.
TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

TEXT 278

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

SYNONYMS

stava—prayers; ūni’—hearing; prabhuke—unto the Lord; kahena—says; śrīṇivāsa—Śrīṇivāsa Acārya; ghare—at home; gupta—covered; hao—You are; kene—why; bāhire—outside; prakāśa—manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Śrīṇivāsa Acārya sarcastically said to the Lord: “At home, You wanted to be covered. Why have You exposed Yourself outside?”

TEXT 279

While the people were offering their prayers unto the Lord, Śrīṇivāsa Acārya sarcastically said to the Lord: “At home, You wanted to be covered. Why have You exposed Yourself outside?”

SYNONYMS

ke—who; śikhāla—taught; ei—these; loke—people; kahe—they say; kon—what; váta—topics; ihā—of them; sabāra—of all; mukha—the mouths; dhāka—just cover; diyā—with; nija—Your own; hāta—hand.

TRANSLATION

Śrīṇivāsa Acārya continued: “Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.
TEXT 280

सूर्य बैठे उदय करि’ चाहे लुकाईते ।
बुझिते ना पारि बैठे तोमार चरिते ॥ २८० ॥

sūrya yaiche udaya kari’ cāhe lukāïte
bujhite nā pāri taiche tomāra carite

SYNONYMS

sūrya—the sun; yaiche—just like; udaya—appearance; kari’—making; cāhe—wants; lukāïte—to hide; bujhite—to understand; nā—not; pāri—able; taiche—similarly; tomāra—Your; carite—in the character.

TRANSLATION

“It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior.”

TEXT 281

प्रभु कहेन—श्रीनिवास, छाड़ बिष्कमन ।
सबे मेलि’ कर मोर कठेक लांचना ॥ २८१ ॥

prabhu kahena, —śrīnivāsa, chaḍa viḍambana
sabe meli’ kara mora kateka lāñcanā

SYNONYMS

prabhu—the Lord; kahena—says; śrīnivāsa—My dear Śrīnivāsa; chaḍa—give up; viḍambana—all these jokes; sabe—all of you; meli’—together; kara—do; mora—of Me; kateka—so much; lāñcanā—humiliation.

TRANSLATION

The Lord replied: “My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way.”

TEXT 282

এত বলি’ লোকে করি’ শুভ্রুষ্টি দান ।
অভ্যত্থরে গেলা, লোকের পূর্ণ হেল কাম ॥ ২৮২ ॥
Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

**TEXT 283**

raghunātha-dāsa nityānanda-pāše gelā
ciḍā-dadhi-mahotsava tāhāni karilā

**SYNONYMS**

raghunātha-dāsa—of the name Raghunātha dāsa; nityānanda—Lord Nityānanda; pāše—near; gelā—went; ciḍā—chipped rice; dadhi—curd; mahotsava—festival; tāhāni—there; karilā—performed.

**TRANSLATION**

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and, according to His order, prepared a feast and distributed prasāda composed of chipped rice and curd.

**PURPORT**

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with sandeśa and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunātha dāsa Gosvāmī, who was a householder at this time, met Nityānanda Prabhu. According to His advice, he executed this festival of dadhi-ciḍā-prasāda.
TEXT 284

Later, Srīla Raghunātha dāsa Gosvāmī left home and took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Puri. At that time, the Lord received him and placed him under the care of Svarūpa Dāmodara for spiritual enlightenment.

PURPORT

In this regard, Srīla Raghunātha dāsa Gosvāmī writes in Vilāpa-kusumānjali (5):

yo māṁ dustara-geha-nirjala-mahā-kūpad apāra-klamāt
sadyaḥ sāndra-dayāmbudhiḥ prakṛtītaḥ svairī-kṛparaj-jubhiḥ
uddhṛty-ātma-saroja-nindi-caraṇa-prāntāṁ prapādyā svayam
śrī-dāmodara-sāc cakāra tam aham caitanya-candraṁ bhaje

"Let me offer my respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarūpa Dāmodara Gosvāmī."

TEXT 285

brahmānanda-bhāratīra ghucāila carmāmbara
ei mata lilā kaila chaya vatsara
SYNONYMS

brahmānanda-bhāratīra—of Brahmānanda Bhāratī; ghucāila—vanquished; carma-ambara—dress of skin; ei mata—in this way; līlā—pastimes; kaila—performed; chaya vatsara—six years.

TRANSLATION

Later, Śrī Caitanya Mahāprabhu stopped Brahmānanda Bhāratī’s habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

TEXT 286


ei ta’ kahila madhya-lilāra sūtra-gana
śeṣa dvādaśa vatsarera śuna vivarana

SYNONYMS

ei ta’—thus; kahila—explained; madhya-lilāra—of the middle pastimes; sūtra-gana—the codes; śeṣa—last; dvādaśa—twelve; vatsarera—of the years; śuna—hear; vivarana—the description.

TRANSLATION

I have thus given the codes of the madhya-lilā. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the līlās of Caitanya-caritāmṛta. He has given such a description at the end of each canto. In the Ādi-lilā he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Śrīla Vṛndāvana dāsa Ṭhākura. Now in this chapter the pastimes that took place at the end of the Lord’s life are summarized. These are described in the Madhya-lilā and Antya-lilā. The rest of the pastimes have been described in codes in the Second Chapter of Madhya-lilā. In this way the author has gradually described both the Madhya-lilā and Antya-lilā.
Text 287

The Later Pastimes of Lord Caitanya

TEXT 287

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta,
Madhya-līlā, Chapter One, summarizing the later pastimes of Lord Śrī
Caitanya Mahāprabhu.
The Ecstatic Manifestations of Lord Śrī Caitanya Mahāprabhu

In the Second Chapter of Madhya-līlā, the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of Antya-līlā. Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Kṛṣṇa. Actually this Caitanya-caritāmṛta was compiled by the author during very old age. Therefore the codes of Antya-līlā are also described in the Second Chapter. Śrīla Kaviroji Gosvāmī has confirmed that the opinion of Svarūpa Damodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarūpa Damodara, memorized by Raghunātha dāsa Gosvāmī, who also helped in the compilation of Caitanya-caritāmṛta. After the disappearance of Svarūpa Damodara Gosvāmī, Raghunātha dāsa Gosvāmī went to see Vṛndāvana. At that time the author, Śrīla Kaviroji Gosvāmī, met Raghunātha dāsa Gosvāmī, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, Śrī Caitanya-caritāmṛta.

TEXT 1

বিচ্ছেদেহস্মিন প্রতেরস্ত্যলিলা-সুলভাস্পনভে।
গৌরন্ত কৃষ্ণবিচ্ছেদপ্রলাপাত্মাকনুংনবন্তে।

vicchede 'smin prabhor antya-līlā-sūtrānuvarṇane
gaurasya kṛṣṇa-vicchedapralāpādy anuvānyate

SYNONYMS

vicchede—in the chapter; asmin—this; prabhoḥ—of the Lord; antya-līlā—of the last division of His pastimes; sūtra—of the codes; anuvāyane—in the
matters of description; gaurasya—of Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-viccheda—of separation from Kṛṣṇa; pralāpa—craziness; ādi—other subject matters; anuvānyate—is being described.

**TRANSLATION**

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahāprabhu, in this chapter I shall describe the Lord’s transcendental ecstasy, which appears like madness due to His separation from Kṛṣṇa.

**PURPORT**

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted sannyāsa are generally described. Śrī Caitanya Mahāprabhu is specifically mentioned here as being gaura, or of fair complexion. Kṛṣṇa is generally known to be blackish, but when He is absorbed in the thought of the gopīs, who are all of fair complexion, Kṛṣṇa Himself also becomes fair. Śrī Caitanya Mahāprabhu in particular felt separation from Kṛṣṇa very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Śrī Caitanya Mahāprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of Madhya-līlā.

**TEXT 2**

jayā jaya śrī-caitanya jaya nityānanda javādvaitacandra jaya gaura-bhaktā-vṛnda

**SYNONYMS**

jayā jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; jaya nityānanda—all glories to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Prabhu; jaya gaura-bhakta-vṛnda—all glories to the devotees of the Lord.

**TRANSLATION**

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!
TEXT 3

শেষ যে রহিল শুভ্র স্বাধ বৎসর।
কৃষ্ণের বিয়োগ-স্ফূর্তি হয় নিরস্তর।॥ ৩ ॥

śeṣa ye rahila prabhura dvādaśa vatsara
kṛṣṇera viyoga-sphūrti haya nirantar

SYNONYMS
śeṣa—at the end; ye—those; rahila—remained; prabhura—of Lord Śrī Caitanya Mahāprabhu; dvādaśa vatsara—twelve years; kṛṣṇera—of Lord Kṛṣṇa; viyoga—of separation; sphūrti—manifestation; haya—is; nirantara—always.

TRANSLATION

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

TEXT 4

শ্রীরাধিকার চেষ্টা যেন উজ্জ্বল-দর্শনে।
এইমত দশ শুভ্র হয় রাত্রিধীনে।॥ ৪ ॥

śrī-rādhikāra ceṣṭā yena uddhava-dārśane
ei-mata dasā prabhura haya rātri-dine

SYNONYMS
śrī-rādhikāra—of Śrīmati Rādhārāṇi; ceṣṭā—the activities; yena—just like; uddhava-dārśane—in seeing Uddhava at Vṛndāvana; ei-mata—in this way; dasā—the condition; prabhura—of the Lord; haya—is; rātri-dine—day and night.

TRANSLATION

Śrī Caitanya Mahāprabhu’s state of mind, day and night, was practically identical to Rādhārāṇi’s state of mind when Uddhava came to Vṛndāvana to see the gopīs.

TEXT 5

নিরস্তর হয় শুভ্র বিরহ-উদ্রাদ।
ভূময় চেষ্টা সদা প্রলাপময় বাদ।॥ ৫ ॥
nirantara haya prabhura viraha-unmāda
bhrama-maya ceṣṭā sadā, pralāpa-maya vāda

SYNONYMS

nirantara—constantly; haya—is; prabhura—of the Lord; viraha—of separation; unmāda—the madness; bhrama-maya—forgetful; ceṣṭā—activities; sadā—always; pralāpa-maya—full of delirium; vāda—philosophy.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

TEXT 6

रोमकुपे रक्तोऽकाम, दस्त सब हाले ।
कसने अलं फीण हय, कसने अलं कुले ॥ ६ ॥

roma-kūpe raktodgama, danta saba hāle
kṣaṇe aṅga kṣīna haya, kṣaṇe aṅga phule

SYNONYMS

roma-kūpe—the pores of the body; rakta-udgama—exuding blood; danta—teeth; saba—all; hāle—loosen; kṣaṇe—in one moment; aṅga—the whole body; kṣīna—slender; haya—becomes; kṣaṇe—in another moment; aṅga—the body; phule—fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

TEXT 7

गंभीरा-भितरे रात्रेनाहि निजा-लब ।
भित्ते मुख-शिर घबे, क्षत हय सब ॥ ७ ॥

gambhīrā-bhitare rātreyā nāhi nidrā-lava
bhitte mukha-śira ghaše, kṣata haya saba
SYNONYMS

gambhīrā-bhitare—inside the inner room; rātre—at night; nāhi—there is not; nidrā-lava—a fraction of sleep; bhītte—on the ground; mukha—mouth; śira—head; ghāṣe—grind; kṣata—injuries; haya—there are; saba—all.

TRANSLATION

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the ground, and His face sustained injuries all over.

TEXT 8

तिन द्वारे कपाट, प्रभू यायेन बाहिरे ।
कपुन सिंहवेचारे पड़े, कपुन सिंहवाने ॥ ८ ॥

tina dvāre kapāta, prabhu yāyena bāhire
kabhu sirhha-dvāre pađe, kabhu sindhu-nīre

SYNONYMS

tina dvāre—the three doors; kapāta—completely closed; prabhu—the Lord; yāyena—goes; bāhire—outside; kabhu—sometimes; sirhha-dvāre—at the gate of the temple of Jagannātha, known as Sirhha-dvāra; pađe—falls flat; kabhu—sometimes; sindhu-nīre—in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at Jagannātha Temple before the gate known as Sirhha-dvāra. And sometimes the Lord would fall flat into the sea.

TEXT 9

चटक पवर्त देखि ‘गोवर्धन’ जमे ।
ढांग चले आर्तनाद करिया। क्रमने ॥ ९ ॥

catāka parvata dekhi ‘govardhana’ bhrame
dhānā cale ārta-nāda kariyā krandane
SYNONYMS

cātaka parvata—the sandhills; dekhi’—seeing; govardhana—Govardhana Hill in Vṛndāvana; bhrame—mistakes; dhāṛā—running; cale—goes; āṛta-nāḍa—wail; kariyā—making; krandane—cries.

TRANSLATION

Śrī Caitanya Mahāprabhu would also run very fast across the sandhills, mistaking them to be Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called cātaka parvata. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Rādhārāṇī. Thus Caitanya Mahāprabhu was absorbed in thoughts of Kṛṣṇa and His pastimes. His state of mind brought Him the atmosphere of Vṛndāvana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

TEXT 10

उपवनोद्यान देखी वृंदावन-ज्ञान।
ताहाँ याई’ नाचे, गाय, क्षणे मूर्छ। याँ’न। १०॥

upavanodyāna dekhi’ vṛndāvana-jñāna
tāhāṅ yāi’ nāce, gāya, kṣaṇe mūrcchā yā’na

SYNONYMS

upavana-udyāna—small parks; dekhi’—seeing; vṛndāvana-jñāna—took them to be the forests of Vṛndāvana; tāhāṅ—there; yāi’—going; nāce—dances; gāya—sings; kṣaṇe—in a moment; mūrcchā—unconsciousness; yā’na—goes.

TRANSLATION

Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.
TEXT 11

काहा नाहि शुनि येई भवेर विकार ।
सेई भव हय ग्रुतुर शरीरे प्रचार ॥ ११ ॥

kahāṅ nāhi šuni yei bhāvera vikāra
sei bhāva haya prabhura šarīre pracāra

SYNONYMS

kahāṅ—anywhere; nāhi—not; šuni—we hear; yei—that; bhāvera—of ecstasy; vikāra—transformation; sei—that; bhāva—ecstasy; haya—is; prabhura—of the Lord; šarīre—in the body; pracāra—manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body as described in such exalted literatures as Bhakti-rasāmṛta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of mahābhāva, or the highest ecstasy. Sometimes sahajiyās artificially imitate these symptoms, but experienced devotees reject them immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

TEXT 12

हस्तपदरे संधि सब बितस्ती-प्रामाणे ।
संधि छाड़िः भिन्न हये, चर्म रहें स्थाने ॥ १२ ॥

hasta-padera sandhi saba vitasti-pramāṇe
sandhi chāḍiḥ bhinna haye, carma rahe sthāne

SYNONYMS

hasta-padera—of the hands and legs; sandhi—joints; saba—all; vitasti—about eight inches; pramāṇe—in length; sandhi—joints; chāḍiḥ—dislocated;
bhinna—separated; haye—become; carma—skin; rahe—remains; sthāne—in the place.

**TRANSLATION**

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

**TEXT 13**

হস্ত, পদ, শির, সব শরীর-ভিতরে।
প্রবিষ্ট হয়—কুর্মরূপ দেখিয়ে প্রভুরে॥ ১৩॥

hasta, pada, śīra, saba śāri-ra-bhitare
praviṣṭa haya—kūrmā-rūpa dekhiye prabhure

**SYNONYMS**

hasta—the hands; pada—the legs; śīra—the head; saba—all; śāri-ra—the body; bhitare—within; praviṣṭa—entered; haya—is; kūrmā-rūpa—like a tortoise; dekhiye—one sees; prabhure—the Lord.

**TRANSLATION**

Sometimes Śrī Caitanya Mahāprabhu’s hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

**TEXT 14**

এই মত অদ্বুতে-ভাব শরীরে প্রকাশ।
মনেতে শৃঙ্খলা, বাক্যে হাহাকাহাকাশ॥ ১৪॥

ei mata adbhuta-bhāva śāri-re prakāśa
manete śūnyatā, vākye hā-hā-hutāśa

**SYNONYMS**

ei mata—in this way; adbhuta—wonderful; bhāva—ecstasy; śāri-re—in the body; prakāśa—manifestation; manete—in the mind; śūnyatā—vacancy; vākye—in speaking; hā-hā—despondency; hutāśa—disappointment.

**TRANSLATION**

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.
TEXT 15

काहाँ मोर प्राणनाथ मुरलीवदन।
काहाँ करो? काहाँ पाण व्रजेन्द्रनन्दन॥ १५ ॥

kahān mora prāṇa-nātha murali-vadana
kahān karoṇ kāhān pān vrajendra-nandana

SYNONYMS

kahān—where; mora—My; prāṇa-nātha—Lord of the life; murali-vadana—playing the flute; kāhān—what; karoṇ—shall I do; kāhān—where; pān—I shall get; vrajendra-nandana—the son of Mahārāja Nanda.

TRANSLATION

Śrī Caitanya Mahāprabhu used to express His mind in this way: “Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”

TEXT 16

kahāre kahiba, keba jāne mora duḥkha
vrajendra-nandana vinu phāte mora buka

SYNONYMS

kahāre—unto whom; kahiba—I shall speak; keba—who; jāne—knows; mora—My; duḥkha—disappointment; vrajendra-nandana—Krṣṇa, the son of Nanda Mahārāja; vinu—without; phāte—breaks; mora—My; buka—heart.

TRANSLATION

“To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken.”

TEXT 17

এইমত বিলাপ করে বিচ্ছল অন্তর।
রায়ের মাটক-লোক পড়ে নিরন্তর॥ ১৭ ॥

SYNONYMS

Translation
ei-mata vilāpa kare vihvala antara
rāyera nāṭaka-śloka paḍe nirantara

SYNONYMS

ei-mata—in this way; vilāpa—lamentation; kare—does; vihvala—bewildered; antara—within; rāyera—of Śrī Rāmānanda Rāya; nāṭaka—drama; śloka—verses; paḍe—reads; nirantara—constantly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa. At such times He used to read the ślokas from Rāmānanda Rāya’s drama known as Jagannātha-vallabhanāṭaka.

TEXT 18

prema-cheda-rujo ‘vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalā
anyo veda na cānya-duḥkham akhilaṁ no jivanam vāśravam
dvi-trāṇy eva dināṁ yauvanam idam hā-hā vidhe kā gatiḥ

SYNONYMS

prema-cheda-rujah—the sufferings of a broken loving relationship; avagacchati—knows; hariḥ—the Supreme Lord; na—not; ayam—this; na ca—nor; prema—love; vā—nor; sthāna—the proper place; asthānām—an unsuitable place; avaiti—knows; na—not; api—also; madanaḥ—Cupid; jānāti—knows; naḥ—us; durbalāḥ—very weak; anyah—another; veda—knows; na—not; ca—also; anya-duḥkham—the difficulties of others; akhilam—all; naḥ—our; jīvanam—life; vā—or; āśravam—simply full of miseries; dvi—two; trāṇi—three; eva—certainly; dināṁ—days; yauvanam—youth; idam—this; hā-hā—alas; vidhe—O creator; kā—what; gatiḥ—our destination.

TRANSLATION

[Srīmatī Rādhārāni used to lament:] “‘Our Kṛṣṇa does not realize what we have suffered from injuries inflicted in the course of loving affairs. We
are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another’s difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?’

PURPORT

This verse is from the Jagannātha-vallabha-nāṭaka (3.9) of Rāmānanda Rāya.

TEXT 19

उपजिल प्रेमाम्रु, भांगिल वे दुःख-पुर, क्रंध ताहा नाही करे पान।
बाहिरे लागरराज, भितरे शंठेर काज, परनारी वधे साधान।

upajila premāṅkura, bhāṅgila ye duḥkha-pūra,
krṣṇa tāhā nāhi kare pāna
bāhire nāgara-raja, bhitare śaṭhēra kāja,
para-nāri vadhe sāvadhāna

SYNONYMS

upajila—grew up; prema-āṅkura—fructification of love of God; bhāṅgila—was broken; ye—that; duḥkha-pūra—full of miseries; krṣṇa—Lord Kṛṣṇa; tāhā—that; nāhi—not; kare—does; pāna—drinking; bāhire—externally; nāgara-raja—the most attractive person; bhitare—within; śaṭhēra—of a cheater; kāja—activities; para-nāri—others’ wives; vadhe—kills; sāvadhāna—very careful.

TRANSLATION

[Srīmatī Rādhārāṇī spoke thus, in distress due to separation from Kṛṣṇa.] “Oh, what shall I say of My distress? After I met Kṛṣṇa My loving propensities sprouted, but upon separating from Him, I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Kṛṣṇa Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Kṛṣṇa? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others’ wives.”
TEXT 20

Sakhi he, na bujhiye vidhira vidhāna
Sukha lāgi’ kailuñ prīta, haila duḥkha viparīta,
Ebe yāya, nā rahe parāṇa

SYNONYMS

sakhi he—(My dear) friend; nā bujhiye—I do not understand; vidhira—of the Creator; vidhāna—the regulation; sukhā lāgi’—for happiness; kailuñ—I did; prīta—love; haila—it became; duḥkha—unhappiness; viparīta—the opposite; ebe—now; yāya—going; nā—does not; rahe—remain; parāṇa—life.

TRANSLATION

[Srimati Radhārāni continued lamenting about the consequences of loving Kṛṣṇa.] “My dear friend, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

TEXT 21

Kūṭila prēma ageberā, naahi āne sthānāsthān,
Bhala-manda nāre bicāriyate.
Krūra shṭhera sūrdore, hāte-gale bāḍhi’ more,
Rākhyaṅge, nāri’ ukāśite

SYNONYMS

kūṭila—crooked; prēma—love of Kṛṣṇa; ageberā—ignorant; naahi—does not; jāne—know; sthānā-asthāna—a suitable place or unsuitable place;
bhāla-manda—what is good or what is bad; nāre—not able; vicārite—to consider; krūra—very cruel; śaṭhēra—of the cheater; guṇa-ḍore—by the ropes of the good qualities; hāte—on the hands; gale—on the neck; bāndhi’—binding; more—Me; rākhiyāche—has kept; nāri’—being unable; ukāsite—to get relief.

TRANSLATION

“By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Kṛṣṇa, who is so unkind, has bound My neck and hands, and I am unable to get relief.

TEXT 22

ye madana tanu-hīna, para-drohe paravīṇa,
pāṅca bāṇa sandhe anukṣaṇa
abalāra ‘śarire, vindhi’ kaila jarajare,
duṅkha deya, nā laya jīvana

SYNONYMS

ye madana—that Cupid; tanu-hīna—without a body; para-drohe—in putting others in difficulty; paravīṇa—very expert; pāṅca—five; bāṇa—arrows; sandhe—fixes; anukṣaṇa—constantly; abalāra—of an innocent woman; ‘śarire—in the body; vindhi’—piercing; kaila—made; jarajare—almost invalid; duṅkha deya—gives tribulation; nā—does not; laya—take; jīvana—the life.

TRANSLATION

“In My loving affairs, there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.
TEXT 23

anyera ye duḥkhā mane, anye tāhā nāhi jāne,
satya ei śāstrera vicāre
anya jana kāhān likhi, nā jānaye prāṇa-sākhī,
yāte kahe dhairya dharibāre

SYNONYMS

anyera—of others; ye—that; duḥkhā—unhappiness; mane—in the minds; anye—others; tāhā—that; nāhi—do not; jāne—know; satya—truth; ei—this; śāstrera—of scripture; vicāre—in the judgment; anya jana—other persons; kāhān—what; likhi—I shall write; nā jānaye—do not know; prāṇa-sākhī—My dear friends; yāte—by which; kahe—speak; dhairya dharibāre—to take patience.

TRANSLATION

“In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalitā and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, ‘Dear friend, be patient.’

TEXT 24

‘krṣna—krpa-pārāvāra, kṛṣṇu karibena aṅgikāra’,
sakhi, tora e vyartha vacana
jīvera jīvana caṅcala, yena padma-patrer aḷa,
tata dina jive kon jana

‘krṣna—kṛpā-pārāvāra, kabhu karibena aṅgikāra’,
sakhi, tora e vyartha vacana
jīvera jīvana caṅcala, yena padma-patrer aḷa,
tata dina jive kon jana
SYNONYMS

krṣṇa—Lord Krṣṇa; kṛpā-pārāvāra—an ocean of mercy; kabhu—sometimes; karibena—will make; aṅgikāra—acceptance; sakhi—My dear friend; tora—your; e—these; vyarth—a-untruthful; vacana—complimentary words; jivera—of the living entity; jivana—life; cañcala—flickering; yena—like; padma-patrera—of the leaf of the lotus flower; jala—the water; tata—so many; dina—days; jive—lives; kon—what; jana—person.

TRANSLATION

“I say, ‘My dear friends, you are asking Me to be patient, saying that Krṣṇa is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity’s life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Krṣṇa’s mercy?’

SYNONYMS

śata vatsara paryanta—up to one hundred years; jivera—of the living entity; jivana—of the life; anta—the end; ei vākya—this word; kaha—you speak; nā—without; vicāri’—making consideration; nārīra—of a woman; yauvana-dhana—the wealth of youthfulness; yāre—in which; krṣṇa—Lord Krṣṇa; kare—does; mana—intention; se yauvana—that youthfulness; dina—days; dui-cāri—two or four.

TRANSLATION

‘A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Krṣṇa, remains for only a few days.'
TEXT 26

agni yaiche nija-dhāma, dekhāiyā abhirāma,
pataṅgīre ākarṣīyā māre
krṣṇa aiche nija-guṇa, dekhāiyā hare mana,
pāche duḥkha-samudrete ḍāre

SYNONYMS

agni—fire; yaiche—like; nija-dhāma—his own place; dekhāiyā—showing; abhirāma—attractive; pataṅgīre—the flies; ākarṣīyā—attracting; māre—kills; krṣṇa—Lord Krṣṇa; aiche—in that way; nija-guṇa—His transcendental qualities; dekhāiyā—showing; hare mana—attracts our mind; pāche—in the end; duḥkha-samudrete—in an ocean of unhappiness; ḍāre—drowns.

TRANSLATION

‘If you say that Krṣṇa is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Krṣṇa. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.’

TEXT 27

eteka vilāpa kari’, viṣāde śrī-gaura-hari,
ughāḍiya duḥkhera kapāṭa
bhāvers taraṅga-bale, nānā-rūpe mana cale,
āra eka śloka kaila pāṭha
SYNONYMS

eteka—in this way; vilāpa—lamentation; kari’—doing; viśade—in moroseness; śrī-gaura-hari—Lord Śrī Caitanya Mahāprabhu; ughādiyā—opening; duhkhera—of unhappiness; kapāta—doors; bhāvera—of ecstasy; tarafanga-bale—by the force of the waves; nānā-rūpe—in various ways; mana—His mind; cale—wanders; āra eka—another one; śloka—verse; kaila—did; pātha—read.

TRANSLATION

In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and in this way He would read another verse [as follows].

TEXT 28

śrī-krṣṇa-rūpādi-nīṣevaṇāṁ vinā
vyarthaṁ me 'hāny akhilendriyaṁ alam
paṣaṇa-sūskendhana-bhārakāny aho
vibharmi vā tāni katham hata-trapaḥ

SYNONYMS

śrī-krṣṇa-rūpādi—of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; nīṣevaṇāṁ—the service; vinā—without; vyarthāṁ—meaningless; me—My; ahāni—days; akhila—all; indriyāṁi—senses; alam—entirely; paṣaṇa—dead stones; śūṣka—dry; indhana—wood; bhārakāṇi—burdens; aho— alas; vibharmi—I bear; vā—or; tāni—all of them; katham—how; hata-trapaḥ—without shame.

TRANSLATION

"My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are
like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

TEXT 29

vaṁśi-gānāmṛta-dhāma, lāvanyāmṛta-janma-sthāna,

yē nā dekhe se cāndā vādana

se nayane kībā kāja, paḍuka tāra muṇḍe vāja,

se nayana rahe ki ḵāraṇa

SYNONYMS

vaṁśi-gāna-amṛta-dhāma—the abode of the nectar derived from the songs of the flute; lāvanyāmṛta-janma-sthāna—the birthplace of the nectar of beauty; ye—anyone who; nā—not; dekhe—sees; se—that; cāndā—moonlike; vadana—face; se—those; nayane—eyes; kībā kāja—what is the use; paḍuka—let there be; tāra—his; muṇḍe—on the head; vāja—thunderbolt; se—those; nayana—eyes; rahe—keeps; ki—what; kāraṇa—reason.

TRANSLATION

“Of what use are eyes if one does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?"

PURPORT

The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and abode of His flute. It is also the root of all bodily beauty. If the eyes of the gopīs are not engaged in seeing the beautiful face of Kṛṣṇa, it is better that they be struck by a thunderbolt. For the gopīs, to see anything but Kṛṣṇa is uninteresting and, indeed, detestful. The gopīs are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck
by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

**TEXT 30**

सखी हे, शुन, मोर हत बिधिबल \\
मोर बपु-चिन्त-मन, सकल इंद्रियगः, \\
कुंख बिन्हु सकल बिङ्ल || ३० || क्र ||

sakhī he, śuna, mora hata vidhi-bala \\
mora vapu-citta-mana, sakala indriya-gaṇa, \\
kṛṣṇa vinu sakala viphala

**SYNONYMS**

sakhī he—O My dear friend; śuna—please hear; mora—My; hata—lost; 
vidhi-bala—the strength of providence; mora—My; vapu—body; citta— consciousness; mana—mind; sakala—all; indriya-gaṇa—senses; kṛṣṇa—Lord Kṛṣṇa; vinu—without; sakala—everything; viphala—futile.

**TRANSLATION**

“My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

**TEXT 31**

कुंखर मधुर वाणी, अमृतेर तरङ्गिनी, \\
तार श्रवणे नाहि ये श्रवणे \\
कानाकादि-चिद्र सम, जानिह ये श्रवणे, \\
तार जन्म हैल अकारणे || ३१ ||

kṛṣṇera madhura vāṇi, amṛtera taraṅgiṇi, \\
tāra praveśa nāhi ye śravaṇe \\
kāṇākaṭi-chidra sama, jāniha se śravaṇe, \\
tāra janma haila akāraṇe

**SYNONYMS**

kṛṣṇera—of Lord Kṛṣṇa; madhura—sweet; vāṇi—words; amṛtera—of nectar; taraṅgiṇi—waves; tāra—of those; praveśa—entrance; nāhi—there is
not; ye—which; śravaṇe—in the ear; kāṇākaḍi—of a damaged conchshell; chidra—the hole; sama—like; jāniha—please know; se—that; śravaṇa—ear; tāra—his; janma—birth; haila—was; akārane—without purpose.

**TRANSLATION**

“Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

**PURPORT**

In this connection, Śrīla Bhaktisiddhänta Sarasvatī Ṭhākura quotes the following verses from Śrimad-Bhāgavatam (2.3.17-24):

āyur harati vai puṁsām
udyann astarhm ca yann asau
tasyarte yat-kṣaṇo nita
uttama-śloka-vārtayā
taravah kim na jīvantī
bhastrāḥ kim na śvasanty uta
na khādanti na mehanti
kim grāme paśavo 'pare

śva-viḍ-varāhośtra-kharaiḥ
saristutaḥ puruṣaḥ paraḥ
na yat-karṇa-pathopeto
jātu nāma gada-grajaḥ

 bile batorukrama-vikraman ye
na śrīvataḥ karṇa-pute narasya
jihvāsatī dārdrīkeva sūta
na copagāyatī urugāya-gāthāḥ

bhāraḥ param paṭṭa-kirīṭa-juṣṭam
apy uttamaṅgaṁ na namen mukundam
śāvau karaṇo kurute saparyāṁ
harer lasat-kāṛcana-kaṅkaṇau vā
"Both by rising and setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does
not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.”

TEXT 32

कुंक्षेि अधराम्शुक,  
कुंक्ष-शुष-शरिव,  
नुधाष-श्वाद-विनिन्दन।  
तार स्वाद ये ना जाने,  
जन्मिया ना खेल केले,  
से रसना भेक किज्ञास सम॥ ३२॥

krṣnera adhara-āṁṛta,  
krṣna-guṇa-carita,  
sudhā-sāra-svāda-vinindana  
tāra svāda ye nā jāne,  
janmiyā nā maika kene,  
se rasanā bheka jihvā sama

SYNONYMS

krṣnera—of Lord Kṛṣṇa; adhara-āṁṛta—the nectar of the lips; krṣna—of Lord Kṛṣṇa; guṇa—the qualities; carita—the activities; sudhā-sāra—of the essence of all nectar; svāda—the taste; vinindana—surpassing; tāra—of that; svāda—the taste; ye—anyone who; nā jāne—does not know; janmiyā—taking birth; nā maika—did not die; kene—why; se—that; rasanā—tongue; bheka—of the frog; jihvā—the tongue; sama—like.

TRANSLATION

“The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

TEXT 33

खुगमद नीलोंगौल,  
मिलने षे परिमल,  
येह हरे तार गर्ब-मान।  
हेह कुंक्ष-अज-गौंज,  
यार नाहि से सबक,  
सेह नासा सुखार समान॥ ३३॥
mrga-mada nilotpala, milane ye parimala,
yei hare tāra garva-māna
hena kṛṣṇa-anā-gandha, yāra nāhi se sambandha,
sei nāsā bhastrāra samāna

SYNONYMS
mrga-mada—the fragrance of musk; nila-utpala—and the bluish lotus flower; milane—in mixing; ye—that; parimala—fragrance; yei—which; hare—vanquishes; tāra—of them; garva—pride; māna—and prestige; hena—such; kṛṣṇa—of Lord Kṛṣṇa; anā—of the body; gandha—the aroma; yāra—whose; nāhi—not; se—that; sambandha—relationship; sei—such; nāsā—nose; bhastrāra—to the bellows; samāna—equal.

TRANSLATION
"One’s nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa’s body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa’s body.

TEXT 34

kṛṣṇa-kara-pada-tala, koṭi-candra-suṣītala,
ṭāra sparśa yena sparśa-maṇi
ṭāra sparśa nāhi yāra, se yāuk chārakhāra,
sei vapu lauha-sama jāni || 34 ||

SYNONYMS
kṛṣṇa—of Lord Kṛṣṇa; kara—the palms; pada-tala—the soles of His feet; koṭi-candra—like the light of millions of moons; su-śītala—cool and pleasing; tāra—of them; sparśa—the touch; yena—like; sparśa-maṇi—touchstone; tāra—his; sparśa—touch; nāhi—not; yāra—of whom; se—that person; yāuk—let him go; chārakhāra—to ruin; sei vapu—that body; lauha-sama—like iron; jāni—I know.
not change when ecstasy takes place, tears fill the eyes and the hairs stand on end:"

TEXT 32

कुँडे·र अधराम्र्‌त, कुँडा-गूंच-चरित,  
नूधासार-स्वाद-विनिधन।  
तार स्वाद ये ना जाने, जन्मिया ना बैल केले,  
से रसना स्वेक जिहा। सम। 32।

krṣnera adharāmṛta, krṣṇa-guṇa-carita,  
sudhā-sāra-svāda-vininīdana  
tāra svāda ye nā jāne, janmiyā nā maila kene,  
se rasanā bheka jihvā sama

SYNONYMS

krṣnera—of Lord Krṣṇa; adhara-amṛta—the nectar of the lips; krṣṇa—of  
Lord Krṣṇa; guṇa—the qualities; carita—the activities; sudhā-sāra—of the es­ 
sence of all nectar; svāda—the taste; vinīdana—surpassing; tāra—of that;  
svāda—the taste; ye—anyone who; nā jāne—does not know; janmiyā—  
taking birth; nā maila—did not die; kene—why; se—that; rasanā—tongue;  
bheka—of the frog; jihvā—the tongue; sama—like.

TRANSLATION

"The nectar from the lips of Lord Krṣṇa and His transcendental qualities 
and characteristics surpass the taste of the essence of all nectar, and there 
is no fault in tasting such nectar. If one does not taste it, he should die im­ 
mediately after birth, and his tongue is to be considered no better than 
the tongue of a frog.

TEXT 33

मुगमद नैलोंगस, मिलने ये परिमल,  
भेष हरे तार गर्व-मान।  
हेन कुँडा-अला-ज्ञ, यार नाहि से सच्छ,  
सेई नास। शुभ्र अनाम। 33।
mrga-mada nilotpala, milane ye parimala, yei hare tara garva-mana
hena kršna-arñga-gandha, yāra nahi se sambandha, sei nāsa bhastrara samāna

SYNONYMS
mrga-mada—the fragrance of musk; nila-uptala—and the bluish lotus flower; milane—in mixing; ye—that; parimala—fragrance; yei—which; hare—vanquishes; tara—of them; garva—pride; māna—and prestige; hena—such; kršna—of Lord Kṛṣṇa; arñga—of the body; gandha—the aroma; yāra—whose; nāhi—not; se—that; sambandha—relationship; sei—such; nāsa—nose; bhastrara—to the bellows; samāna—equal.

TRANSLATION
"One’s nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa’s body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa’s body.

TEXT 34

krṣṇa-kara-pada-tala, koṭi-candra-suṣita
bāra sparsa yena sparsa-maṇi
tara sparsa nāhi yāra, se yāuk chārakhāra,
sei vapu lauha-sama jāni

SYNONYMS
krṣṇa—of Lord Kṛṣṇa; kara—the palms; pada-tala—the soles of His feet; koṭi-candra—like the light of millions of moons; su-ṣita—cool and pleasing; tara—of them; sparsa—the touch; yena—like; sparsa-maṇi—touchstone; tara—his; sparsa—touch; nāhi—not; yāra—of whom; se—that person; yāuk—let him go; chārakhāra—to ruin; sei vapu—that body; lauha-sama—like iron; jāni—I know.
TRANSLATION

“The palms of Kṛṣṇa’s hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron.”

TEXT 35

TRANSLATION

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He read a verse again and again with a despondent heart.

PURPORT

In Bhakti-rasāmṛta-sindhu, the word dainya (humility) is explained as follows: “When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as dinatā, humility. When one is subjected to such humility, he feels bodily inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible.” The word nirveda is also explained in Bhakti-rasāmṛta-sindhu. “One may feel unhappiness and separa-
tion, as well as jealousy and lamentation due to not discharging one's duties. The despondency that results is called nīrveda. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humiliation and heavy breathing result." Viṣāda is also explained in Bhakti-rasāmṛta-sindhu: "When one fails to achieve the desired goal of life and repents for all his offenses, there is a state of regret called viṣāda." The symptoms of viṣāda are also explained. "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation as well as a changing of the bodily color and drying up of the tongue."

In Bhakti-rasāmṛta-sindhu thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called vyabhicārī bhava, destructive ecstasy. If they continue, they are sometimes called saṅcārī, or continued ecstasy.

**TEXT 36**

यदा याते। दैवायुगिपुरसौं। लोचनपथं
तदापापकं चेतो। मदनहतकं हत्रतमभूतं।
पुनर्विश्वसे क्षणमें कुशोरेति पदवीं
विधात्मक्युदिविकलवटं। रत्नक्षितं। || ३६ ||

yadā yāt̄o daivān madhu-ripur asau locana-patham
tadāsmākam ceto madana-hatakenāḥṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛṣṇor eti padavīṁ
vindhasyāmas tasminn akhila-ghaṭīkā ratna-khacitāḥ

**SYNONYMS**

yadā—when; yātaḥ—entered upon; daivāt—by chance; madhu-ripuḥ—the enemy of the demon Madhu; asau—He; locana-patham—the path of the eyes; tadā—at that time; asmākam—our; cetaḥ—consciousness; madana-hatakaḥ—by wretched Cupid; āḥṛtam—stolen; abhūt—has become; punaḥ—again; yasmin—when; eṣaḥ—Krṣṇa; kṣaṇam api—even for a moment; dṛṣṇor—of the two eyes; eti—goes to; padavīṁ—the path; vindhasyāmaḥ—we shall make; tasmin—at that time; akhila—all; ghaṭikāḥ—indications of time; ratna-khacitāḥ—he bedecked with jewels.

**TRANSLATION**

"If, by chance, the transcendental form of Krṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away
by Cupid, happiness personified. Because I could not see the beautiful
form of Kṛṣṇa to My heart's content, when I again see His form I shall
decorate the phases of time with many jewels.'

PURPORT

This verse is spoken by Śrīmati Rādhārāṇī in the Jagannātha-vallabha-nāṭaka
(3.11) of Rāmānanda Rāya.

TEXT 37

"Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even
in a dream, two enemies would appear before Me. They were pleasure
and Cupid, and since they took away My mind, I was not able to see the
face of Kṛṣṇa to the full satisfaction of My eyes.

SYNONYMS

ye kāle—at the time; vā svapane—or in dreams; dekhinu—l saw; varṇī-
vadane—Lord Kṛṣṇa’s face with His flute; sei kāle—at that time; āilā—
appeared; dui—two; vairī—enemies; ānanda—pleasure; āra—and;
madana—Cupid; hari’—stealing; nila—took; mora—My; mana—mind;
dekhite—to see; nā—not; pāinu—I was able; netra—eyes; bhari’—fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even
in a dream, two enemies would appear before Me. They were pleasure
and Cupid, and since they took away My mind, I was not able to see the
face of Kṛṣṇa to the full satisfaction of My eyes.
SYNONYMS

punah—again; yadi—if; kona—some; kṣaṇa—moment; kayāya—helps; kṛṣṇa—Lord Kṛṣṇa; dāraśana—seeing; tabe—then; sei—that; ghaṭi-kṣaṇa-pala—seconds, moments and hours; diyā—offering; mālya-candana—garlands and sandalwood pulp; nānā—various; ratna—jewels; abharana—ornaments; alaṅkṛta—decorated; karimu—I shall make; sakala—all.

TRANSLATION

“If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”

SYNONYMS

kṣaṇe—in an instant; bāhya—outside; haila—became; mana—the mind; āge—in front; dekhe—sees; dui jana—two persons; tānre—unto them; puche—inquires; āmi—I; nā—not; caitanya—conscious; svapna-prāya—
almost dreaming; *ki*—what; *dekhinu*—I have seen; *kibā*—what; *āmi*—I; *pralāpinu*—spoke in craziness; *tomarā*—you; *kichu*—something; *śuniyācha*—have heard; *dainya*—humility.

**TRANSLATION**

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, “Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?”

**PURPORT**

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

**TEXT 40**

शुन मोर प्राणेऽर बांधव।
नाहि कृष्ण-प्रेमधन, दरिद्र मोर जीवन,
देहेन्द्रियोऽरूपा मोर सद। ॥ ४० ॥

ṣuna mora prāṇera bāndhava
nāhi krṣṇa-prema-dhana, daridra mora jivana,
dehendriya vrthā mora saba

**SYNONYMS**

ṣuna—kindly hear; mora—My; prāṇera—of life; bāndhava—friends; nāhi—there is none; krṣṇa-prema-dhana—wealth of love of Krṣṇa; daridra—poverty-stricken; mora—My; jivana—life; deha-indriya—all the limbs and senses of My body; vrthā—fruitless; mora—My; saba—all.

**TRANSLATION**

Śrī Caitanya Mahāprabhu continued: “My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Krṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless.’’
TEXT 41

punah kahe,—hāya hāya,
śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni, karaha vicāra, haya, naya—kaha sāra,
etā bali’ śloka uccāraya

SYNONYMS

punah—again; kahe—says; hāya hāya—alas; śuna—kindly hear; svarūpa-rāma-rāya—My dear Svarūpa Dāmodara and Rāmānanda Rāya; ei—this; mora—My; hṛdaya-niścaya—the certainty in My heart; śuni—hearing; karaha—just make; vicāra—judgment; haya, naya—correct or not; kaha sāra—tell Me the essence; etā bali’—saying this; śloka—another verse; uccāraya—recites.

TRANSLATION

Again He addressed both Svarūpa Dāmodara and Rāya Rāmānanda, speaking despondently: “Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly.” Śrī Caitanya Mahāprabhu then began to chant another verse.

TEXT 42

kai-ava-rahi-am pemmam na hi hoi mānuse loe
ja-i hoi kassa virahe hontammi ko jia-i

SYNONYMS

kai-ava-rahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely religiosity, economic development, sense gratification and liberation); pemmam—love
almost dreaming; ki—what; dekhinu—I have seen; kibā—what; āmi—I; pralāpinu—spoke in craziness; tomarā—you; kichu—something; āuniyācha—have heard; dainya—humility.

**TRANSLATION**

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, “Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?”

**PURPORT**

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Śvarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

**TEXT 40**

śuna mora bandhava
nāhi krṣṇa-prema-dhana, daridra mora jīvana,

dehe-indriya vṛthā mora saba

**SYNONYMS**

śuna—kindly hear; mora—My; prāñera—of life; bāndhava—friends; nāhi—there is none; krṣṇa-prema-dhana—wealth of love of Krṣṇa; daridra—poverty-stricken; mora—My; jīvana—life; deha-indriya—all the limbs and senses of My body; vṛthā—fruitless; mora—My; saba—all.

**TRANSLATION**

Śrī Caitanya Mahāprabhu continued: “My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Krṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless.”
TEXT 41

punah kahē,—hāya hāya, śuna, svarūpa-rajārāya,
ei mora hrdaya-nilācaya
śuni, karaha vicāra, haya, naya—kaha sāra,
etā bali’ sloka uccāraya

SYNONYMS
punah—again; kahē—says; hāya hāya—alas; śuna—kindly hear; svarūpa-rajārāya—My dear Svarūpa Damodara and Rāmānanda Rāya; ei—this; mora—My; hrdaya-nilācaya—the certainty in My heart; śuni—hearing; karaha—just make; vicāra—judgment; haya, naya—correct or not; kaha sāra—tell Me the essence; etā bali’—saying this; sloka—another verse; uccāraya—recites.

TRANSLATION
Again He addressed both Svarūpa Damodara and Rāya Rāmānanda, speaking despondently: “Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly.” Śrī Caitanya Mahāprabhu then began to chant another verse.

TEXT 42

kai-ava-rahi-am pemmarīṇ na hi hoi mānuse loe
ja-i hoi kassa viraha hontammi ko jāi

SYNONYMS
kai-ava-rahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely religiosity, economic development, sense gratification and liberation); pemmarīṇ—love
of Godhead; na—never; hi—certainly; hoi—becomes; manuse—in human society; loe—in this world; ja-i—if; hoi—there is; kassa—whose; virahe—in separation; hontammi—is; ko—who; jia-i—lives.

TRANSLATION

"‘Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?’

PURPORT

This is a verse in a common language called prakrta, and the exact Sanskrit transformation is kaitava-rahitam prema na hi bhavati manuse loke yadi bhavati kasya viraho viraho saty api ko jivati.

TEXT 43

अकैदब कृष्णप्रेम, येन जाम्बू-नद-हेम, सेइ प्रेमा लूलोकेन ना हय।
यदि हय तार योग, ना हय तुबे बियोग,
बियोग हेले केह ना जीयू।

akaitava krṣṇa-prema, yena jāmbū-nada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viyoga haile keha nā jīyaya

SYNONYMS

akaitava krṣṇa-prema—unalloyed love of Kṛṣṇa; yena—like; jāmbū-nada-hema—gold from the Jāmbū River; sei premā—that love of Godhead; nṛ-loke—in the material world; nā haya—is not possible; yadi—if; haya—there is; tāra—with it; yoga—connection; nā—not; haya—is; tabe—then; viyoga—separation; viyoga—separation; haile—if there is; keha—someone; nā jīyaya—cannot live.

TRANSLATION

“Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.’
TEXT 44

Thus speaking, the son of Śrīmati Śacimātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, “I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.”

TEXT 45

Thus speaking, the son of Śrīmati Śacimātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, “I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.”
SYNONYMS

na—never; prema-gandha—scent of love of Godhead; asti—there is; darā api—even in a slight proportion; me—My; harau—in the Supreme Personality of Godhead; krandāmi—I cry; saubhāgya-bharam—the volume of My fortune; prakāśitum—to exhibit; varṇi-vilāsi—of the great flute player; ānana—at the face; lokanam—looking; vinā—without; vibharmi—I carry; yat—because; prāṇa-patañgakān—My insect-like life; vṛthā—with no purpose.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.

TEXT 46

<table>
<thead>
<tr>
<th>dūre suddha-prema-gandha,</th>
<th>kapaṭa premera bandha,</th>
</tr>
</thead>
<tbody>
<tr>
<td>seha mora nāhi kṛṣṇa-pāya</td>
<td></td>
</tr>
<tr>
<td>tābe ye kari krandana,</td>
<td>sva-saubhāgya prakhyāpana,</td>
</tr>
<tr>
<td>kari, iha jāniha niścaya</td>
<td></td>
</tr>
</tbody>
</table>

SYNONYMS

dūre—far away; suddha-prema-gandha—a scent of pure devotional love; kapaṭa—false; premera—of love of Godhead; bandha—binding; seha—that; mora—My; nāhi—there is not; kṛṣṇa-pāya—at the lotus feet of Kṛṣṇa; tābe—but; ye—that; kari—I do; krandana—crying; sva-saubhāgya—My own fortune; prakhyāpana—demonstration; kari—I do; iha—this; jāniha—know; niścaya—certainly.

TRANSLATION

“Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt.
TEXT 47

याते वर्षी-ध्वनि-सुखः, ना देखि’ से चाँद गुम्बः,
क्योंकि नाहिक ‘आलंबन’।

निज-देहे करि प्रीति, केवल काम्र कृपिति,
प्राण-कीटेर करिये धारणः ॥ ४७ ॥

yāte varṣī-dhvani-sukha, nā dekhī’ se cānda mukha,
yadyapi nāhika ‘ālambana’
nija-dehe kari priti, kevala kāmera riti,
prāṇa-kiṭera kariye dhāraṇā\n
SYNONYMS

yāte—in which; varṣī-dhvani-sukha—the happiness of hearing the playing of the flute; nā dekhī’—not seeing; se—that; cānda mukha—moonlike face; yadyapi—although; nāhika—there is not; ‘ālambana’—the meeting of the lover and beloved; nija—own; dehe—in the body; kari—do; priti—affection; kevala—only; kāmera—of lust; riti—the way; prāṇa—of life; kiṭera—of the fly; kariye—I do; dhāraṇā—continuing.

TRANSLATION

“Even though I do not see the moonlike face of Krṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My fly-like life.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvati Ṭhākura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called ālambana. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Krṣṇa and has no eagerness to see Him is the sign of being without ālambana. Externally imagining such a thing simply satisfies one’s lusty desires, and thus one lives without purpose.

TEXT 48

कुक्कड़प्रेमा सुमोर्दल,
बेन शुद्धगंगाजल,
सेइप्रेमा—अमृतेर सितु।
**SYNONYMS**

krṣṇa-premā—love of Kṛṣṇa; su-nirmala—without material contamination; yena—exactly like; sūddha-gaṅgā-jala—the pure water of the Ganges; sei premā—that love; amṛṭera sindhu—the ocean of nectar; nirmala—pure; sei—that; anurāge—attraction; nā lukāya anya dāge—does not conceal; anya—other; dāge—spot; śukla-vastre—on white cloth; yaiche—as; masi-bindu—a spot of ink.

**TRANSLATION**

“Love for Lord Kṛṣṇa is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Kṛṣṇa does not conceal any spot, which would appear just like a spot of ink on a white cloth.

**PURPORT**

Unalloyed love of Kṛṣṇa is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

**TEXT 49**

śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya.

kahibāra yoṛga naya, tathāpi bāule kaya,
kahile vā kebā pāṭiyāya || 49 ||
SYNONYMS

śuddha-prema—unalloyed love; sukha-sindhu—the ocean of happiness; pāi—if I get; tāra—of that; eka—one; bindu—drop; sei bindu—that drop; jagat—the whole world; ṃubāya—drowns; kahibāra—to speak; yogya naya—is not fit; tathāpi—still; bāule—a madman; kaya—speaks; kahile—if spoken; vā—or; kebā pātiyāya—who believes.

TRANSLATION

“Unalloyed love of Kṛṣṇa is like the ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him.”

TEXT 50

এই মত দিনে দিনে, svarūpa-ramānanda-sane,

নিজ-ভাব করেন বিদিত। bāhye viṣa-jvālā haya,

বাঙ্গা বিষাজ্ঞালীর হয়, bhitare ānanda-maya,

রুখ্ণেষ্ঠার অন্তু চরিত II ৫০ II
ekṛṣṇa-premāra adbhuta carita

ei mata dine dine, svarūpa-rāmānanda-sane,
nija-bhāva kareṇa vidita

SYNONYMS

ei mata—in this way; dine dine—day after day; svarūpa—Svarūpa Dāmodara; rāmānanda—Rāmānanda Rāya; sane—with; nija—own; bhāva—ecstasy; kareṇa—makes; vidita—known; bāhye—externally; viṣa-jvālā haya—there is suffering from poisonous effects; bhitare—within; ānanda-maya—transcendental ecstasy; kṛṣṇa-premāra—of love of Kṛṣṇa; adbhuta—wonderful; carita—characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa and Rāmānanda Rāya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.
TEXT 51

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

SYNONYMS

ei—this; premā—love of Kṛṣṇa; āsvādana—tasting; tapta—hot; ikṣu-carvāṇa—chewing sugarcane; mukha jvale—the mouth burns; nā yāya tyajana—still not possible to give up; sei—that; premā—love of Godhead; yāṅra mane—in someone's mind; tāra—of that; vikrama—the power; sei jāne—he knows; viṣa-amṛte—poison and nectar; ekatra—in oneness; milana—meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

TEXT 52

piṭābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkocanāḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphaṭam asya vakra-madhurās tenaiva vikṛāntayah
SYNONYMS

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

TRANSLATION

Lord Caitanya Mahāprabhu spoke: “‘My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one’s heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Kṛṣṇa is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one’s head. It is perceived as doubly effective, simultaneously poisonous and nectarean.’”

PURPORT

This verse is spoken by Paṇḍitomāsī to Nāndīmukhī in the Vidagdha-mādhava (2.18) of Śrīla Rūpa Gosvāmī.

TEXT 53

ye kāle dekhe jagannātha- śrīrāma-subhadrā-sātha,  
ṭabe jāne—āilāma kurukṣetra ।  
saphala haila jīvana, dekhiluṇ padma-locana,  
juḍāila tanu-mana-netra || 53 ||
When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of Them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

TEXT 54

**SYNONYMS**

eye kālē—at that time when; dekhe—He sees; jagannātha—Lord Jagannātha; śrī-rāma—Balarāma; subhadrā—Subhadrā; sātha—with; tabe—at that time; jāne—knows; āilāma—I have come; kuru-kṣetra—to the pilgrimage site known as Kurukṣetra; sa-phala—successful; haila—has become; jivana—life; dekhilun—I have seen; padma-locana—the lotus eyes; jucāīla—pacified; tanu—body; mana—mind; netra—eyes.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of Them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.
ground beneath the column of the Garuḍa-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannātha is a column on which the statue of Garuḍa is situated. It is called the Garuḍa-stambha. Behind that column is a ditch, and that ditch was filled with the tears of the Lord.

TEXT 55

ভাই ৈহেতে ঘরে আসি’
মাঠের উপরে বসি’,

নথে করে পৃথিবী লিখন।

হা হা কাই বৃন্দাবন,
কাই গোপেন্দ্রনন্দন,
কাই সেই বংশীবদন।

tāhāṁ haite ghare āsi’,
māṭīra upare vasi’;
nakhe kare prthivi likhana
hā-hā kāhāṁ vṛndāvana,
kāhāṁ gopendra-nandana,
kāhāṁ sei varṇī-vadana

SYNONYMS

tāhāṁ haite—from there; ghare āsi’—coming back home; māṭīra—the ground; upare—upon; vasi’—sitting; nakhe—by the nails; kare—does; prthivi—on the surface of the earth; likhana—marking; hā-hā— alas; kāhāṁ—where is; vṛndāvana—Vṛndāvana; kāhāṁ—where; gopa-indra-nandana—the son of the King of the cowherd men; kāhāṁ—where; sei—that; varṇī-vadana—the person with the flute.

TRANSLATION

When coming from the Jagannātha temple to return to His house, Śrī Caitanya Mahāprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, “Alas, where is Vṛndāvana? Where is Kṛṣṇa, the son of the King of the cowherd men? Where is that person who plays the flute?”

TEXT 56

কাই সে ট্রিভুক্তাম,
কাই সেই বেণুগান,
কাই সেই মহুনা-পুলিন।
Sri Caitanya Mahaprabhu used to lament by saying: “Where is Sri Krsna, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamuna? Where is the rasa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?”

TEXT 57

uṭhila nānā bhāvāvega, mane haila udvega, kṣaṇa-mātra nāre goṇāite
prabala virahānale, dhairya haila tālamale, nānā śloka lāgilā paḍite

SYNONYMS

uṭhila—arose; nānā—various; bhāva-āvega—forces of emotion; mane—in the mind; haila—there was; udvega—anxiety; kṣaṇa-mātra—even for a mo-
In this way various ecstatic emotions evolved, and the Lord's mind filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

**SYNONYMS**

amūny—all those; adhanyāni—inauspicious; dināntarāni—other days; hare—O My Lord; tvat—of You; ālokanam—seeing; antarēṇa—without; anātha-bandho—O friend of the helpless; karuṇā-eka-sindho—O only ocean of mercy; hā hanta— alas; hā hanta— alas; katham—how; nayāmi—shall I pass.

**TRANSLATION**

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‘O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.’
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tomāra dārsana-vine,  adhanya e rātri-dine,
ei kāla nā yāya kāṭana
tumi anāthera bandhu,  apāra karuṇā-sindhu,
krpa kari’ deha dārasana

SYNONYMS
tomāra—Your; dārsana—audience; vine—without; adhanya—inauspicious; e—this; rātri-dine—night and day; ei kāla—this time; nā yāya—does not go; kāṭana—passing; tumi—You; anāthera bandhu—friend of the helpless; apāra—unlimited; karuṇā-sindhu—ocean of mercy; kṛpa kari’—showing mercy; deha—kindly give; dārasana—audience.

TRANSLATION
“All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position.”

TEXT 60

uthila bhāva-cāpala,  mana ha-ila cañcalā,
 bhāvera gati bujhana nā yāya
adarsane podrē mana,  kemane pāba dārasana,
krṣṇa-ṭhāṇi puchena upāya ¶ 60 ¶

SYNONYMS
uthila—arose; bhāva-cāpala—restlessness of ecstatic emotion; mana—mind; ha-ila—became; cañcalā—agitated; bhāvera—of ecstatic emotion; gati—the course; bujhana—understanding; nā yāya—not possible; adar-
śane—without seeing; poḍe—burns; mana—the mind; kemane—how; pāba—I shall get; daraśana—audience; kṛṣṇa-ṭhāṇi—from Kṛṣṇa; puchena—inquires; upāya—the means.

TRANSLATION

In this way, the Lord’s restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Not being able to meet the Supreme Personality of Godhead, Kṛṣṇa, Lord Caitanya’s mind burned. He began to ask Kṛṣṇa of the means by which He could reach Him.

TEXT 61

tvac-chaiśavam tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vādhiṣṭam
tat kirṇ karomi viralam murlī-vilāsi
mugdham mukhāmbujam udikṣitum ikṣaṇābhyaṁ

SYNONYMS

tvat—Your; śaiśavam—early age; tri-bhuvana—within the three worlds; adbhutam—wonderful; iti—thus; avehi—know; mat-cāpalam—My unsteadiness; ca—and; tava—of You; vā—or; mama—of Me; vā—or; adhigamyam—to be understood; tat—that; kim—what; karomi—I do; viralam—in solitude; murlī-vilāsi—O player of the flute; mugdham—attractive; mukha-ambujam—lotuslike face; udikṣitum—to see sufficiently; ikṣaṇābhyaṁ—by the eyes.

TRANSLATION

‘O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?’
PURPORT

This is another quote from the *Kṛṣṇa-karṇāmṛta* (32) of Bilvamaṅgala Ṭhākura.

TEXT 62

ভোমার মাধুরী-বল, 
তাতে মের চাপল,
এই দুই, ভুমি আমি জানি।
কাহা করে কাহা যাঙ, কাহা গেলে ভোমা পাঙ,
তাহা মেরে কহ ত’আপনি।॥ ৬২ ॥

tomāra mādhurī-bala, 
tāte mora cápala,
ei dui, tumi āmi jāni
kāhān karoh kāhān yān, 
kāhān gele tomā paň,
tāhā more kaha ta’ āpani

SYNONYMS

tomāra—Your; mādhurī-bala—strength of sweetness; tāte—in that; mora—My; cápala—impotence; ei—these; dui—two; tumi—You; āmi—I;
jāni—know; kāhān—where; karoh—I do; kāhān—where; yān—I go; kāhān—
where; gele—by going; tomā—You; paň—I can get; tāhā—that; more—
unto Me; kaha—please speak; ta’ āpani—You.

TRANSLATION

"My dear Kṛṣṇa, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

TEXT 63

নানা-ভাবের প্রাবল্য, 
হৈল সতি-শাবল্য,
তাবে-ভাবে হৈল মহারণ।

ঊৎস্বস্ক্য, চাপল্য, দৈশ্চ, 
রোষামর্ষ আদি সৈশ্চ,
প্রেমোদ্যাধ—সবার কারণ।॥ ৬৩ ॥

nānā-bhāvera prābalya, 
haila sandhi-śābalya,
bhave-bhāve haila mahā-raṇa
The Ecstatic Manifestations of Lord Caitanya

SYNONYMS

nānā—various; bhāvera—of ecstasies; prābalya—the force; haila—there was; sandhi—meeting; śābalya—contradiction; bhāve-bhāve—between ecstasies; haila—there was; mahā-raṇa—a great fight; autsukya—eagerness; cāpalya—impotence; dainya—humility; roṣa-amarṣa—anger and impatience; ādi—all these; sainya—soldiers; prema-unmāda—madness in love; sabāra—of all; karaṇa—the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In Bhakti-rasāmṛta-sindhu it is stated that when similar ecstasies from separate causes meet, they are called svarūpa-sandhi. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called bhinna-rūpa-sandhi, the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies—fear and happiness, regret and happiness—is called meeting (sandhi). The word śābalya refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called śābalya. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called autsukya, or eagerness. If such eagerness is present, one's mouth dries up, and he becomes restless. He also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (cāpalya). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called roṣa. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called amarsa. In this state of mind, one perspires, acquires a headache, fades in bodily color and ex-
experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

TEXT 64

matta-gaja bhāva-gaṇa, prabhura deha—ikṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyomāda, tanu-manera avasāda,
bhāvāveśe kare sambodhana

SYNONYMS

matta-gaja—mad elephant; bhāva-gaṇa—symptoms of ecstasy; prabhura—of the Lord; deha—body; ikṣu-vana—sugarcane forest; gaja-yuddhe—in the fight of the elephants; vanera—of the forest; dalana—trampling; prabhura—of the Lord; haila—was; divya-unmāda—transcendental madness; tanu-manera—of the mind and body; avasāda—despondency; bhāvāveśe—on account of absorption in ecstasy; kare—does; sambodhana—addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

TEXT 65

हे देव हे दयित हे भूवनएक्षने॥
हे कुङ्ख हे चापल हे करुणेक्षिने॥
हे नाथ हे रमण हे नयनाभिराम
हा हां कदा हि भवितासि पदं दृश्योर्से॥ ६५ ॥
he deva he dayita he bhuvanaika-bandho
de he krṣṇa he capala he karuṇaika-sindho
dha nātha he ramana he nayanābhīrāma
hā hā kadā nu bhavitāsi padam dṛṣṭor me

SYNONYMS
he deva—O Lord; he dayita—O most dear; he bhuvana-eka-bandho—O only friend of the universe; he krṣṇa—O Lord Kṛṣṇa; he capala—O restless one; he karuṇa-eka-sindho—O ocean of mercy; he nātha—O My Lord; he ramaṇa—O My enjoyer; he nayana-abhirāma—O most beautiful to My eyes; hā hā—alas; kadā—when; nu—certainly; bhavitāsi—will You be; padam—the dwelling place; dṛṣṭor me—of My vision.

TRANSLATION
"‘O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?’"

PURPORT
This is Text 40 of Kṛṣṇa-karṇāmṛta.

TEXT 66

उष्णादेव लक्षण, कराया क्रष्ण-तूरण,
भाववेशे उठा प्रणय मान।
सोलुंथ-रचन-रीति, मान, गर्व, ब्याज-शृति,
कहु निन्दा, कहु व सम्मान। ६६॥

unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,
bhāvāveśe uthe praṇaya māna
sollunṭha-vacana-riti, māna, garva, vyāja-stuti,
kabhu nindā, kabhu vā sammāna

SYNONYMS
unmādera lakṣaṇa—the symptoms of madness; karāya—causes; kṛṣṇa—Lord Kṛṣṇa; sphuraṇa—impetus; bhāva-āveśe—in an ecstatic condition; uthe—awakens; praṇaya—love; māna—disdain; sollunṭha-vacana—of disrespect by sweet words; riti—the way; māna—honor; garva—pride; vyāja-
The symptoms of madness served as an impetus for remembering Kṛṣṇa. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored.

PURPORT

The word unmāda is explained in Bhakti-rasāmṛta-sindhu as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of unmāda are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word pranaya is explained thus: When there is a possibility to receive direct honor, but it is avoided, that love is called pranaya. Śrīla Rūpa Gosvāmī, in his Ujjvala-nilāmani, explains the word māna thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, māna is experienced.

TEXT 67

তুমি দেব—ক্রীড়া-রত, ভূবনের নারী যত,
তাহে কর অভিষ্ট ক্রীড়া ।
তুমি মোর দয়ািত, মোতে বৈসে তোমার চিত,
মোর ভাগ্যে কৈলে আগমন ॥ ৬৭ ॥

tumi deva—kriḍā-rata, bhuvanera nāri yata,
tāhe kara abhiṣṭa kriḍana
tumi mora dayita, mote vaise tomāra cita,
mora bhāgye kaile āgamana

SYNONYMS

tumi—You; deva—the Supreme Lord; kriḍā-rata—engaged in Your pastimes; bhuvanera—of all the universes; nāri—women; yata—all; tāhe—in those pastimes; kara—You do; abhiṣṭa—desired; kriḍana—acting; tumi—You; mora—My; dayita—merciful; mote—to Me; vaise—rest; tomāra—Your; cita—mind; mora—My; bhāgye—by fortune; kaile—You have made; āgamana—appearance.
TRANSLATION

"My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

TEXT 68

bhuvanera nāri-gaṇa, sabā' kara ākarṣaṇa,
tāḥān kara saba samādhāna

tumi kṛṣṇa—citta-hara, aiche kona pāmara,
tomāre vā keba kare māna

SYNONYMS

bhuvanera—of all the universe; nāri-gaṇa—women; sabā’—all; kara—You do; ākarṣaṇa—attraction; tāḥān—there; kara—You made; saba—all; samādhāna—adjustment; tumi—You; kṛṣṇa—Lord Kṛṣṇa; citta-hara—the enchanter of the mind; aiche—in that way; kona—some; pāmara—debauchee; tomāre—You; vā—or; keba—who; kare—does; māna—honor.

TRANSLATION

"My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Kṛṣṇa, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

TEXT 69

tovāra chāl-ṁaṇit, ektva mā haya śvīti,
tā'ṭe tovāra nāhi kichu dōṣa

tumī tā karuṇāsīc, aṁāra parāṇ-bāṇ,
tovāya nāhi mōre kṣaṭu rōṣa
tomāra capala-mati, ekatra nā haya sthiti,
tā’te tomāra nāhi kichu doṣa
tumi ta’ karuṇā-sindhu, āmāra parāṇa-bandhu,
tomāya nāhi mora kabhu roṣa

SYNONYMS

tomāra—Your; capala-mati—restless mind; ekatra—in one place; nā—never; haya—is; sthiti—established; tā’te—in that; tomāra—Your; nāhi—there is not; kichu—any; doṣa—fault; tumi—You are; ta’—certainly; karuṇā-sindhu—the ocean of mercy; āmāra—My; parāṇa-bandhu—friend of the heart; tomāya—toward You; nāhi—there is not; mora—My; kabhu—any time; roṣa—anger.

TRANSLATION

“My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

TEXT 70

tumi nātha—vrajapraṇā, vrajera kara paritṛaṇa,
bahu kārye nāhi avakāśa

tumi āmāra ramaṇa, sukha dite āgamana,
e tomāra vaidagdhyā-vilāsa

SYNONYMS

tumi—You; nātha—the master; vrajapraṇā—the life of Vrajabhūmi (Vṛndāvana); vrajera—of Vraja; kara—do; paritṛaṇa—deliverance; bahu—many; kārye—in activities; nāhi—there is not; avakāśa—rest; tumi—You; āmāra—My; ramaṇa—enjoyer; sukha—happiness; dite—to give; āgamana—appearing; e—this; tomāra—Your; vaidagdhyā-vilāsa—activities of expert transactions.
The Ecstatic Manifestations of Lord Caitanya

TRANSLATION

"My dear Lord, You are the master and the life and soul of Vrndavana. Kindly arrange for the deliverance of Vrndavana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word vaidagdhyā means that one must be very expert, learned, humorous, cunning, beautiful and expert in manifesting caricatures.

TEXT 71

মোর বাক্য নিদ্ধা মানি, কৃষ্ণ ছাড়ি গেলা জানি,
শুন, মোর এ প্রতি-বচন।
নয়নের অভিরাম, তুমি মোর দ্বান-প্রাণ,
হাহা পুনঃ দেহ দরশন। ॥ ৭১ ॥

mora vākya nindā māni, krṣṇa chāḍi' gelā jāni,
śuna, mora e stuti-vacana
nayanera abhirāma, tumi mora dhana-prāṇa,
ḥa-ha punaḥ deha daraśana

SYNONYMS

mora—My; vākya—words; nindā—blasphemy; māni—accepting; krṣṇa—Lord Kṛṣṇa; chāḍi’—giving up; gelā—went away; jāni—I know; śuna—hear; mora—My; e—this; stuti-vacana—words of praise; nayanera—of the eyes; abhirāma—the satisfaction; tumi—You are; mora—My; dhana-prāṇa—wealth and life; ḥa-ḥa—alas; punaḥ—again; deha—give Me; daraśana—audience.

TRANSLATION

"Taking My words as defamation, Lord Kṛṣṇa has left Me. I know that He is gone, but kindly hear My prayers in praise. You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again.”
TEXT 72

There were different transformations of the body of Lord Caitanya Mahaprabhu: being stunned, trembling, perspiring, fading away of color, weeping and choking. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahaprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In Bhakti-rasamrta-sindhu, eight kinds of transcendental change taking place in the body are described. Stambha, being stunned, refers to the mind’s becoming transcendently absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called “stunned.” The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition, the power of speech is lost, and there is no movement in the hands and legs.
Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one’s active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. Kampa, trembling of the body, is mentioned in Bhakti-rasāmrta-sindhu as a result of a special kind of fear, anger and joy. This is called veopathu, or kampa. When the body begins to perspire because of joy, fear and anger combined, this is called sveda. Vaivānīya is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale, and the body becomes lean and thin. Āśru is explained in Bhakti-rasāmrta-sindhu as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of āśru. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called gadgada. Śrī Caitanya Mahāprabhu refers to gadgada-ruddhayā girā, or “a faltering voice.” In Bhakti-rasāmrta-sindhu, pulaka is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called pulaka.

**TEXT 73**

मृच्छाय हैल साक्षांका, ुठिए करे हृदकार, । कहे—एह आिला महाशय। ।
कुण्डेर माधुरी-ुगुङा, नाना भ्रम हैय मने, । लोक पड़िए करये निशंय॥ ७३ ॥

mūrccchāya haila sākṣātkāra, uṭhi’ kare huhuṅkāra, ।
kahe—ei āilā mahāśaya ।
krṣñera mādhurī-guṇe, nāna bhrama haya mane, ।
śloka paḍi’ karaye niścaya ।

**SYNONYMS**

mūrccchāya—in the swoon; haila—there was; sākṣātkāra—direct meeting; uṭhi’—getting up; kare—does; hu-huṅkāra—tumultuous sound; kahe—says; ei—thus; āilā—He has come; mahā-āśaya—the great personality; krṣñera—
of Lord Kṛṣṇa; mādhuri—sweetness; guṇe—by qualities; nānā—various; bhrama—mistakes; haya—are; mane—in the mind; śloka—the verse; pādi’—reading; karaye—does; niścaya—ascertainment.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, “Now Kṛṣṇa, the great personality, is present.” In this way, because of Kṛṣṇa’s sweet qualities, Caitanya Mahāprabhu made different types of mistakes in His mind. Thus by reading the following verse, He ascertained the presence of Lord Kṛṣṇa.

TEXT 74

mārah svayam nu madhura-dyuti-mañḍalāṁ nu
mādhuryam eva nu mano-nayanāṁrtam nu
veṇī-mṛjā nu mama jivita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya

SYNONYMS

mārah—Cupid; svayam—personally; nu—whether; madhura—sweet; dyuti—of effulgence; mañḍalāṁ—encirclement; nu—whether; mādhuryam—sweetness; eva—even; nu—certainly; manah-nayanāṁrtam—nectar for the mind and eyes; nu—whether; veṇī-mṛjā—loosening of the hair; nu—whether; mama—My; jivita-vallabho—pleasure of the life and soul; nu—whether; kṛṣṇa—Lord Kṛṣṇa; ayam—this; abhyudayate—manifests; mama—My; locanāya—for the eyes.

TRANSLATION

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopis: “‘My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of
My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?’”

PURPORT
This is another verse from Kṛṣṇa-karnamṛta (68).

TEXT 75

किबा एই साक्षत काम, छ्यातिबिष मुर्तिमान, ।
कि माधुर्य अयौं मुर्तिमन्द ।
किबा मनो-नेत्रोतसव, किबा प्राणवल्लभ, ।
सत्य कृष आईला नेत्रनान्द || ७५ ||

kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,
ki mādhurya svayaṁ mūrtimanta
kibā mano-netrotśava, kibā prāṇa-vallabha,
satya krṣṇa āilā netṛānanda

SYNONYMS
kibā—whether; ei—this; sākṣāt—directly; kāma—Cupid; dyuti-bimba—reflection of the effulgence; mūrtimān—personified; ki—whether; mādhurya—sweetness; svayaṁ—personally; mūrtimanta—personified; kibā—whether; manah-netra-utsava—festival of the mind and eyes; kibā—whether; prāṇa-vallabha—My life and soul; satya—truly; krṣṇa—Lord Kṛṣṇa; āilā—has come; netra-ānanda—the pleasure of My eyes.

TRANSLATION
Śrī Caitanya Mahāprabhu then would begin to talk like this: “Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes?”

TEXT 76

गुरु—लाला भावग, शिष्य—प्रभुर भक्तु-मम,
लाला रीते सत्त्व नाचाय।
As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu—including despondency, moroseness, humility, restlessness, joy, endurance and anger—all instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.
nāṭaka; gītā—songs; kṛṣṇa-karṇāmṛta—the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura; śrī-gītā-govinda—the Gītā-govinda of Jayadeva Gospāmi; svārūpa—Svarūpa Dāmodara; rāmānanda-sane—with Rāya Rāmānanda; mahā-prabhu—Lord Caitanya Mahāprabhu; rātri-dine—day and night; gāya—sings; śune—hears; parama ānanda—with great pleasure.

**TRANSLATION**

He also passed His time reading the books and singing the songs of Caṇḍīdāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabha-nāṭaka, Kṛṣṇa-karṇāmṛta and Gītā-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Caitanya Mahāprabhu passed His days and nights chanting and hearing with great pleasure.

**TEXT 78**

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| purira vātsalya mukhya,   | rāmānandera śuddha-sakhya, |
| govindādyera śuddha-dāsyya-rasa, |
| gadādhara, jagadānanda,    | svarūpera mukhya rasānanda, |
| ei cāri bhāve prabhu vaṣa  |
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**SYNONYMS**

purira—of Paramānanda Puri; vātsalya—paternal affection; mukhya—chiefly; rāmānandera—of Rāya Rāmānanda; śuddha-sakhya—pure fraternity; govindādyera—of Govinda and others; śuddha-dāsyya-rasa—the pure and unalloyed mellow of service; gadā-dhara—Gadādhara Paṇḍita; jagadānanda—Jagadānanda Paṇḍita; sva-rūpera—of Svarūpa Dāmodara; mukhya—chiefly; rasā-ānanda—tasting the pleasure of conjugal love; ei—these; cāri—in four; bhāve—ecstatic conditions; prabhu—the Lord; vaṣa—became obliged.

**TRANSLATION**

Among His associates, Lord Caitanya Mahāprabhu enjoyed paternal loving affection with Paramānanda Puri, friendly affection with
Rāmānanda Rāya, unalloyed service from Govinda and others, and humors of conjugal love with Gadādhara, Jagadānanda and Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramānanda Purī is said to have been Uddhava in Vṛndāvana. His affections with Śrī Caitanya Mahāprabhu were on the platform of paternal love. This was because Paramānanda Purī happened to be the Godbrother of the spiritual master of Śrī Caitanya Mahāprabhu. Similarly, Rāmānanda Rāya, who is considered an incarnation of Arjuna and by some an incarnation of Viśākhādevi, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadādhara Paṇḍita, Jagadānanda and Svarūpa Dāmodara, Caitanya Mahāprabhu enjoyed the ecstatic conditions of Śrīmatī Rādhārāṇī in Her conjugal relationship with Kṛṣṇa. Absorbed in these four transcendental mellows, Śrī Caitanya Mahāprabhu resided in Jagannātha Purī, feeling very much obliged to His devotees.

TEXT 79

लीलाशुक मर्त्यजना, ताँर हय भावोदगम, 
जीवे से—कि इह विश्वम्।
ताहें मुख्यरसाश्रयं, हैवयांचेन महाशयं;
ताते हय सर्वत्वावदय॥ ७९॥

lilāśuka martya-jana, tānra haya bhāvodgama,
iśvare se—ki ihā vismaya
tāhe mukhya-rasaśraya, ha-iyāchena mahāśaya,
tāte haya sarva-bhāvodaya

SYNONYMS

lilā-śuka—Bilvamaṅgala Ṭhākura; martya-jana—a person of this world; tānra—of him; haya—there is; bhāva-udgama—manifestation of different ecstasies; iśvare—in the Supreme Lord; se—that; ki—what; ihā—here; vismaya—astonishing; tāhe—in that; mukhya—chief; rasa-āśraya—mellows; ha-iyāchena—has become; mahā-āśaya—the great personality Śrī Caitanya Mahāprabhu; tāte—therefore; haya—there is; sarva-bhāva-udaya—a manifestation of all ecstasies.
TRANSLATION

Lilāṣuka [Bilvamaṅgala Ṭhākura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Śrī Caitanya Mahāprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Lilāṣuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a south Indian, a brāhmaṇa, and his former name was Silhana Miśra. When he was a householder, he became attracted to a prostitute named Cintāmaṇi, but eventually he took her advice and became renounced. Thus he wrote one book, Śānti-śataka, and later, by the mercy of Lord Kṛṣṇa and the Vaiṣṇavas, he became a great devotee. Thus he became famous as Bilvamaṅgala Ṭhākura Gosvāmī. On that elevated platform, he wrote a book named Kṛṣṇa-kamāṁṛta, which is very famous amongst Vaiṣṇavas. Since he exhibited so many ecstatic symptoms, people used to call him Lilāṣuka.

TEXT 80

पुर्वे व्रजविलासे, येहि तिन अभिलाषे,
यतनेह अस्वादा न हैल ।
श्रीराधार भवसार, आपने करि' अङ्गिकार,
सेहि तिन वत्सु अस्वादिल्॥ ८० ॥

पुर्वे— Formerly; व्रजविलासे— in the pastimes of Vṛndāvana; येहि— those three; अभिलाषे— in desires; यतनेहा— by great endeavor; अस्वादा— taste; न हैल— there was not; श्री-राधारा— of Śrīmatī Rādhārāṇī; भवा-सारा— the essence of the ecstasy; आपने— personally; करि'— making; अङ्गिकारा— acceptance; सेहि— those; तिन वत्सु— three subjects; अस्वादिल— tasted.
TRANSLATION

During His previous pastimes in Vrndavana, Lord Krsna desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Srimati Radharani. Therefore, in order to taste them, Sri Krsna accepted the position of Srimati Radharrani in the form of Sri Caitanya Mahaprabhu.

TEXT 81

āpane kari' āsvādane, śikhāila bhakta-gaṇe,
prema-cintāmaṇīra prabhu dhanī
nāhi jāne sthānāsthāna, yāre tāre kaila dāna,
maḥāprabhu—dāta-śiromaṇī || 81 ||

SYNONYMS

āpane—personally; kari'—doing; āsvādane—tasting; śikhāila—He taught; bhakta-gaṇe—to His direct disciples; prema-cintāmaṇīra—of the touchstone of love of Godhead; prabhu—the Lord; dhanī—capitalist; nāhi—does not; jāne—know; sthāna-asthāna—the proper place or improper place; yāre—to whomever; tāre—to him; kaila—made; dāna—charity; maḥā-prabhu—Śrī Caitanya Mahaprabhu; dāta-śiromaṇi—the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahaprabhu taught His direct disciples the process. Śrī Caitanya Mahaprabhu is the most munificent incarnation of the touchstone of love of God. He does not consider whether one is a proper or improper recipient, but gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Śrī Caitanya Mahaprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After
making unlimited amounts of gold, the touchstone remains the same. Similarly, Śrī Caitanya Mahāprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Kṛṣṇa consciousness movement, following in the footsteps of Śrī Caitanya Mahāprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**TEXT 82**

एइ गुप्ता भाव-सिंधु, ब्रह्मा ना पाया एक बिन्दु,
हेन धन बिलाइल संसारे।
ऐहे दयालु अवतार, ऐहे दाता नाहि आर,
गुण केह नारे वर्षिबारे। ॥ ८२ ॥

ei gupta bhāva-sindhu, brahmā nā pāya eka bindu,
hena dhana vilāila saṁsāre
aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keha nāre varṇibāre

**SYNONYMS**
ei—this; gupta—confidential; bhāva-sindhu—ocean of ecstatics; brahmā—Lord Brahmā; nā—does not; pāya—get; eka—one; bindu—drop; hena—such; dhana—wealth; vilāila—distributed; saṁsāre—all over the world; aiche—such; dayālu—merciful; avatāra—incarnation; aiche—such; dātā—charitable donor; nāhi—there is not; āra—anyone else; guṇa—this quality; keha—anyone; nāre—not able; varṇibāre—to describe.

**TRANSLATION**

No one, not even Lord Brahmā, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Śrī Caitanya Mahāprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Śrī Caitanya Mahāprabhu. There is no greater donor. Who can describe His transcendental qualities?
TEXT 83

kahibāra kathā nahe, kahile keha nā bujhaye, aiche citra caitanyera raṅga sei se bujhite pāre, caitanyera krpa yāṅre, haya tāṅra dāsā-anudāsa-saṅga

SYNONYMS
kahibāra kathā nahe—not a subject matter to describe freely; kahile—if spoken; keha—someone; nā bujhaye—not understands; aiche—in that way; citra—wonderful; caitanyera—of Śrī Caitanya Mahāprabhu; raṅga—pastimes; sei se—whoever; bujhite—to understand; pāre—is able; caitanyera—of Lord Śrī Caitanya Mahāprabhu; krpa—the mercy; yāṅre—unto whom; haya—becomes; tāṅra—His; dāsa-anudāsa-saṅga—association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize them are perverted into the sahajiyā, bāula and other sampradāyas. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu’s activities.
TEXT 84

The pastimes of Sri Caitanya Mahaprabhu are the topmost jewels. They have been kept in the storehouse of Svarupa Damodara Gosvami, who has explained them to Raghunatha dasa Gosvami, who has repeated them to me. Whatever little I have heard from Raghunatha dasa Gosvami I have described in this book, which is presented to all devotees.

SYNONYMS

caitanya-lilä—the pastimes of Lord Caitanya; ratna-såra—the topmost jewel; sva-rúpera—of Svarupa Damodara; bhândåra—of the storehouse; teñho—he; thuilå—kept; raghu-nâthera kañthe—in the throat of Raghunåtha dåsa Gosvåmi; tåhån—there; kichu ye—whatever little; sunilår—I have heard; tåhå—that only; ihår—in this book; vistårilår—I have described; bhakta-gåne—to the pure devotees; dilår—I gave; ei—this; bheår—presentation.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarupa Damodara Gosvami, who has explained them to Raghunātha dāsa Gosvāmi, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmi I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Śrī Caitanya Mahāprabhu were noted by His personal secretary Svarupa Damodara and repeated to Raghunātha dāsa Gosvāmi, who memorized them. Whatever Kṛṣṇadāsa Kaviṛāja Gosvāmi heard is recorded in Śrī Caitanya-caritāmṛta. This is called the paramparā system, from Śrī Caitanya Mahāprabhu to Svarupa Damodara to Raghunātha dāsa Gosvāmi to Kaviṛāja Gosvāmi. Kṛṣṇadāsa Kaviṛāja Gosvāmi has distributed this information in his book Caitanya-caritāmṛta. In other words, Caitanya-caritāmṛta is the essence of the instruction given through the paramparā system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.
TEXT 85

If one says that Sri Caitanya-caritamrta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Sri Caitanya Mahaprabhu and that for me to satisfy everyone is not possible.

PURPORT

Srila Kaviraja Gosvami and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous acaryas and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Sri Caitanya Mahaprabhu’s pastimes recorded in Caitanya-caritamrta are studied in universities and scholastic circles from a literary and historical point of view, but actually Caitanya-caritamrta is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Sri Caitanya Mahaprabhu.
TEXT 86

नाहि काहि सविरोधः, नाहि काहि अनुरोधः,
सहज बन्दू करि विवरणः।
यदि हय रागोदेशः, ताहि हये आरेशः,
सहज बन्दू ना याय लिखन || ८६ ||

nāhi kāhāṁ savirodha, nāhi kāhāṁ anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgauddeśa, tāhāṁ haye āvesa,
sahaja vastu nā yāya likhana

SYNONYMS
nāhi—there is not; kāhāṁ—anywhere; sa-virodha—opposing element; nāhi—there is not; kāhāṁ—anywhere; anurodha—acceptance of someone’s opinion; sahaja—simple; vastu—substance; kari—I do; vivaraṇa—description; yadi—if; haya—there is; rāga-uddeśa—someone’s attraction or obstruction; tāhāṁ—there; haye—becoming; āvesa—involved; sahaja—simple; vastu—substance; nā yāya—is not possible; likhana—the writing.

TRANSLATION
In this Caitanya-caritāmṛta there is no contradictory conclusion, nor is anyone else’s opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone’s likes and dislikes, I cannot possibly write the simple truth.

PURPORT
The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one’s predecessor is the way of devotional service as indicated by Śrī Caitanya Mahāprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in Caitanya-caritāmṛta. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone’s likes and dislikes, he could not have written of such a sublime subject matter in such an easy
way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

TEXT 87

येबा नाही बुजे केह, सुनिते सुनिते सेह,
कि अद्भुत चैतन्यचरितं।
कृष्णे उपजिबे प्रिति, जानिबे रसरे रीति,
सुनिले बङ्ग हस्य हितं ॥ ८७ ॥

yebā nāhi bujhe keha, sūnite sūnite seha,
ki adbhuta caitanya-carita
kṛṣṇe upajibe priti, jānibe rasera riti,
sunilei baḍa haya hita

SYNONYMS

yebā—whoever; nāhi—does not; bujhe—understand; keha—someone; sūnite sūnite—hearing and hearing; seha—he; ki—what; adbhuta—wonderful; caitanya-carita—pastimes of Lord Śrī Caitanya Mahāprabhu; kṛṣṇe—unto Kṛṣṇa; upajibe—will develop; priti—love; jānibe—he will understand; rasera—of transcendental mellow; riti—the ways; sunilei—simply by hearing; baḍa—great; haya—there is; hita—benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya’s pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

TEXT 88

भागवत-प्रलोकम्, ठीक तार संस्कृत हैस,
तबू हैं बुजे बुजे त्रिभुवन ॥
bhāgavata—śloka-maya,  
tīkā tāra sarṅskṛta haya,  
tabu kaiche bujhe tri-bhuvana  

ihāṅ śloka dui cări,  
tāra vyākhyā bhāsa kari,  
kene nā bujhibe sarva-jana

SYNONYMS

bhāgavata—the Śrīmad-Bhāgavatam; śloka-maya—full of Sanskrit verses;  
tīkā—commentaries; tāra—of that; sarṅskṛta—Sanskrit language; haya—there are;  
tabu—still; kaiche—how; bujhe—understands; tri-bhuvana—the whole world;  

ihāṅ—in this; śloka—verses; dui cări—a few; tāra—of them;  

vyākhyā—explanation; bhāsa—in simple language; kari—I do; kene—why;  
nā—not; bujhibe—will understand; sarva-jana—all people.

TRANSLATION

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of  
Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of  
Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. None-  
theless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by  
advanced devotees who study the Sanskrit commentaries. Why, then, will  
people not understand Caitanya-caritāmṛta? There are only a few Sanskrit  
verses, and these have been explained in the Bengali vernacular. What is  
the difficulty in understanding?

TEXT 89

śeṣa-lilāra sūtra-gaṇa,  
kailuṅ kichu vivaraṇa,  

īhaṅ vistārite citta haya  
thāke yadi āyuḥ-śeṣa,  

yadi mahāprabhura kṛpā haya
SYNONYMS

śeṣa-līlāra—of the pastimes at the end; sūtra-gaṇa—the codes; kailuḥ—I have done; kīchu—some; vivaraṇa—description; ihāṅ—here; vistārite—to expand more and more; citta haya—there is a desire; thāke—remains; yadi—if; āyuḥ-śeṣa—the end of life; vistāriba—I shall describe; līlā—pastimes; śeṣa—at the end; yadi—if; mahā-prabhura—of Śrī Caitanya Mahāprabhu; kṛpā—mercy; haya—there is.

TRANSLATION

I have already given in codes all the facts and figures of Lord Śrī Caitanya Mahāprabhu’s last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

TEXT 90

अमि वृद्ध जराभुर,  लिखिते कापरे कर,
मने किचु स्मरण ना है

ना देखिये नयनेन,  ना सुनिये स्रवणेन,
तबू लिखि—ए बड़ बिस्मय

āmi vrddha jarāṭura, likhite kāṃpaye kara,
mane kīchu smarana nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi’—e baḍa vismaya

SYNONYMS

āmi—I; vrddha—old man; jarā-āṭura—disturbed by invalidity; likhite—to write; kāṃpaye—trembles; kara—the hand; mane—in the mind; kīchu—any; smarana—remembrance; nā haya—there is not; nā dekhiye—I cannot see; nayane—by the eyes; nā śuniye—I cannot hear; śravaṇe—with the ears; tabu—still; likhi’—writing; e—this; baḍa vismaya—a great wonder.

TRANSLATION

I have now become too old and disturbed by 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.
In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

SYNONYMS

ei antya-lilā-sāra—the essence of the antya-lilā (Lord Caitanya’s pastimes at the end); sūtra-madhye—in the codes; vistāra—expansion; kari’—doing; kichu—something; kariluṅ varṇana—have described; ihā-madhye—in the meantime; mari—I die; yabe—when; varṇite—to describe; nā pāri—not able; tabe—then; ei lilā—these pastimes; bhakta-gaṇa-dhana—the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.
SYNONYMS

sāṅkṣepe—in brief; ei sūtra—these codes; kaila—I have made; yei—whatever; ihān—in this; nā likhila—I could not write; āge—in the future; tāhā—that; kariha—I shall make; vistāra—expansion; yadi—if; tata—so many; dina—days; jiye—I live; maha-prabhura—of Śrī Caitanya Mahāprabhu; kṛpā—the mercy; haye—there is; icchā bhari’—satisfying the desire; kariha—I shall do; vicāra—consideration.

TRANSLATION

In this chapter I have briefly described the codes. Whatever I have not described I shall describe extensively in the future. If, by Śrī Caitanya Mahāprabhu’s mercy, I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

TEXT 93

चौट बड़ भगुणः,
बन्दे। सबार प्रीचरण,
सब० मौरे करहू सजस०।
श्रीलूप-गोसाञिकि जैनकह बुधः
ताई लिखि’ नाहि मौरे दोष॥ ९३॥

choṭa baḍa bhakta-gana, vandoḥ sabāra śrī-caraṇa,
sabe more karaha santoṣa
svarūpa-gosānīra mata, rūpa-raghu-nātha jāne yata,
tāi likhi’ nāhi mora doṣa

SYNONYMS

choṭa—small; baḍa—great; bhakta-gana—devotees; vandoḥ—I worship; sabāra—all of them; śrī-caraṇa—the lotus feet; sabe—all of you; more—unto me; karaha—please do; santoṣa—satisfaction; sva-rūpa-gosānīra mata—the view of Svarūpa Dāmodara Gosvāmī; rūpa-raghu-nātha—Rūpa and Raghunātha; jāne—know; yata—all; tāi—that; likhi’—writing; nāhi—there is not; mora—my; doṣa—fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from
The Ecstatic Manifestations of Lord Caitanya

Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added nor subtracted from their version.

PURPORT

According to Śrīla Bhaktisiddhānta Sarasvatī Thākura, there are three kinds of devotees, known as bhajana-vijña (experts in devotional service), bhajana-śīla (devotees engaged in devotional service), and kṛṣṇa-nāme dikṣita kṛṣṇa-nāmakārī (initiated devotees engaged in chanting). The author of Caitanya-caritāmṛta begs the mercy of all these devotees and asks them to be pleased with him. He says, “Let the neophyte devotees—the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some smārta-brāhmaṇa—let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous ācāryas like Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and Rūpa Gosvāmī. I have only written what I have learned from them.”

TEXT 94

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda, śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa, dhūli karoṁ mastake bhūṣaṇa

SYNONYMS

śrī-caitanya—Śrī Caitanya Mahāprabhu; nityānanda—Lord Nityānanda Prabhu; advaita-ādi bhakta-vṛnda—as well as personalities like Advaita Ācārya and all the devotees; śire—on my head; dhari—taking; sabāra—of all; caraṇa—the lotus feet; sva-rūpa—Śrīla Svarūpa Dāmodara Gosvāmī; rūpa—Śrīla Rūpa Gosvāmī; sanātana—Śrīla Sanātana Gosvāmī; raghu-nāthera—of
According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī and Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

TRANSLATION

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-līlā, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahāprabhu.
In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives the following summary study of the Third Chapter. After accepting the sannyāsa order at Katwa, Śrī Caitanya Mahāprabhu traveled continuously for three days in the Rādhā-deśa and, by the trick of Nityānanda Prabhu, eventually came to the western side of Śāntipura. Śrī Caitanya Mahāprabhu was induced to believe that the River Ganges was the Yamunā. When He was worshipping the sacred river, Advaita Prabhu appeared with a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His own house. There, at the house of Advaita Prabhu, all the Navadvīpa devotees, along with mother Śacīdevī, came to see Śrī Caitanya Mahāprabhu. This house was located at Śāntipura. Mother Śacīdevī cooked for Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityānanda Prabhu. In the evening there was a mass saṅkīrtana at the house of Advaita Prabhu, and mother Śacīdevī gave Śrī Caitanya Mahāprabhu permission to leave. She requested Him to make Jagannātha Puri, Nilācala, His headquarters. Śrī Caitanya Mahāprabhu granted His mother’s request and, followed by Nityānanda, Mukunda, Jagadānanda and Dāmodara, left Śāntipura. Bidding farewell to mother Śacīdevī, they all proceeded toward Jagannātha Puri, following the path of Chatrabhoga.

**TEXT 1**

nyāsaṁ viddhāyotprañayo ‘tha gauro
vrndāvanam gantu-manā bhramād yāḥ
rāḍhe bhraman śānti-purīm ayitvā
lalāsa bhaktair iha tam nato ‘smi
SYNONYMS

nyāsam—the regular ritualistic ceremonies of the sannyāsa order; vidhāya—after accepting; utprāṇayaḥ—arousal of intense love for Kṛṣṇa; atha—thus; gaurah—Śrī Caitanya Mahāprabhu; vṛndāvanam—to Vṛndāvana; gantu-manāḥ—thinking of going; bhramāt—apparently by mistake; yaḥ—who; rādhā—in the tract of land known as Rādhā; bhraman—wandering; sānti-purīm—to Śantipura; ayītvā—going; lalāsā—enjoyed; bhaktaiḥ—with the devotees; iha—here; tam—unto Him; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

After accepting the sannyāsa order of life, Lord Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, wanted to go to Vṛndāvana, but apparently by mistake He wandered in the Rādhā-deśa. Later He arrived at Śantipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Śrī Caitanya Mahāprabhu.

TEXT 2

यज्य जय श्रीचैतन्य जय नित्यानंद ।
यज्याद्वैतचन्द्र जय गौरभक्तवर्मन ॥ २ ॥

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya—all glories; advaita-candra—to Śrī Advaita Gosāñi; jaya—all glories; gaura-bhakta-vrnda—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All glories to Advaita Prabhu! And all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

चकिर्म वंगसर-शेष येई माष-मास ।
भार शूलपक्षे प्रजू करिल| सन्न्यास ॥ ३ ॥
SYNONYMS

cabbisa—twenty-fourth; vatsara—of the year; seša—at the end; yei—that; māgha-māsa—the month of Māgha (January and February); tāra—of that; śukla-pakṣe—in the waxing period of the moon; prabhu—the Lord; karilā—accepted; sannyāsa—the sannyāsa order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Māgha, Śrī Caitanya Mahāprabhu accepted the sannyāsa order during the waxing period of the moon.

TEXT 4

sannyāsa kari’ premāveśe calilā vṛndāvana
rādhya-dēse tina dina karilā bhramana

SYNONYMS

sannyāsa kari’—after accepting the sannyāsa order; prema-āveśe—in intense love for Kṛṣṇa; calilā—proceeded; vṛndāvana—toward Vṛndāvana-dhāma; rādhya-dēse—in the tract of land known as Rādhā; tina dina—continuously for three days; karilā—did; bhramana—wandering.

TRANSLATION

After accepting the sannyāsa order, Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, started for Vṛndāvana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Rādhā-deśa.

PURPORT

The word Rādhā-deśa comes from the word rāṣṭra, or “state.” From rāṣṭra the perverted word rādha has come. The part of Bengal on the western side of the Ganges is known as Rādhā-deśa. Another name is Pauṇḍra-deśa. The word pauṇḍra is a perverted form of the word paṇḍo. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.
TEXT 5

एक श्लोक पद्ति एवं भावे अवेशे।
भ्रमिते पद्ति वै किल सब राहु-देशे॥ ५ ॥

ei śloka paḍi' prabhu bhāvera āvēśe
bhramite pavitra kaila saba rāḍha-deśe

SYNONYMS

ei śloka—this verse; paḍi’—reciting; prabhu—the Lord; bhāvera—of ecstasy; āvēśe—in a condition; bhramite—wandering; pavitra—purified; kaila—did; saba rāḍha-deśe—all of the tract of land known as Rāḍha-deśa.

TRANSLATION

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

TEXT 6

एततः स अन्त्याय परामर्शितमिद्यासितां पूर्वत्मैर्महत्स्वर्गः।
अहं तरिष्यामि दुरस्तपरं तमेऽ मुकुन्दाञ्जलि निश्वयेव॥६॥

etāṁ sa āsthāya parātmā-niṣṭhāṁ
adhyāsītāṁ pūrvatamair mahādbhīṁ
ahāṁ tariṣyāmi duranta-pāraṁ
tamō mukundāṅghri-niśevayaiva

SYNONYMS

etāṁ—this; saḥ—such; āsthāya—being completely fixed in; para-ātmā-niṣṭhāṁ—devotion to the Supreme Person, Kṛṣṇa; adhyāṣitāṁ—worshiped; pūrvatamaḥ—by previous; mahādbhīḥ—ācāryas; ahāṁ—I; tariṣyāmi—shall cross over; duranta-pāraṁ—the insurmountable; tamaḥ—the ocean of nescience; mukunda-aṅghri—of the lotus feet of Mukunda; niṣevayaḥ—by worship; eva—certainly.

TRANSLATION

[As a brāhmaṇa from Avanti-deśa said:] “I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were
fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.’”

PURPORT

In connection with this verse, which is a quotation from Śrīmad-Bhāgavatam (11.23.58), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyāsa is a regulative principle. If one accepts the sannyāsa order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a sannyāsi. It is not simply a matter of changing dress. In Bhagavad-gītā (6.1) it is also stated, anāśritaḥ karma-phalarī kāryarī karma karoti yah/sa sannyāśī ca yogī ca: one who works devotedly for the satisfaction of Kṛṣṇa is a sannyāsi. The dress is not sannyāsa, but the attitude of service to Kṛṣṇa is.

The word parātma-niśthā means being a devotee of Lord Kṛṣṇa. Parātma, the Supreme Person, is Kṛṣṇa. Īśvaraḥ paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually sannyāsīs. As a matter of formality, the devotee accepts the sannyāsa dress as previous ācāryas did. He also accepts the three daṇḍas. Later Viśṇusvāmi considered that accepting the dress of a tri-daṇḍi was parātma-niśthā. Therefore sincere devotees add another daṇḍa, the jīva-daṇḍa, to the three existing daṇḍas. The Vaiṣṇava sannyāsī is known as a tridaṇḍi-sannyāsi. The Māyāvādī sannyāsī accepts only one daṇḍa, not understanding the purpose of tri-daṇḍa. Later, many persons in the community of Śiva Svāmī gave up the ātma-niśthā (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī-sampradāya follow the path of Śaṅkarācārya and accept the ten names of sannyāsa. Although Śrī Caitanya Mahāprabhu accepted the then-existing order of sannyāsa (namely eka-daṇḍa), He still recited a verse from Śrīmad-Bhāgavatam about the tridaṇḍa-sannyāsa accepted by the brāhmaṇa of Avantīpura. Indirectly He declared that within that eka-daṇḍa, one daṇḍa, four daṇḍas existed as one. Accepting ekadanda-sannyāsa without parātmaniśthā (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the jīva-daṇḍa to the tri-daṇḍa. These four daṇḍas, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the ekadaṇḍi-sannyāsis of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this
impersonal position as liberation. Māyāvādi sannyāsīs, not knowing that Śrī Caitanya Mahāprabhu was a tri-dāṇḍī, think of Caitanya Mahāprabhu as an ekadāṇḍī-sannyāsī. This is due to their vivarta, bewilderment. In Śrīmad-Bhāgavatam there is no such thing as an ekadāṇḍī-sannyāsī; indeed, the tri-dāṇḍī-sannyāsī is accepted as the symbolic representation of the sannyāsa order. By citing this verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu accepted the sannyāsa order recommended in Śrīmad-Bhāgavatam. The Māyāvādi sannyāsīs, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the sannyāsa order and keep the sacred thread and tuft of unshaved hair. The ekadāṇḍī-sannyāsīs of the Māyāvādi school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridāṇḍa-sannyāsa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The ācāryas who advocate the daiva-varṇāśrama (the social order of cātur-varṇam) mentioned in Bhagavad-gītā do not accept the proposition of āsura-varṇāśrama, which maintains that the social order of varṇa is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted tridāṇḍa-sannyāsa and also accepted Mādhava Upādhyāya as his tridāṇḍī-sannyāsī disciple. It is said that from this Mādhavācārya the sampradāya known in western India as the Vallabhācārya-sampradāya has begun. Śrīla Gopāla Bhaṭṭa Bose, who is known as a smṛty-ācārya in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the tridāṇḍa-sannyāsa order from Tridāṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of tridāṇḍa-sannyāsa is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī’s Upadeśāmṛta advocates that one should accept the tridāṇḍa-sannyāsa order by controlling the six forces:

\[
\begin{align*}
\text{vāco vegāṁ} & \text{ manasaḥ krodha-vegāṁ} \\
\text{jihvā-vegām} & \text{ udaropastha-vegām} \\
\text{etān vegāṁ} & \text{ yo viṣaheta dhirāḥ} \\
\text{sarvām apimāṁ prthivirṁ sa śiśyāt}
\end{align*}
\]

“One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvāmī and is competent to accept disciples all over the world.” The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of sannyāsa, and for this they cannot be blamed. Śrī Caitanya
Mahāprabhu accepted Śrīdara Svāmī, who was a tridāṇḍi-sannyāsi, but the Māyāvādī sannyāsīs, not understanding Śrīdara Svāmī, sometimes think that Śrīdara Svāmī belonged to the Māyāvāda ekadāṇḍa-sannyāsa community. Actually this was not the case.

TEXT 7

prabhu kahe,—sādhu ei bhikṣura vacana
mukunda sevana-vrata kaila nirdhāraṇa

SYNONYMS

prabhu kahe—the Lord said; sādhu—very much purified; ei—this; bhikṣura—of the mendicant; vacana—words; mukunda—Lord Kṛṣṇa; sevana-vrata—decision to serve; kaila—made; nirdhāraṇa—indication.

TRANSLATION

Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

TEXT 8

paratma-niṣṭhā-mātra veṣa-dhāraṇa
mukunda-sevāya haya sāṁsāra-tāraṇa

SYNONYMS

paratma-niṣṭhā-mātra—only for the determination to serve Kṛṣṇa; veṣa-dhāraṇa—changing the dress; mukunda-sevāya—by serving Mukunda; haya—there is; sāṁsāra-tāraṇa—liberation from this material bondage.

TRANSLATION

The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.
In this connection, Śrīla Bhaktivinoda Ṭhākura says that Śrī Caitanya Mahāprabhu accepted the sannyāsa order and recommended the determination of the Avantipura bhikṣu to engage in the service of Mukunda. He accepted the brāhmaṇa’s version due to his determination to serve Mukunda. The sannyāsi dress is actually an attraction for material formality. Śrī Caitanya Mahāprabhu did not like such formality, but He wanted the essence of it—service to Mukunda. Such determination in any condition is parātma-niṣṭhā. That is required. The conclusion is that the sannyāsa order depends not on the dress but the determination to serve Mukunda.

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.
of the right direction or wrong direction; nāhi—there is not; kibā—whether; ratri-dina—night or day.

**TRANSLATION**

As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

**TEXT 11**

नित्यानन्द, आचार्यरात्र, मुकुर्म,—तिन जन।
प्रभु-पाचे-पाचे तिने करेन गमन॥ ११॥

*nityānanda, ācāryaratna, mukunda,—tina jana prabhu-pāche-pāche tine kareṇa gamana*

**SYNONYMS**

nityānanda—Nityānanda Prabhu; ācārya-ratna—Candraśekhara; mukunda—and Mukunda; tina jana—three persons; prabhu-pāche-pāche—following the Lord; tine—all three of them; kareṇa gamana—go.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

**TEXT 12**

যেই যেই প্রভু দেখে, সেই সেই লোক।
প্রেমাবেশে ‘হরি’ বলে, খন্ধে দুঃখ-শোক॥ ১২॥

*yei yei prabhu dekhe, sei sei loka
premāvēṣe ‘hari’ bale, khaṇḍe duḥkha-śoka*

**SYNONYMS**

yei yei—whoever; prabhu—the Lord; dekhe—sees; sei sei loka—those persons; prema-āvēṣe—in the ecstasy of love; hari bale—exclaim “Hari”; khaṇḍe—pass over; duḥkha-śoka—all kinds of material unhappiness and lamentation.
TRANSLATION
When Śrī Caitanya Mahāprabhu passed through the Rādhā-deśa, whoever saw Him in ecstasy exclaimed, “Hari! Hari!” As they chanted this with the Lord, all the unhappiness of material existence diminished.

TEXT 13


gopa-bālaka saba prabhuke dekhiyā
‘hari’ ‘hari’ bali’ dāke ucca kariyā

SYNONYMS

gopa-bālaka saba—all the cowherd boys; prabhuke dekhiyā—seeing the Lord; hari hari bali’—vibrating the sounds “Hari Hari”; dāke—shout; ucca kariyā—loudly.

TRANSLATION

All the cowherd boys who saw Śrī Caitanya Mahāprabhu passing joined with Him and began to shout loudly, “Hari! Hari!”

TEXT 14

śuni’ tā-sabāra nikaṭa gelā gaurahari
‘bala’ ‘bala’ bale sabāra šire hasta dhari’

SYNONYMS

śuni’—hearing; tā-sabāra—of all of them; nikaṭa—near; gelā—went; gaura-hari—Śrī Caitanya Mahāprabhu; bala bala—go on speaking, go on speaking; bale—He said; sabāra—of all of them; šire hasta dhari’—keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting “Hari! Hari!” Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads and said, “Go on chanting like that.”
TEXT 15

ভা'-সবার স্বতি করে,—তোমরা ভাগ্যবান।
ক্ষতার্থ করিলে মোরে শুনাই হরিনাম || ১৫ ||

tा'-সবারা স্তুতি করে,—তমরা ভাগ্যবান
কৃতার্থ করিলে মোরে শুনাই হরি-নাম

SYNONYMS

tা'-সবারা—of all of them; stuti kare—Lord Caitanya Mahaprabhu praised the behavior; tomarা—you; bhাগ্যবান—fortunate; kৃতার্থ—successful; karile—you have made; more—to Me; শুনাই—by chanting; hari-নাম— the holy name of Lord Hari.

TRANSLATION

Sri Caitanya Mahaprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

TEXT 16

গুপ্তে ভা'-সবাকে আনি’ ঠাকুর নিত্যানন্দ।
শিখাইলা সবাকারে করিয়া প্রবন্ধ || ১৬ ||

gupte tা'-সবাকে আনি’ ঠাকুর নিত্যানন্দ
শিখাইলা সবাকারে করিয়া প্রবন্ধ

SYNONYMS

gupte—in confidence; tা'-সবাকে—unto all the cowherd boys; আনি’—taking them; ঠাকুর নিত্যানন্দ—Nityananda Thakura; শিখাইলা—instructed; sabাকারে—all of them; kরিয়া প্রবন্ধ—by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityananda Prabhu instructed them as follows.

TEXT 17

বৃষ্টাবনপথ প্রভু পুুৌরে ভোমারে।
গজাতীর-পথ তবে দেখাইহ তাঁরে || ১৭ ||
vrndavana-patha prabhu puchena tomare
gaang-a-tira-patha tabe dekhaiha tanre

SYNONYMS

vrndavana-patha—the path to Vrndavana; prabhu—the Lord; puchena—inquires; tomare—from you; gaang-a-tira-patha—the path on the bank of the Ganges; tabe—at that time; dekhaiha—please show; tanre—Him.

TRANSLATION

“If Sri Caitanya Mahaprabhu asks you about the path to Vrndavana, please show Him the path on the bank of the Ganges instead.”

TEXTS 18-19

তবে প্রভু পুঢিলেন,—‘শুন, শিশুগণ।
কোন দেখি, কোন পথে যাব রুদ্রবন্ত।’ ১৮
শিশু সব গাঙ্গাতীরপথ দেখাইল।
সেই পথে আবেশে প্রভু গমন করিল। ১৯

tabe prabhu puchilena,—‘suna, siisu-gana
kaha dekhi, kon pathe yaba vrndavana’

siisu saba gaang-a-tira-patha dekhaiba
sei pathe avese prabhu gamana karila

SYNONYMS

tabe—thereafter; prabhu—the Lord; puchilena—inquired; suna—hear; siisu-gana—O boys; kaha dekhi—please tell Me; kon pathe—in which way; yaba—I shall go; vrndavana—to Vrndavana; siisu—the boys; saba—all; gaang-a-tira-patha—the path on the bank of the Ganges; dekhaiba—showed; sei—that; pathe—on the path; avese—in ecstasy; prabhu—the Lord; gamana karila—went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahaprabhu about the path to Vrndavana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.
TEXT 20

অচার্যরত্নের কহে নিত্যানন্দ-গোসাঞি।
শীত্যাহ তুমি অর্জত্ব-এচার্যের ঠাণ্ডী ॥ ২০ ॥

acāryaratnere kahe nityānanda-gosāñī
śīghra yāha tumī advaita-ācāryera ṭāññi

SYNONYMS
acārya-ratnere—to Candraśekhara Ācārya; kahe—said; nityānanda-gosāñī—Lord Nityānanda Prabhu; śīghra—immediately; yāha—go; tumī—you; advaita-ācāryera ṭāññi—to the place of Advaita Ācārya.

TRANSLATION
As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candraśekhara Ācārya] to go immediately to the house of Advaita Ācārya.

TEXT 21

প্রভু লয়ে যাব আমি তংহার মন্দিরে ।
সাংবাধানে রহেন যেন লোকা লঞ্চ তীরে ॥ ২১ ॥

prabhu laye yāba āmi tāṅhāra mandire
sāvadhāne rahena yena naukā laṅā tire

SYNONYMS
prabhu laye—taking the Lord; yāba—shall go; āmi—I; tāṅhāra—of Him; mandire—to the house; sāvadhāne—very carefully; rahena—let Him stay; yena—there; naukā—boat; laṅā—taking; tire—on the bank.

TRANSLATION
Śrī Nityānanda Gosvāmi told him: “I shall take Śrī Caitanya Mahāprabhu to the bank of the Ganges at Śāntipura, and Advaita Ācārya should carefully stay there on shore with a boat.

TEXT 22

ভবে নবধীপে তুমি করিহ গমন ।
শচী-সহ লঞ্চ আইস সব অক্তগন ॥ ২২ ॥
tabe navadvipe tumi kariha gamana
śacī-saha lañā āisa saba bhakta-gaṇa

SYNONYMS

tabe—thereafter; nava-dvipe—to Navadvipa; tumi—you; kariha—should do; gamana—going; śacī-saha—mother Śacī; lañā—taking along; āisa—come back; saba bhakta-gaṇa—all the devotees.

TRANSLATION

"After that," Nityānanda Prabhu continued, "I shall go to Advaita Ācārya’s house, and you should go to Navadvipa and return with mother Śacī and all the other devotees."

TEXT 23

ताहे पाठाइया नित्यानन्द महाशय ।
महाप्रभुर आगे आसी’ दिल परिचयः ॥ २३ ॥

tāhre pāthāiyā nityānanda mahāśaya
mahāprabhura āge āsi’ dila paricaya

SYNONYMS

tāhre—him; pāthāiyā—sending; nityānanda—Lord Nityānanda; mahā-āśaya—the great personality; mahā-prabhura—of Śrī Caitanya Mahāprabhu; āge—in front; āsi’—coming; dila—gave; paricaya—introduction.

TRANSLATION

After sending Ācāryaratna to the house of Advaita Ācārya, Śrī Nityānanda Prabhu went before Lord Caitanya Mahāprabhu and gave notice of His coming.

TEXT 24

প্রভু কহে,—শ্রীপদ, তোমার কোথাকে গমন ।
শ্রীপদ কহে, তোমার সঙ্গে যাব ব্রুন্দাবন ॥ ২৪ ॥

prabhu kahe,—śripāda, tomāra kothāke gamana
śripāda kahe, tomāra saṅge yāba vṛndāvana
SYNONYMS

prabhu kahe—the Lord inquired; śri-pāda—sir; tomāra—of You; kothāke—where; gamana—going; śri-pāda kahe—Nityānanda Prabhu replied; tomāra—You; saṅge—with; yāba—I shall go; vṛndāvana—toward Vṛndāvana.

TRANSLATION

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

TEXT 25

prabhu kahe,—kata dūre āche vṛndāvana
teiho kahena,—kara ei yamunā daraśana

SYNONYMS

prabhu kahe—the Lord replied; kata dūre—how far; āche—there is; vṛndāvana—Vṛndāvana-dhāma; teiho kahena—He replied; kara—just do; ei—this; yamunā—Yamunā River; daraśana—seeing.

TRANSLATION

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, “Just see! Here is the River Yamunā.”

TEXT 26

eta bali’ ānila tānre gaṅgā-śannidhānē |
āveše prabhura haila gaṅgāre yamunā-jñānē || 26 ||

eya bali’—saying this; ānila—He brought; tānre—Him; gaṅgā-śannidhānē—near the Ganges; āveše—in ecstasy; prabhura—of the Lord;
haila—there was; gaṅgāre—of the River Ganges; yamunā-jñāne—acceptance as the River Yamunā.

TRANSLATION
Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the River Ganges as the River Yamunā.

TEXT 27

अहो भाग्य, यमुनारे पाइलुँ दरासन।
एत बलि यमुनार करेन स्तवन॥ २७ ॥

aho bhāgya, yamunāre pāilun dāraśana
eta bali' yamunāra kareṇa stavana

SYNONYMS
aho bhāgya—oh, My great fortune; yamunāre—of the River Yamunā; pāilun—I have gotten; dāraśana—vision; eta bali’—after saying this; yamunāra—of the River Yamunā; kareṇa—does; stavana—praising.

TRANSLATION
The Lord said: “Oh, what good fortune! Now I have seen the River Yamunā.” Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

TEXT 28

চিদানন্দভানো: সদা নন্দসূনো: ।
পরগ্রহস্তথা ত্রিরত্নগাত্রী।
অধানাং লবিত্রঃ জগৎক্রিয়াত্রী ।
পবিত্রীক্রিয়াত্রী ব্যাপুরমিত্রপুত্রী। ॥ ২৮ ॥

cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātri drava-brahma-gātri
aghānāṁ lavitri jagat-kṣema-dhātri
pavitri-kriyān no vapur mitra-putri
SYNONYMS

cit-ānanda-bhānoḥ—of the direct manifestation of spiritual energy and bliss; sadā—always; nada-sūnoḥ—of the son of Mahārāja Nanda; para-prema-pātrī—the giver of the highest love; drava-brahma-gātri—composed of the water of the spiritual world; aghanām—of all sins and offenses; lavitri—the destroyer; jagat-kṣema-dhātri—the performer of everything auspicious for the world; pavitri-kriyāt—kindly purify; naḥ—our; vapuḥ—existence; mitra-putri—O daughter of the sun-god.

TRANSLATION

"O River Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the son-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the Caitanya-candrodaya-nāṭaka (5.13) by Kavi-karṇapura.

TEXT 29

एत बली मम स्वाक्षर नं कैला गंगा स्नान
एक कौपिना, नाहि द्वितीय परिधान

eta bali’ namaskari’ kaila gaṅgā-snāna
eka kaupīna, nāhi dvitiya paridhāna

SYNONYMS

eta bali’—saying this; namaskari’—offering obeisances; kaila—did; gaṅgā-snāna—bathing in the Ganges; eka kaupīna—only one piece of underwear; nāhi—there was not; dvitiya—second; paridhāna—garment.

TRANSLATION

After reciting this mantra, Śrī Caitanya Mahāprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.
TEXT 30

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived on a boat, bringing with Him new underwear and external garments.

TEXT 31

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.
TEXT 32

तुम्हि त’ आचार्य-गोसाञि, एथा केले आईल।
आमि रुङ्दावने, तुम्हि केमुङ्ते जानिला॥ ३२॥

tumi ta’ ácārya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumi ke-mate jānilā

SYNONYMS

tumi—You are; ta’—certainly; ácārya-gosāñi—Advaita Æcārya; ethā—here; kene—why; āilā—You have come; āmi—I; vṛndāvane—in Vṛndāvana; tumi—You; ke-mate—how; jānilā—knew.

TRANSLATION

Still in His ecstasy, the Lord began asking Advaita Æcārya, “Why did You come here? How did You know that I was in Vṛndāvana?”

TEXT 33

आचार्य केहे,—तुम्ही याहाँ, सेई रुङ्दावन।
मोर भाग्ये गंगातीरे तोमां आगमन॥ ३३॥

áçārya kahe,—tumi yāhāṁ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana

SYNONYMS

áçārya kahe—Æcārya replied; tumi yāhāṁ—wherever You are; sei—that; vṛndāvana—Vṛndāvana; mora bhāgye—by My great fortune; gaṅgā-tīre—on the bank of the Ganges; tomāra āgamana—Your appearance.

TRANSLATION

Advaita Æcārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, “Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges.”

TEXT 34

प्रेमु केहे,—नियतानम् आमारे वूङ्किल।
गंगाकेआलिया मोऱे यमुना कहिल।॥ ३४॥

एमि रुङ्दावने, तुम्हि केमुङ्ते जानिला॥ ३५॥

tumi raṅgāvane, tumi ke-mate jānilā
TEXT 30

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived on a boat, bringing with Him new underwear and external garments.

TEXT 31

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.


TEXT 32

তুমি ত’ আচার্য-গোসাঙি, এথা কেনে আইলা।
আচার্য বুদ্ধবনে, তুমি কেহতে জানিলা॥ ৩২ ॥

tumi ta' acarya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumī ke-mate jānilā

SYNONYMS

tumi—You are; ta’—certainly; acārya-gosāñi—Advaita Ācārya; ethā—here; kene—why; āilā—You have come; āmi—I; vṛndāvane—in Vṛndāvana; tumī—You; ke-mate—how; jānilā—knew.

TRANSLATION

Still in His ecstasy, the Lord began asking Advaita Ācārya, “Why did You come here? How did You know that I was in Vṛndāvana?”

TEXT 33

আচার্য কহে,—তুমি থাই, সেই বুদ্ধবন।
মোর ভাগ্যে গঙ্গাতীরে তোমার আগমন॥ ৩৩ ॥

acārya kahe,—tumi yāhāñ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana

SYNONYMS

acārya kahe—Ācārya replied; tumī yāhāñ—wherever You are; sei—that; vṛndāvana—Vṛndāvana; mora bhāgye—by My great fortune; gaṅgā-tīre—on the bank of the Ganges; tomāra āgamana—Your appearance.

TRANSLATION

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, “Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges.”

TEXT 34

প্রভু কহে,—নিভ্যান্ন আমারে বঞ্চিল।
গঙ্গাকে আনিয়া মোরে ষষ্ঠুনা কহিল॥ ৩৪ ॥
prabhu kahe,—nityānanda āmāre vañcilā
gaṅgāke āniyā more yamunā kahilā

SYNONYMS

prabhu kahe—the Lord replied; nityānanda—Lord Nityānanda; āmāre—Me; vañcilā—has cheated; gaṅgāke—to the bank of the Ganges; āniyā—bringing; more—Me; yamunā—the River Yamunā; kahilā—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā.”

TEXT 35

आचार्य कहे, मिथ्या नहे श्रीपद-बचन।
यमुनातें ज्ञान तुम्ही करिळ। एखल ॥ ३५ ॥

ācārya kahe, mithyā nahe śripada-vacana
yamunāte snāna tumī karilā ekhana

SYNONYMS

ācārya kahe—Advaita Ācārya replied; mithyā nahe—this is not untrue; śripāda-vacana—the words of Śrī Nityānanda Prabhu; yamunāte—in the River Yamunā; snāna—bathing; tumī—You; karilā—did; ekhana—just now.

TRANSLATION

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, “Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the River Yamunā.”

TEXT 36

गङ्गाया यमुना बहे हंग एकधार।
पश्चिमेयमुना बहे, पूर्वेकंगाधार। ३६ ॥

gaṅgāya yamunā vahe haṁa eka-dhāra
paścime yamunā vahe, pūrve gaṅgā-dhāra
Lord Caitanya at the House of Advaita Ācārya

SYNONYMS

gangāya—with the River Ganges; yamunā—the River Yamunā; vahe—flows; hañā—becoming; eka-dhāra—one stream; paścime—on the western side; yamunā—the River Yamunā; vahe—flows; pūrve—on the eastern side; gaṅgā-dhāra—the flow of the Ganges.

TRANSLATION

Advaita Ācārya then explained that at that spot both the Ganges and Yamunā flow together. On the western side was the Yamunā, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamunā mix at the confluence at Allahabad (Prayāga). The Yamunā flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahāprabhu bathed on the western side, He actually took His bath in the River Yamunā.

TEXT 37

पश्चिमधारे यमुना वहें, ताहां तैले गन्ध | 
आर्जे कोपीन छाडि' शुद्ध कर परिधान || ३७ ||

paścima-dhāre yamunā vahe, tāhāṁ kaile snāna 
ārdra kaupīna chāḍi’ śūṣka kara paridhāna

SYNONYMS

paścima-dhāre—in the western flow; yamunā—the River Yamunā; vahe—flows; tāhāṁ—there; kaile—You did; snāna—bathing; ārdra—wet; kaupīna—underwear; chāḍi’—giving up; śūṣka—dry; kara—do; paridhāna—putting on.

TRANSLATION

Advaita Ācārya then suggested that since Caitanya Mahāprabhu had taken His bath in the River Yamunā and His underwear was now wet, the Lord should change His underwear for dry garments.

TEXT 38

प्रेमाबेशे तिन दिन आहू उपवास | 
आजि नोर घरे शिल्का, चल नोर बास || ३८ ||

SYNONYMS

paścima-dhāre—in the western flow; yamunā—the River Yamunā; vahe—flows; tāhāṁ—there; kaile—You did; snāna—bathing; ārdra—wet; kaupīna—underwear; chāḍi’—giving up; śūṣka—dry; kara—do; paridhāna—putting on.
premāveśe tina dina ācha upavāsa
āji mora ghare bhikṣā, cala mora vāsa

SYNONYMS
prema-āveśe—in the ecstasy of love; tina dina—three days; ācha—You are; upavāsa—fasting; āji—today; mora—My; ghare—at the house; bhikṣā—alms; cala—kindly come; mora vāsa—to My residence.

TRANSLATION
Advaita Ācārya said: “You have been fasting continuously for three days in Your ecstasy of love for Kṛṣṇa. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence.”

TEXT 39

एकमुष्टि अन्न मुनि करियाचैः पाक।
शुखारुखा व्यान्जन कैलूँ, सुप आर शाक॥ ३९॥

eka-muṣṭi anna muṇi kariyāchoṁ pāka
śukhārukhā vyaṇjana kailuṁ, sūpa āra śaka

SYNONYMS
eka-muṣṭi—one palmful; anna—rice; muṇi—I; kariyāchoṁ—have done; pāka—cooking; śukhārukhā—not very luxurious; vyaṇjana—vegetables; kailuṁ—I have done; sūpa—liquid vegetables; āra—and; śaka—spinach.

TRANSLATION
Advaita Prabhu continued: “At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking—simply a little liquid vegetable and spinach.”

TEXT 40

এত বলিনৌকায় চড়াঞ্চ নিল নিজ-ঘর।
পদপ্রাঙ্গণ কৈল আলম্ব-অষ্টর॥ ৪০॥

eta bali’noukaya cadānā nila niya-ghara
pāda-prakṣālanā kaila ānanda-antara
SYNONYMS

eta bali’—saying this; naukāya caḍāṇā—making Him board the small boat; nila—took; nija-ghara—to His own residence; pāda-prakṣālana—washing the feet; kaila—did; ānanda-āntara—very happy within Himself.

TRANSLATION

Saying this, Śrī Advaita Ācārya took the Lord into the boat and brought the Lord to His residence. There Advaita Ācārya washed the feet of the Lord and was consequently very happy within.

TEXT 41

প্রথমে পাক কারিয়াছেন আচার্যাজী।
বিষ্ণু-সমর্পণ কৈল আচার্য অপনি।॥ ৪১ ॥

prathame pāka kariyāchena ācāryāṇī
viṣṇu-samarpana kaila ācārya āpani

SYNONYMS

prathame—first; pāka—cooking; kariyāchena—performed; ācāryāṇī—the wife of Advaita Ācārya; viṣṇu-samarpana—offering to Lord Viṣṇu; kaila—did; ācārya—Advaita Ācārya; āpani—Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrila Advaita Ācārya personally offered everything to Lord Viṣṇu.

PURPORT

This is the ideal householder’s life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshiping Lord Viṣṇu. The wife at home cooks a variety of foodstuffs for Lord Viṣṇu, and the husband offers it to the Deity. After that, ārati is performed, and the prasāda is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in the householder’s house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father’s income was not very great. Nonetheless, there was no difficulty in offering prasāda to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go
outside and shout very loudly to see if there is anyone without food. In this way he invites people to take prasāda. If someone comes, the householder offers him prasāda, and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder’s life is also a kind of austerity. Because of this, the householder’s life is called the grhaṇa-āśrama. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder’s abode is called a grhamedhī’s house. Householders in Kṛṣṇa consciousness are actually grhaṇa—that is, those living in the āśrama with their families and children. Śrī Advaita Prabhu was an ideal grhaṇa, and His house was the ideal grhaṇa-āśrama.

TEXT 42

ভিন ঠাঞ্জল ভোগ বাড়াইল সম করি’।
কৃষ্ণের ভোগ বাড়াইল ধাতু-পাত্রেপরি॥ ৪২ ॥

tina thāṇi bhoga bāḍāila sama kari’
kṛṣṇera bhoga bāḍāila dhātu-pātropari

SYNONYMS

†ina thāṇi—in three places; bhoga—cooked foodstuffs; bāḍāila—distributed; sama—equal; kari’—making; kṛṣṇera bhoga—the foodstuff offered to Kṛṣṇa; bāḍāila—was arranged; dhātu-pātra upari—on a metal plate.

TRANSLATION

All the prepared foods were divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word bāḍāila, meaning “increased,” is very significant in this verse. It is a sophisticated word used by the grhaṇas in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say bāḍāila, or “increased.” If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.
TEXT 43

बत्तिषा-अःथिया-कलार अःगाति यापते।
ध्वाइ ठाचै कोग बाढ़ाइल भाल मते॥ ४३ ॥

battiśā-āthiyā-kalāra āṅgatiyā pāte
dui ṭhāṇī bhoga bāḍāila bhāla mate

SYNONYMS

battiśā-āthiyā—producing thirty-two bunches; kalāra—of a banana tree;
āṅgatiyā—undivided; pāte—on leaves; dui ṭhāṇi—in two places; bhoga—
the eatables; bāḍāila—arranged; bhāla mate—very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other
two were arranged on plantain leaves. These leaves were not bifurcated,
and they were taken from a banana tree that held at least thirty-two
bunches of bananas. The two plates were filled very nicely with the kinds
of food described below.

TEXT 44

मध्ये पीत-घर्तसिक्त शाल्यन्नरा स्तुप।
चारिडिके व्यञ्जन-डोंगा आर मुडगसुप॥ ४४ ॥

madhye pīta-ghṛta-sikta śalyannera stūpa
cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa

SYNONYMS

madhye—in the middle; pīta—yellow; ghṛta-sikta—wet with clarified but-
ter; śalyannera—of very fine cooked rice; stūpa—a mound; cāri-dike—
surrounding the mound of rice; vyañjana-ḍoṅgā—vegetable pots; āra—and;
mudga-sūpa—dahl made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in
the middle was yellow butter clarified from the milk of cows. Surrounding
the stack of rice were pots made of the skins of banana trees, and in these
pots were varieties of vegetables and mung dahl.
outside and shout very loudly to see if there is anyone without food. In this way he invites people to take prasāda. If someone comes, the householder offers him prasāda, and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the grhastha-āśrama. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a grhamedhī's house. Householders in Kṛṣṇa consciousness are actually grhasthas—that is, those living in the āśrama with their families and children. Śrī Advaita Prabhu was an ideal grhastha, and His house was the ideal grhastha-āśrama.

TEXT 42

तिन ठाणी भोग बाडाइल सम करी
कुञ्जेर भोग बाडाइल धातु-पात्रोपरि ॥ ४२ ॥

tina ċhāṇi bhoga bāḍāila sama kari'
kṛṣṇera bhoga bāḍāila dhātu-pātropari

SYNONYMS

tina ċhāṇi—in three places; bhoga—cooked foodstuffs; bāḍāila—distributed; sama—equal; kari'—making; kṛṣṇera bhoga—the foodstuff offered to Kṛṣṇa; bāḍāila—was arranged; dhātu-pātra upari—on a metal plate.

TRANSLATION

All the prepared foods were divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

PURPORT

The word bāḍāila, meaning “increased,” is very significant in this verse. It is a sophisticated word used by the grhasthas in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say bāḍāila, or “increased.” If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.
TEXT 43

বত্তিশ-াঞ্ছিয়া-কলার আঙ্গিয়া পাতে ।
ছুই ঠাঞ্চি ভোগ বাড়াইল ভাল মতে || ৪৩ ||

battiś-āṭhiyā-kalāra āṅgatiyā pāte
dui thāṇī bhoga bāḍāila bhāla mate

SYNONYMS

battiś-āṭhiyā—producing thirty-two bunches; kalāra—of a banana tree; āṅgatiyā—undivided; pāte—on leaves; dui thāṇī—in two places; bhoga—the eatables; bāḍāila—arranged; bhāla mate—very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

TEXT 44

মধ্যে পীত-গৃহসিক্ত শাল্যান্ন সূপ ।
চারিদিকে ব্যঞ্জন-ডোং, আর মুধাসূপ || ৪৪ ||

madhye pīta-ghṛṣṭa-sikta śālyannera stūpa
cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa

SYNONYMS

madhye—in the middle; pīta—yellow; ghṛṣṭa-sikta—wet with clarified butter; śālyannera—of very fine cooked rice; stūpa—a mound; cāri-dike—surrounding the mound of rice; vyañjana-ḍoṅgā—vegetable pots; āra—and; mudga-sūpa—dahl made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow butter clarified from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dahl.
TEXT 45

Sārdraka, vāstuka-sāka vividha prakāra
paṭola, kuśmāṇḍa-bāḍi, mānakacu āra ∥ 45 ∥

sārdraka, vāstuka-śāka vividha prakāra
paṭola, kuśmāṇḍa-bāḍi, mānakacu āra

SYNONYMS

sārdraka—pots with ginger dishes; vāstuka-śāka—spinach; vividha—
various; prakāra—kinds; paṭola—a kind of fruit; kuśmāṇḍa—squash; bāḍi—
with split dahl; mānakacu—the root of a vegetable tree called kacu; āra—
and.

TRANSLATION

Among the cooked vegetables were paṭolas, squash, mānakacu, and a
salad made with pieces of ginger and various types of spinach.

TEXT 46

Chāi-marica-sukhta diya saba phala-mūle
ānyatnindaka pakhārī ṭikta-ṭhāle ∥ 46 ∥

cā-i-marica-suktha diya saba phala-mūle
amṛta-nindaka pañca-vidha tikta-ṭhāle

SYNONYMS

cā-i-marica—with black pepper and cā-i (a kind of spice); sukhta—
vegetables made bitter; diya—giving; saba—all; phala-mūle—various kinds
of fruits and roots; amṛta-nindaka—defying nectar; pañca-vidha—five kinds
of; tikta—bitter; ṭhāle—and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables,
defying the taste of nectar. There were five types of bitter and pungent
sukhtas.

TEXT 47

Kośāl nīshapatra sāh bhaṅga bārtākā ∥
paṭola-fulbāḍi-bhaṅga, kuśmāṇḍa-mānakacu ∥ 47 ∥
Lord Caitanya at the House of Advaita Ācārya

SYNONYMS

komala—newly grown; nimba-patra—nimba leaves; saha—with; bhājā—fried; vārtākī—eggplant; paṭola—with paṭola fruit; phula-baḍi—a preparation of dahl; bhājā—fried; kuṣmāṇḍa—squashes; māṇacāki—the foodstuff called māṇacāki.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as paṭola was fried with phula-baḍi, a kind of dahl preparation first mashed and then dried in the sun. There was also a preparation known as kuṣmāṇḍa-māṇacāki.

PURPORT

We request our editors of cookbooks to add all these nice preparations described by the experienced author Śrīla Kavirāja Gosvāmī.

SYNONYMS

narikela-sasya—the pulp of coconut; chānā—curd; sarkara—fruit sugar; madhura—very sweet; mochā-ghanṭa—a semisolid preparation made with banana flowers; dugdha-kuṣmāṇḍa—newly grown squash cut into pieces and boiled in milk; sakala—all; pracura—plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.
TEXT 49

madhurāmla-baḍā, amlādi pāṇca-chaya
sakala vyañjana kaila loke yata haya

SYNONYMS

madhura-amla-baḍā—sweet and sour cakes; amlā-ādi—sour preparations;
pāṇca-chaya—five or six; sakala vyañjana—all vegetables; kaila—made;
loke—for the people; yata haya—as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of
sour preparations. All the vegetables were so made that everyone present
could take prasāda.

TEXT 50

mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa
kṣira-puli, nārikela, yata piṭhā iṣṭa

SYNONYMS

mudga-baḍā—soft cake made with mung; kalā-baḍā—soft cake made
with fried banana; māṣa-baḍā—soft cake made with urd dahl; miṣṭa—various
kinds of sweets; kṣira-puli—condensed milk mixed with rice cakes;
nārikela—a preparation of coconut; yata—all kinds of; piṭhā—cakes; iṣṭa—
desirable.

TRANSLATION

There were soft cakes made with mung dahl, soft cakes made with ripe
bananas, and soft cakes made with urd dahl. There were various kinds of
sweetmeats, and condensed milk mixed with rice cakes, a coconut
preparation and every kind of cake desirable.
TEXT 51

बत्तिश-अँधीया कलार दोङा बड़ा बड़ा।
चले हाले नाही,—दोङा अति बड़ा बड़ा॥५१॥

battiśa-āṭhiyā kalāra ḍoṅgā baḍa baḍa
cale hāle nāhi,— ḍoṅgā ati baḍa daḍa

SYNONYMS

battiśa-āṭhiyā—producing thirty-two bunches of bananas; kalāra—of the banana tree; ḍoṅgā—pots made of leaves; baḍa baḍa—big; cale hāle nāhi—they did not tilt or totter; ḍoṅgā—pots; ati—very; baḍa—big; daḍa—strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

TEXT 52

पंक्षारे पंक्षारे दोङा ब्यंजने पूरिए।
तिने भोगेर आशे पाँखे राखिल धरिए।॥५२॥

paṃcāsa paṃcāsa ḍoṅgā vyaṅjane puriṇā
tina bhogera āše pāše rakhila dhariṇā

SYNONYMS

paṃcāsa paṃcāsa—fifty and fifty; ḍoṅgā—pots; vyaṅjane—with vegetables; puriṇā—filling; tina—three; bhogera—of eating places; āše pāše—all around; rakhila—kept; dhariṇā—fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

TEXT 53

सघुरूप-पायस नव-मृगकुषिणका भरिए।
तिने पात्रे घनाबर्ड-फुहुङ्ग राखेत धरिए॥५३॥
saghṛta-pāyasa nava-mṛt-kuṇḍikā bhariṇā
tina pātre ghanāvarta-dugdha rākheta dhariṇā

SYNONYMS
sa-ghṛta-pāyasa—sweet rice mixed with ghee; nava-mṛt-kuṇḍikā—new earthen pots; bhariṇā—filling; tina pātre—in three pots; ghanāvarta-dugdha—finely condensed milk; rākheta—were kept; dhariṇā—fixing.

TRANSLATION
Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

TEXT 54

duṣṭa-ḍhāla-kalā āra duṣṭa-lākulā
ṣaṅgata kari' tāhā kahite nā śaki ॥ ५५ ॥

dugdha-ciḍā-kalā āra dugdha-lāklā ki
yateka karila' tāhā kahite nā śaki

SYNONYMS
dugdha-ciḍā—chipped rice made with milk; kalā—mixed with bananas; āra—and; dugdha-lāklā—a kind of squash known as lāu, boiled with milk; yateka—all that; karila'—was prepared; tāhā—that; kahite—to describe; nā—not; śaki—I am able.

TRANSLATION
Besides the other preparations, there were chipped rice, made with milk and mixed with bananas, and white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

TEXT 55

dui pāše dharila saba mṛt-kuṇḍikā bhari'
cāṅpākala-dadhī-sandēśa kahite nā pāri ॥ ५५ ॥
SYNONYMS

dui pāše—on two sides; dharila—kept; saba—all; mṛt-kundikā—earthen pots; bhari’—filling; cānpākalā—a kind of banana known as cānpākalā; dadhi-sandeśa—mixed with yogurt and sandeśa; kahite—to say; nā—not; pāri—I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandeśa [a sweetmeat made with curd] and banana. I am unable to describe it all.

TEXT 56

अन्न-व्यञ्जन-उपरि दिल तुलसीमण्डली।
तिन जलपात्रे स्वसित जल भरि’॥ ५६॥

anna-vyañjana-upari dila tulasi-mañjarī
tina jala-pātre suvāsita jala bhari’

SYNONYMS

anna-vyañjana-upari—on top of the boiled rice and vegetables; dila—placed; tulasi-mañjarī—flowers of tulasi; tina—three; jala-pātre—waterpots; su-vāsita—scented; jala—water; bhari’—filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasi trees. There were also pots filled with scented rosewater.

TEXT 57

तिन शुभ्रपीठ, तार उपरि बसन।
एইরূপে সাঙ্কেত কৃষ্ণে করাইল ভোজন।॥ ৫৭॥

tina śubhra-piṭha, tāra upari vasana
ei-rūpe sākṣāt krṣṇe karāila bhojana

SYNONYMS

tina—three; śubhra-piṭha—white sitting places; tāra—of them; upari—on top; vasana—soft cloth; ei-rūpe—in this way; sākṣāt—directly; krṣṇe—unto Kṛṣṇa; karāila—made to do; bhojana—eating.
TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Kṛṣṇa was offered all the foodstuff, and the Lord took it very pleasantly.

TEXT 58

আরতির কালে দুই প্রভু বোলাইল ।
প্রভু-সঙ্গে সবে আসি’ আরতি দেখিল ॥ ৫৮ ॥

āratira kāle dui prabhu bolāilā
prabhu-saṅge sabe āsi’ ārati dekhila

SYNONYMS

āratira kāle—during the time of ārati; dui prabhu—Lord Nityānanda and Śrī Caitanya Mahāprabhu; bolāilā—He called; prabhu-saṅge—with the Lords; sabe—all other people; āsi’—coming there; ārati—the ārati ceremony; dekhila—observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-ārati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahāprabhu and Nityānanda Prabhu, to come see the ārati. The two Lords and all others present went to see the ārati ceremony.

TEXT 59

আরতি করিয়া কৃষ্ণে করা’ল শয়ন ।
আচার্য আসি’ প্রভুরে তবে কেলা লিখেছেন ৫৯ ॥

ārati kariyā kṛṣne karā’la śayana
ācārya āsi’ prabhure tabe kailā nivedana

SYNONYMS

ārati kariyā—after finishing the ārati; kṛṣne—Lord Kṛṣṇa; karā’la—made to do; śayana—lying down to rest; ācārya—Advaita Ācārya; āsi’—coming; prabhure—unto Lord Caitanya Mahāprabhu; tabe—then; kailā—made; nivedana—submission.
TRANSLATION

After ārati was performed for the Deities in the temple, Lord Kṛṣṇa was made to lie down to rest. Advaita Ācārya then came out to submit something to Lord Caitanya Mahāprabhu.

TEXT 60

গৃহের ভিতরে প্রভু করুণ গমন।
ধূই ভাই আইলা তবে করিতে ভোজন। ॥ ৬০ ॥

gṛhera bhitare prabhu karuna gamana
dui bhāi āilā tabe karite bhojana

SYNONYMS

gṛhera bhitare—within the room; prabhu—Caitanya Mahāprabhu; karuna—kindly do; gamana—entering; dui bhāi—the two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu; āilā—came; tabe—then; karite bhojana—to partake of the prasāda.

TRANSLATION

Śri Advaita Prabhu said: “My dear Lords, kindly enter this room.” The two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu, then came forward to take the prasāda.

TEXT 61

মুকুন্দ, হরিদাস,—ধূই প্রভু বোলাইল।
যোঢ়হাতে দুইজন কহিতে লাগিল। ॥ ৬১ ॥
mukunda, haridāsa,—dui prabhu bolāila
yoḍa-hāte dui-jana kahite lāgila

SYNONYMS

mukunda—Mukunda; hari-dāsa—Haridāsa; dui prabhu—the two Lords; bolāila—called for; yoḍa-hāte—with folded hands; dui-jana—two persons; kahite lāgila—began to say.
TRANSLATION

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the prasāda, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

TEXT 62

मुकुन्द कहे – मोर किछू कृत्य नाही सरे।
पाछे युनिञ्च प्रसाद पामु, तुम्ही याह घरे॥ ६२ ॥

mukunda kahe—mora kichu krtya nahi sare
pache munī prasāda pāmu, tumī yāha ghare

SYNONYMS

mukunda kahe—Mukunda said; mora—of me; kichu—something; krtya—to perform; nahi sare—not yet finished; pache—later; munī—I; prasāda—prasāda; pāmu—shall accept; tumī yāha ghare—You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasāda, so You two Prabhus should now please enter the room."

TEXT 63

हरिदास कहे—युनिञ्च पापिष्ठ अधम।
बाहिरे एक मुष्ट पाछे करिमु भोजन॥ ६३ ॥

haridāsa kahe—munī pāpiṣṭha adhama
bāhire eka muṣṭi pāche karimu bhojana

SYNONYMS

hari-dāsa kahe—Haridāsa said; munī—I; pāpiṣṭha—sinful; adhama—the lowest of men; bāhire—outside; eka—one; muṣṭi—palmful; pāche—later; karimu—I shall do; bhojana—eating.

TRANSLATION

Haridāsa Ṭhākura said: "I am the most sinful and lowest among men. Later I shall eat one palmful of prasāda while waiting outside."
PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Mohammedans were considered yavanas, or low-born, and whenever a Mohammedan was invited, he would be fed outside of the house. Although personally called by Śrī Caitanya Mahāprabhu and Nityānanda Prabhu to take prasāda with Them, still, out of great humility, Haridāsa Ṭhākura submitted, “I shall take the prasāda outside of the house.” Although Haridāsa Ṭhākura was an exalted Vaiṣṇava accepted by Advaita Ācārya, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, nonetheless, in order not to disturb social tranquility, he humbly kept himself in the position of a Mohammedan, outside the jurisdiction of the Hindu community. Therefore he proposed to take prasāda outside the house. Although he was in an exalted position and equal to other great Vaiṣṇavas, he considered himself a pāpiṣṭha, a most sinful man, and adhama, the lowest among men. Although a Vaiṣṇava may be very much advanced spiritually, he keeps himself externally humble and submissive.

TEXT

dui prabhu lañā ācārya gelā bhitara ghare
prasāda dekhiyā prabhura ānanda antare

SYNONYMS

dui prabhu—the two prabhus (Caitanya Mahāprabhu and Nityānanda Prabhu); lañā—with; ācārya—Advaita Ācārya; gelā—went; bhitara—within; ghare—the room; prasāda—the prasāda; dekhiyā—seeing; prabhura—of Caitanya Mahāprabhu; ānanda antare—was very pleased within Himself.

TRANSLATION

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasāda. Śrī Caitanya Mahāprabhu was especially very much pleased.

PURPORT

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of prasāda
are prepared for Kṛṣṇa, not for the people, but the devotees partake of prasāda with great pleasure.

TEXT 65

ঐছে অন্ন যে কৃত্তিকে করায় ভোজন।
জন্মে জন্মে শিরে ধরে। তাহার চরণ॥ ৬৫ ॥

aiche anna ye kṛṣṇake karāya bhojana
janme janme śire dharoṅ tāṅhāra caraṇa

SYNONYMS

aiche—in this way; anna—the eatables; ye—anyone who; kṛṣṇake—unto Kṛṣṇa; karāya—made to do; bhojana—eating; janme janme—birth after birth; śire—on My head; dharoṅ—I keep; tāṅhāra—his; caraṇa—lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu approved of all the methods employed in cooking and offering food to Kṛṣṇa. Indeed, He was so pleased that He said, “Frankly, I will personally take the lotus feet of anyone who can offer Kṛṣṇa such nice food and place those lotus feet on My head birth after birth.”

TEXT 66

প্রভু জানে তিন ভোগ—কৃষ্ণের লেবেল॥
আচার্যের মনঃকথা নহে প্রভুর বেদ্য॥ ৬৬॥

prabhu jāne tina bhoga—kṛṣṇera naivedya
ācāryera manah-kathā nahe prabhura vedya

SYNONYMS

prabhu jāne—the Lord knows; tina bhoga—three divisions of bhoga; kṛṣṇera naivedya—offerings to Lord Kṛṣṇa; ācāryera—of Advaita Ācārya; manah-kathā—the intentions; nahe—not; prabhura—to the Lord; vedya—understandable.

TRANSLATION

When Śrī Caitanya Mahāprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Kṛṣṇa. However, He did not understand the intentions of Advaita Ācārya.
PURPORT
Srila Bhaktisiddhanta Sarasvati Thakura states that one of these servings was offered in a metal dish and was meant for Krsna, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Acarya to Krsna. The other two servings, on banana leaves, were to be accepted by Sri Caitanya Mahaprabhu and Lord Nityananda. That was Advaita Acarya's intention, but He did not disclose this to Sri Caitanya Mahaprabhu. Thus when Sri Caitanya Mahaprabhu saw the foodstuff offered in three places, He thought that all of it was meant for Krsna.

TEXT 67

prabhu bale—vaisa tine kariye bhojana
acarya kahe—ami kariba pariveşana

SYNONYMS
prabhu bale—Lord Caitanya Mahaprabhu said; vaisa—sit down; tine—in the three places; kariye—do; bhojana—eating; acarya kahe—Advaita Acarya replied; ami kariba parivešana—I shall distribute.

TRANSLATION
Srila Caitanya Mahaprabhu said: “Let Us sit down in these three places, and We shall take prasada.” However, Advaita Acarya said, “I shall distribute the prasada.”

TEXT 68

kon sthane vasiba, ara ana dui pata
alpa kari’ ani’ tâhe deha vyañjana bhâta

SYNONYMS
kon sthane vasiba—where shall We sit down; ara—other; ana—bring; dui pata—two leaves; alpa kari’—making a small quantity; ani’—bringing; tâhe—on that; deha—give; vyañjana—vegetables; bhâta—and boiled rice.
TRANSLATION
Śrī Caitanya Mahāprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, “Let Us have a very little quantity of vegetable and rice.”

TEXT 69

ācārya kahe—vaisa donhe piňḍira upare
etā bali’ hāte dhari’ vasāila duñhāre

SYNONYMS
ācārya kahe—Advaita Acarya said; vaisa—sit down; donhe—You two; piňḍira upare—on the planks of wood; etā bali’—saying this; hāte dhari’—catching Their hands; vasāila duñhāre—sat the two Lords down.

TRANSLATION
Advaita Acarya said: “Just sit down here on these seats.” Catching Their hands, He sat Them both down.

TEXT 70

prabhu kahe—sannyāsīra bhakṣya nahe upakaraṇa
ihā khāile kaiche haya indriya vāraṇa

SYNONYMS
prabhu kahe—the Lord said; sannyāsīra—by a sannyāsi; bhakṣya—to be eaten; nahe—this is not; upakaraṇa—varieties of food; ihā—this; khāile—if eating; kaiche—how; haya—there is; indriya—senses; vāraṇa—controlling.

TRANSLATION
Śrī Caitanya Mahāprabhu said: “It is not proper for a sannyāsi to eat such a variety of foodstuff. If he does, how can he control his senses?”
The word *upakaraṇa* indicates a variety of foodstuffs, such as dahl, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a *sannyāśī* to eat such palatable dishes. If he did so, he would not be able to control his senses. Śrī Caitanya Mahāprabhu did not encourage *sannyāśīs* to eat very palatable dishes, for the whole Vaiśṇava cult is *vairāgya-vidyā*, as renounced as possible. Caitanya Mahāprabhu also advised Raghunātha dāsa Gosvāmī not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Kṛṣṇa. All the rich foodstuffs offered to Kṛṣṇa are given to the grhastrās, the householders. There are many nice things offered to Kṛṣṇa—garlands, bedsteads, nice ornaments, nice food, and even nicely prepared pan, betel nuts—but a humble Vaiśṇava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are *sahajiyās* cannot understand what Śrī Caitanya Mahāprabhu meant when He asked Advaita Ācārya to bring two separate leaves and give a small quantity of the *prasāda* to Him.

**TEXT 71**

आचार्य कहे—छाड़ तुमी आपनार चूरि ।
आमि सब जानि तोमार सन्न्यासेच भारीचुरि ॥७१॥

ācārya kahe—chāda tumī āpanāra curi
āmi saba jāni tomāra sannyāsera bhāri-bhuri

**SYNONYMS**

ācārya kahe—Advaita Ācārya replied; chāda—give up; tumī—You; āpanāra—of Yourself; curi—the concealment; āmi—I; saba—all; jāni—know; tomāra—of You; sannyāsera—of the acceptance of the renounced order; bhāri-bhuri—the confidential meaning.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu did not accept the food that had already been served, Advaita Ācārya said, “Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyāsa order.”
TEXT 72

**Śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 3]**

স্নেহন করহ, ছাড় বচন-চাতুরী।
প্রভু কহে—এত অন্ন খাইতে না পারি॥ ৭২ ॥

*bhojana karaha, chāḍa vacana-cāturi*
*prabhu kahe—eta anna khaite nā pāri*

**SYNONYMS**

*bhojana karaha*—kindly accept this prasāda; *chāḍa*—give up; *vacana-cāturi*—jugglery of words; *prabhu kahe*—the Lord said; *eta*—so much; *anna*—foodstuffs; *khaite*—to eat; *nā pāri*—I am not able.

**TRANSLATION**

Advaita Ācārya thus requested Śrī Caitanya Mahāprabhu to eat and give up juggling words. The Lord replied, “I certainly cannot eat so much food.”

TEXT 73

আচার্য বলে—অকপটে করহ আহার।
যদি খাইতে না পার পাতে রহিবেক আর॥ ৭৩ ॥

*ācārya bale—akapate karaha āhāra*
*yadi khaite nā pāra pāte rahibeka āra*

**SYNONYMS**

*ācārya bale*—Advaita Ācārya says; *akapate*—without pretense; *karaha*—kindly do; *āhāra*—eating; *yadi*—if; *khaite*—to eat; *nā pāra*—You are not able; *pāte*—on the leaf; *rahibeka āra*—let the balance remain.

**TRANSLATION**

Advaita Ācārya then requested the Lord to simply accept the prasāda, without pretense. If He could not eat it all, the balance could be left on the plate.

TEXT 74

প্রভু বলে—এত অন্ন নারিব খাইতে।
সন্ন্যাসীর ধর্ম লেহে উচ্ছিষ্ট রাখিতে॥ ৭৪ ॥
Lord Caitanya at the House of Advaita Ācārya

prabhu bale—eta anna nāriba khaite
sannyāśīra dharma nahe ucchisti rākhite

SYNONYMS
prabhu bale—the Lord said; eta—so much; anna—eatables; nāriba—I will not be able; khaite—to eat; sannyāśīra—of a sannyāśī; dharma nahe—it is not the duty; ucchista—remnants of foodstuff; rākhite—to keep.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “I will not be able to eat so much food, and it is not the duty of a sannyāśī to leave remnants.”

PURPORT
According to Śrīmad-Bhāgavatam (11.18.19):

bahir jalāśayam gatvā
tatropasprṣya vāg-yataḥ
vibhajya pāvitam śēsāṁ
bhuñjitaśeṣam āhṛtam

“Whatever a sannyāśī gets that is edible from a householder’s house, he should take outside near some lake or river, and, after offering it to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and should not leave anything for others to eat.” This is an injunction for sannyāśīs given in Śrīmad-Bhāgavatam.

TEXT 75

ācārya bale—Advaita Ācārya replies; nilācale khāo cauyānna-bāra
eka-bāre anna khāo sata sata bhāra

SYNONYMS
ācārya bale—Advaita Ācārya replies; nilācale—at Jagannātha Purī; khāo—You eat; cauyānna-bāra—fifty-four times; eka-bāre—at one time; anna—eatables; khāo—You eat; sata sata bhāra—hundreds of pots.
TRANSLATION

In this connection Advaita Ācārya referred to Caitanya Mahāprabhu’s eating at Jagannātha Puri. Lord Jagannātha and Śrī Caitanya Mahāprabhu are identical. Advaita Ācārya pointed out that at Jagannātha Puri Caitanya Mahāprabhu ate fifty-four times, and each time He ate many hundreds of pots of food.

TEXT 76

তিন জনার স্তুক্ষ্যপিণ্ড—তোমার এক গ্রাস।
তার লেখায় এই অল নহে পঞ্চগ্রাস। ॥ ৭৬ ॥

tina janāra bhakṣya-piṇḍa—tomāra eka grāsa
tāra lekhāya ei anna nahe pañca-grāsa

SYNONYMS

tina janāra—of three persons; bhakṣya-piṇḍa—the stack of eatables; tomāra—of You; eka grāsa—one morsel; tāra—to that; lekhāya—in proportion; ei anna—this foodstuff; nahe—is not; pañca-grāsa—five morsels.

TRANSLATION

Śrī Advaita Ācārya said, “The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You.”

TEXT 77

মোর ভাগ্যে, মোর ঘরে, তোমার আগমন।
ছাড়ু চাতুরী, প্রভু, করহ তোজন। ॥ ৭৭ ॥

mora bhāghye, mora ghare, tomāra āgamana
chāḍaha cāturi, prabhu, karaha bhojana

SYNONYMS

mora bhāghye—by My fortune; mora ghare—at My home; tomāra—Your; āgamana—appearance; chāḍaha—please give up; cāturi—all this jugglery; prabhu—My Lord; karaha—just do; bhojana—eating.
TRANSLATION

Advaita Ācārya continued: “By my great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk.’’

TEXT 78

এত বলি’ জল দিল দুই গোসাঞির হাতে।
হাসিয়া লাগিলা দুঃহে ভেজন করিতে। ॥ ৭৮ ॥

eta bali’ jala dila dui gosānir hāte
hāsiyā lāgilā duṅhe bhojana karite

SYNONYMS

eta bali’—saying this; jala dila—supplied water; dui gosānira—of Lord Caitanya Mahāprabhu and Lord Nityānanda; hāte—on the hands; hāsiyā—smiling; lāgilā—began; duṅhe—both of Them; bhojana karite—to eat.

TRANSLATION

Upon saying this, Advaita Ācārya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasāda.

TEXT 79

নিত্যানন্দ কহে—কালুঁ তিন উপবাস।
আজি পারণা করিতে ছিল বড় আশ। ॥ ৭৯ ॥

nityānanda kahe—kailuṅ tina upavāsa
āji pāraṇā karite chila baḍa āśa

SYNONYMS

nityānanda kahe—Lord Nityānanda said; kailuṅ—I have undergone; tina—three; upavāsa—fasting days; āji—today; pāraṇā—breaking the fast; karite—to do; chila—there was; baḍa—great; āśa—hope.

TRANSLATION

Nityānanda Prabhu said, “I have undergone fasting for three days continuously. Today I hoped to break My fast.’’
TEXT 80

अजी उपवास हैल आचार्य-निमान्त्रणे ।
अर्धपेठ ना भरिबे ऐ ठासेक अर्ने॥ ८० ॥

अजी upavāsa haila ācārya-nimantraṇe
ardha-pēṭa nā bharibe ei grāseka anne

SYNONYMS

अजी—today also; upavāsa—fasting; haila—there was; ācārya-nimantraṇe—by the invitation of Advaita Ācārya; ardha-pēṭa—half My belly; nā—not; bharibe—will fill; ei—this; grāseka anne—one morsel of food.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was thinking that the quantity of food was enormous, Nityānanda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, “Although I am invited to eat by Advaita Ācārya, today also is a fast. So small a quantity of foodstuffs will not even fill half of My belly.”

TEXT 81

आचार्य कहे—तुम्हि हों तैर्थिक सन्न्यासी ।
कभु फल-मुल खाओ, कभु उपवासी इ। ८१ ॥

ācārya kahe—tumi hao tairthika sannyāsī
kabhu phala-mūla khāo, kabhu upavāsi

SYNONYMS

ācārya kahe—Advaita Ācārya replied to Nityānanda Prabhu; tumi—You; hao—are; tairthika sannyāsī—a mendicant wandering on pilgrimages; kabhu—sometimes; phala-mūla—fruits and roots; khāo—You eat; kabhu upavāsi—sometimes fasting.

TRANSLATION

Advaita Ācārya replied, “Sir, You are a mendicant traveling on pilgrimages. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.”
TEXT 82

দরিদ্র-ব্রাহ্মণ-ঘরে যে পাইলা মুষ্ট্যেক অল্প।
ঈহাতে সকন্তে হণ্ড, ছাড় লোভ-মন || ৮২ ||

daridra-brāhmaṇa-ghare ye pāilā muṣṭy-e ka anna
ihāte santuṣṭa hao, chāḍa lobha-mana

SYNONYMS

daridra-brāhmaṇa—of a poor brāhmaṇa; ghare—at the home; ye—whatever; pāilā—You have gotten; muṣṭi-e ka—one handful; anna—food; ihāte—in this; santuṣṭa hao—please be satisfied; chāḍa—give up; lobha-mana—Your greedy mentality.

TRANSLATION

“I am a poor brāhmaṇa, and You have come to My home. Please be satisfied with whatever little foodstuffs You have received, and give up Your greedy mentality.”

TEXT 83

নিত্যানন্দ বলে—যবে কৈলে নিন্মন্ত্রণ।
তত দিতে চাহি, যত করিয়ে ভোজন || ৮৩ ||

nityānanda bale—yabe kaile nimantraṇa
tata dite cāha, yata kariye bhojana

SYNONYMS

nityānanda bale—Lord Nityānanda said; yabe—when; kaile—You have done; nimantraṇa—invitation; tata—so much; dite cāha—You must supply; yata—as much as; kariye bhojana—I can eat.

TRANSLATION

Lord Nityānanda Prabhu replied, “Whatever I may be, You have invited Me. Therefore you must supply as much as I want to eat.”

TEXT 84

গুলি’ নিত্যানন্দের কথা ঠাকুর অনৈত।
কহেন তাহারে কিছু পাইয়া পিরিত || ৮৪ ||
śuni’ nityānandera kathā ṭhākura advaita
kahena tānhāre kichu pāiyā pirīta

SYNONYMS
śuni’—hearing; nityānandera—of Lord Nityānanda Prabhu; kathā—words; ṭhākura—His Divine Grace; advaita—Advaita Ācārya; kahena—spoke; tānhāre—unto Nityānanda Prabhu; kichu—something; pāiyā—taking the opportunity; pirīta—pleasing words.

TRANSLATION
His Divine Grace Advaita Ācārya, after hearing the statement of Nityānanda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

TEXT 85
“ভৃষ্ট অবধুত তুমি, উঠর ভরিতে।
সন্ত্রাস লইয়াছ, বুঝি, ব্রাহ্মণ দণ্ডিতে॥ ৮৫ ॥

bhraṣṭa avadhūta tumī, udara bharite
sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite

SYNONYMS
bhraṣṭa avadhūta—reject paramahārṣa; tumī—You; udara bharite—to fill Your belly; sannyāsa la-iyācha—You have accepted the renounced order of life; bujhi—I understand; brāhmaṇa daṇḍite—to give trouble to a brāhmaṇa.

TRANSLATION
Advaita Ācārya said: “You are a reject paramahārṣa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brāhmaṇas.”

PURPORT
There is always a difference of opinion between a smārta-brāhmaṇa and a Vaiṣṇava gosvāmi. There are even smārta opinions and Vaiṣṇava gosvāmi opinions available in astrological and astronomical calculations. By calling Nityānanda Prabhu a bhraṣṭa avadhūta (a rejected paramahārṣa), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a paramahārṣa. In
other words, Nityānanda Prabhu had nothing to do with the rules governing smārta-brāhmaṇas. Thus under pretense of condemning Him, Advaita Ācārya was actually praising Him. In the avadhūta stage, the paramahaṁsa stage, which is the supermost stage, one may appear to be viṣayī, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a sannyāsī and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Ācārya and Nityānanda Prabhu. They are not to be taken as insults.

In Khaḍadaha, sometimes people misunderstood Nityānanda Prabhu to belong to the śākta-sampradāya, whose philosophy is antaḥ śāktaha bahiḥ śāivah sabhāyārīn vaiśnavo mataḥ. According to the śākta-sampradāya, a person called kaulavādhūta thinks materially while externally appearing to be a great devotee of Lord Śiva. When such a person is in an assembly of Vaiṣṇavas, he appears like a Vaiṣṇava. Actually Nityānanda Prabhu did not belong to such a community. Nityānanda Prabhu was always a brāhmaṇa of the vaidika order. Actually He was a paramahaṁsa. Sometimes He is accepted to be a disciple of Lakṣmīpati Tīrtha. If He is so accepted, Nityānanda Prabhu belonged to the Madhva-sampradāya. He did not belong to the tāntrika-sampradāya of Bengal.

TEXT 86

তুমি খেতে পার দশ-বিশ মানের অন।
আমি তাছা কঞ্চা পাব দরিদ্র ব্রাহ্মণ। ॥ ৮৬ ॥

_tumi khete pāra daśa-vīśa mānera anna_
āmi tāhā kānḥā pāba daridra brāhmaṇa_

SYNONYMS

tumi—You; khete—to eat; pāra—able; daśa-vīśa—ten or twenty; mānera—of the measurement of a māna; anna—rice; āmi—I; tāhā—that; kānḥā—where; pāba—shall get; daridra—poverty-stricken; brāhmaṇa—brāhmaṇa.

TRANSLATION

Advaita Ācārya accused Nityānanda Prabhu, saying, “You can eat ten to twenty mānas of rice. I am a poor brāhmaṇa. How shall I get so much rice?”
A māna is a measurement containing about four kilos.

TEXT 87

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

TEXT 88

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation given to Him, Śrī Caitanya Mahāprabhu abandoned it and went on to the next.
TEXT 89

লেই ব্যঞ্জন আচার্য পুনঃ করেন পুরুষ।
এই মত পুনঃ পুনঃ পরিবেশে ব্যঞ্জন || ৮৯ ||

sei vyañjana ācārya punaḥ karena pūraṇa
ei mata punaḥ punaḥ pariveśe vyañjana

SYNONYMS
sei vyañjana—that half-finished vegetable; ācārya—Advaita Ācārya;
punaḥ—again; karena—does; pūraṇa—filling; ei mata—in this way; punaḥ
punaḥ—again and again; pariveśe—distributes; vyañjana—vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Ācārya
filled it up again. In this way, as the Lord finished half of a preparation,
Advaita Ācārya again and again filled it up.

TEXT 90

দোনা ব্যঞ্জনে ভরি’ করেন প্রার্থন।
প্রভু বলেন—আর কত করিব ভোজন। || ৯০ ||

donā vyañjane bhari’ karena prārthana
prabhu balena—āra kata kariba bhojana

SYNONYMS
donā—the pot; vyañjane—with vegetables; bhari’—filling; karena—
makes; prārthana—request; prabhu balena—Lord Caitanya Mahāprabhu
says; āra—more; kata—how much; kariba—can I do; bhojana—eating.

TRANSLATION

After filling a pot with vegetables, Advaita Ācārya requested Them to
eat more, and Caitanya Mahāprabhu said, “How much more can I go on
eating?”

TEXT 91

আচার্য কহে—যে দিয়াছি, তাহা না ছাড়িব।
এখন যে দিয়ে, তার অর্ধেক খাইব। || ৯১ ||
acārya kahe—ye diyāchi, tāhā nā chādibā
ekhana ye diye, tāra ardheka khāibā

SYNONYMS
acārya kahe—Advaita Acārya said; ye diyāchi—whatever I have given;
tāhā nā chādibā—please do not give it up; ekhana—now; ye—whatever;
diye—I am giving; tāra ardheka—half of it; khāibā—You will eat.

TRANSLATION
Advaita Acārya said, “Please do not give up whatever I have already
given You. Now, whatever I am giving, You may eat half and leave half.”

TEXT 92

nānā yatna-dainye prabhure karāila bhojana
acaryera icchā prabhu karila pūraṇa

SYNONYMS
nānā yatna-dainye—in this way, by various efforts and by humility;
prabhure—Lord Caitanya Mahāprabhu; karāila—caused; bhojana—eating;
acaryera icchā—the wish of Advaita Acārya; prabhu—Lord Caitanya
Mahāprabhu; karila—did; pūraṇa—fulfillment.

TRANSLATION
In this way, by submitting various humble requests, Advaita Acārya
made Śrī Caitanya Mahāprabhu and Lord Nityānanda eat. Thus Caitanya
Mahāprabhu fulfilled all the desires of Advaita Acārya.

TEXT 93

nityānanda kahe—āmāra peṭa nā bharila
laṅā yāha, tora anna kichu nā khāila

SYNONYMS
nityānanda kahe—āmāra peṭa nā bharila
laṅā yāha, tora anna kichu nā khāila
SYNONYMS

nityānanda kahe—Nityānanda Prabhu said; āmāra—My; peṭa—belly; nā—not; bharila—filled; laṭā—taking away; yāha—go; tora—Your; anna—food; kichu nā khāila—I have not eaten anything.

TRANSLATION

Again Nityānanda Prabhu jokingly said, “My belly is not yet filled up. Please take away Your foodstuff. I have not taken the least of it.”

TEXT 94

एत बलिए एकग्रा भात हातें लंगा।
उजहिल से फेलिल आंगे येन जुड़ न हंगा॥ ९४॥

eta bali’ eka-grasa bhāta hāte lāṅa
ujhāli’ phelīla āge yena kruddha haṅā

SYNONYMS

eta bali’—saying this; eka-grasa—one palmful; bhāta—rice; hāte—in the hand; laṅa—taking; ujhāli’—releasing; phelīla—threw; āge—in front; yena—as if; kruddha haṅā—becoming angry.

TRANSLATION

After saying this, Nityānanda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

TEXT 95

भात दुई-चारी लांगे आचार्येर अलंक।
भात अलंक लंगी आचार्य नाचे बहुरंगे॥ ९५॥

bhāta dui-cāri lāṅe ācāryera aṅge
bhāta aṅge laṅā ācārya nāce bahu-raṅge

SYNONYMS

bhāta dui-cāri—two or four pieces of the thrown rice; lāṅe—touch; ācāryera aṅge—the body of Advaita Ācārya; bhāta—the rice; aṅge—on His body; laṅa—with; ācārya nāce—the Ācārya began to dance; bahu-raṅge—in many ways.
TRANSLATION
When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

TEXT 96
अबधुतेर झूठ। लागिल मोर अंगे।
परम पवित्र मोरे कैले एই चांगे॥ ९६॥
avadhūtera jhūṭhā lāgilā mora anĝe
parama pavitra more kaila ei ḍhāṅge

SYNONYMS
avadhūtera jhūṭhā—the remnants of the food of the avadhūta; lāgilā—touched; mora—My; anĝe—on the body; parama pavitra—perfectly purified; more—Me; kaila—made; ei—this; ḍhāṅge—behavior.

TRANSLATION
When the rice thrown by Nityānanda Prabhu touched His body, Advaita Ācārya thought Himself purified by the touch of remnants thrown by paramahārīṣa Nityānanda. Therefore He began dancing.

PURPORT
The word avadhūta refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a sannyāsī, Nityānanda Prabhu exhibited the behavior of a mad avadhūta. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Ācārya. Advaita Ācārya accepted this happily because He presented Himself as a member of the community of smārta-brāhmaṇas. By touching the remnants of food thrown by Nityānanda Prabhu, Advaita Ācārya immediately felt Himself purified of all smārta contamination. The remnants of food left by a pure Vaiṣṇava are called mahā-mahā-prasāda. This is completely spiritual and is identified with Lord Viṣṇu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of paramahārīṣa and beyond the jurisdiction of the varṇāśrama institution. The remnants of food left by the spiritual master and similar paramahārīṣas or pure Vaiṣṇavas are purifying. When an ordinary person touches such prasāda, his mind is purified, and his mind is raised to the status of a pure brāhmaṇa. The behavior and statements
of Advaita Acarya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of foodstuffs left by the bona fide spiritual master and pure Vaiṣṇavas.

TEXT 97

তোরে নিমন্ত্রণ করি’ পাইনু তার ফল ।
তোর জাতি-কুল নাহি, সহজে পাগল॥ ৯৭ ॥

tore nimantraṇa kari’ pāinu tāra phala
tora jāti-kula nāhi, sahaje pāgala

SYNONYMS

tore—You; nimantraṇa—invitation; kari’—making; pāinu—I have gotten in return; tāra—of that; phala—the result; tora—Your; jāti-kula nāhi—there is no indication of Your caste and family; sahaje—by nature; pāgala—You are a madman.

TRANSLATION

Advaita Acarya jokingly said: “My dear Nityānanda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words sahaje pāgala (“by nature a madman”) indicate that Nityānanda Prabhu was transcendentally situated on the paramahamsa stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Acarya was pointing out this fact.

TEXT 98

অপনার সমুদ্ধ মোরে করিবার তবে ।
ঝুঠা দিলে, বিপ্র বলি’ ভয় না করিলে॥ ৯৮ ॥

āpanāra sama more karibāra tare
jhuṭhā dile, vipra bali’ bhaya nā karile

SYNONYMS

āpanāra sama—like You; more—Me; karibāra tare—for making; jhuṭhā—remnants of foodstuffs; dile—You have given; vipra bali’—considering as a brāhmaṇa; bhaya—fear; nā karile—You did not do.
TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brähmana."

PURPORT

The words āpanāra sama indicate that Advaita Ācārya considered Himself to belong to the smārta-brāhmaṇas, and He considered Nityānanda Prabhu to be on the transcendental stage with pure Vaiśṇavas. Lord Nityānanda gave Advaita Ācārya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaiśṇava or paramahaṁsa. Advaita Ācārya's statement indicates that a paramahaṁsa Vaiśṇava is transcendently situated. A pure Vaiśṇava is not subject to the rules and regulations of the smārta-brāhmaṇas. That was the reason for Advaita Ācārya's stating, āpanāra sama more karibāra tare: "To raise Me to Your own standard." A pure Vaiśṇava or a person on the paramahaṁsa stage accepts the remnants of food (maha-prasāda) as spiritual. He does not consider it to be material or sense gratificatory. He accepts maha-prasāda not as ordinary dahl and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiśṇava, prasāda is never polluted even if it is touched by the mouth of a caṇḍāla. Indeed, it retains its spiritual value. Therefore by eating or touching such maha-prasāda, a brāhmaṇa is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such maha-prasāda, one is freed from all the contaminations of the material condition. That is the verdict of the śāstra.

TEXT 99

नित्यानन्द बले,—एई कुष्ठे श्रwebs ।
इहाके 'खुठा' कहिले, तुमि फैले अपराध॥ ९९ ॥

nityānanda bale,—ei krṣnera prasāda
ihāke 'jhuthā' kahile, tumi kaile aparāda

SYNONYMS

nityānanda bale—Lord Nityānanda said; ei—this; krṣnera prasāda—maha-prasāda of Lord Kṛṣṇa; ihāke—unto it; jhuthā—remnants of foodstuff; kahile—if You say; tumi—You; kaile—have made; aparāda—offense.
TRANSLATION

Nityānanda Prabhu replied: “These are the remnants of food left by Lord Kṛṣṇa. If You take them to be ordinary remnants, You have committed an offense.”

PURPORT

In the Brhad-viṣṇu Purāṇa it is stated that one who considers maha-prasāda to be equal to ordinary rice and dahl certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where prasāda is concerned. Prasāda is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Viṣṇu Himself. Thus even if one is a brāhmaṇa he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the Brhad-viṣṇu Purāṇa.

TEXT 100

शतेक सन्यासी यदि कराहें भोजन ।
तवे एह अपराध हेतृबे कषुल || १०० ||

śateka sannyāsī yadi karaha bhojana
tabe ei aparādha ha-ibe khaṇḍana

SYNONYMS

śateka sannyāsī—one hundred sannyāsīs; yadi—if; karaha—You make; bhojana—the eating; tabe—then; ei—this; aparādha—offense; ha-ibe—there will be; khaṇḍana—nullification.

TRANSLATION

Śrīla Nityānanda Prabhu continued: “If you invite at least one hundred sannyāsīs to Your home and feed them sumptuously, Your offense will be nullified.”

TEXT 101

आचार्य कहे—ना करिब सन्यासी-निम्नलिन |
सन्यासी नाशील मोर सब यृत्तिधर || १०१ ||
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 3]

acārya kahe—nā kariba sannyāsi-nimantraṇa
sannyāsi nāśila mora saba smṛti-dharma

SYNONYMS
acārya kahe—Advaita Ācārya said; nā kariba—I shall never do; sannyāsi-nimantraṇa—invitation to the sannyāsis; sannyāsi—a sannyāsi; nāśila—has spoiled; mora—My; saba—all; smṛti-dharma—regulative principles of the smṛti-śāstra.

TRANSLATION
Advaita Ācārya replied: “I shall never again invite another sannyāsi, for it is a sannyāsi who has spoiled all My brahminical smṛti regulations.”

TEXT 102
eta bali’ dui jane karaila ācamana
uttama sayyate la-iyā karaila āyana

SYNONYMS
eta bali’—saying this; dui jane—unto the two personalities; karaila ācamana—washed Their hands and mouth; uttama—very nice; sayyate—on a bed; la-iyā—taking; karaila—made Them do; āyana—lying down.

TRANSLATION
After this, Advaita Ācārya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

TEXT 103
lavaṇga elāci-bija—uttama rasa-vāsa
tulasi-mañjari saha dila mukha-vāsa
SYNONYMS
lavanga—clove; eläci—cardamom; bija—seeds; uttama—very nice; rasa-väsa—tasteful spices; tulasi-mañjari—the flowers of tulasī; saha—with; dila—gave; mukha-väsa—perfume of the mouth.

TRANSLATION
Śrī Advaita Acārya fed the two Lords cloves and cardamom mixed with tulasī flowers. Thus there was a good flavor within Their mouths.

TEXT 104

śūngkṣi chandaśe liṅgu keśa keleśa ।
śūngkṣi purūpa-mālā ālīṁ dibh ṣhādaṇ-ūpa ॥ १०४ ॥
sugandhi candane lipta kaila kalevara
sugandhi puśpa-mālā āni’ dila hṛdaya-upara

SYNONYMS
su-gandhi—fragrant; candane—in sandalwood; lipta—smeared; kaila—made; kalevara—the bodies; su-gandhi—very fragrant; puśpa-mālā—flower garlands; āni’—bringing; dila—gave; hṛdaya-upara—on the chests.

TRANSLATION
Śrī Advaita Acārya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

TEXT 105

āchārya karite cahe pāda-saṁvāhana
saṅkucita haṇā prabhu balena vacana

SYNONYMS
ācārya—Advaita Acārya; karite—to do; cahe—wants; pāda-saṁvāhana—massaging the feet; saṅkucita—hesitant; haṇā—becoming; prabhu—the Lord; balena—says; vacana—the words.
TRANSLATION

When the Lord lay down on the bed, Advaita Ācārya wanted to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

TEXT 106

When the Lord lay down on the bed, Advaita Ācārya wanted to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

SYNONYMS

 bahuta—in various ways; nācāile—have made Me dance; tumi—You; chāḍa—give up; nācāna—dancing; mukunda—Mukunda; hari-dāsa—Haridāsa; la-iyā—with; karaha—do; bhojana—eating.

TRANSLATION

Śrī Caitanya Mahāprabhu said: “Advaita Ācārya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridāsa and accept Your lunch.”

PURPORT

Śrī Caitanya Mahāprabhu is here telling Advaita Ācārya that it is not befitting for a sannyāsi to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaiṣṇava. “You have already made Me dance according to your vow,” Caitanya Mahāprabhu said. “Now please stop it. You can go and take Your lunch with Mukunda and Haridāsa.”

TEXT 107

When the Lord lay down on the bed, Advaita Ācārya wanted to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

SYNONYMS

tabe ta' ācārya sange lañā dui jane
karila icchāya bhojana, ye āchila mane
SYNONYMS

tabe ta’—thereafter; ācārya—Advaita Ācārya; saṅge—with; lañā—taking; dui jane—the two persons, namely Mukunda and Haridāsa; karila—did; ic-chāya—according to desire; bhojana—eating; ye āchila mane—whatever there was in mind.

TRANSLATION

Thereupon Advaita Ācārya took prasāda with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

TEXT 108

śāntipurera loka śunī prabhura āgamanā
dekhite āilā loka prabhura caraṇa

SYNONYMS

śānti-purera loka—all the people of Śāntipura; śunī’—hearing; prabhura āgamanā—the arrival of Śrī Caitanya Mahāprabhu; dekhite āilā—came to see; loka—all the people; prabhura caraṇa—the lotus feet of the Lord.

TRANSLATION

When the people of Śāntipura heard that Lord Śrī Caitanya Mahāprabhu was staying there, they all immediately came to see His lotus feet.

TEXT 109

‘hari’ ‘hari’ bale loka ānandita hañā
camatkāra pāila prabhura saundarya dekhīnā

SYNONYMS

hari hari—the holy name of the Lord; bale—say; loka—all the people; ānandita—pleased; hañā—being; camatkāra—wonder; pāila—got; prabhura—of the Lord; saundarya—the beauty; dekhīnā—by seeing.
TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, “Hari! Hari!” Indeed, they became struck with wonder upon seeing the beauty of the Lord.

TEXT 110

They saw Sri Caitanya Mahaprabhu’s very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

TEXT 111

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.
TEXT 112

As soon as it was evening, Advaita Ācārya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

TEXT 113

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

TEXT 114

The house of Advaita Ācārya was visited by Lord Caitanya, and the devotees and the Lord themselves engaged in dancing.
**SYNONYMS**

*ki*—what; *kahiba*—shall I say; *re*—O; *sakhi*—My dear friends; *äjuka*—today; *änanda*—pleasure; *ora*—the limit; *cira-dine*—after many days; *mådhava*—Lord Kṛṣṇa; *mandire*—in the temple; *mora*—My.

**TRANSLATION**

Advaita Ācārya said: "'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.'"

**PURPORT**

This is a song composed by Vidyāpati. Sometimes the word *mådhava* is misunderstood to refer to Madhavendra Puri. Advaita Ācārya was a disciple of Madhavendra Puri, and consequently some people think that He was referring to Madhavendra Puri by using the word *mådhava*. But actually this is not the fact. This song was composed to commemorate the separation of Kṛṣṇa from Rādhārāṇī during Kṛṣṇa's absence in Mathurā. This song was supposed to be sung by Śrīmatī Rādhārāṇī when Kṛṣṇa returned. It is technically called *Mathurā-viraha*.

**TEXT 115**

एै पद गाओयाईया हर्षेकरैन नर्तना ।
श्रेद्ध-कंप-पुलका-हुंकार-गर्जन ॥ ११५ ॥

ei pada gāoyāiyā harše kareṇa nartana
sveda-kampa-pulakāśru-huṅkāra-garjana

**SYNONYMS**

*eı pada*—this verse; *gāoyāiyā*—causing to be sung; *harše*—in pleasure; *kareṇa*—does; *nartana*—dancing; *sveda*—perspiration; *kampa*—shivering; *pulaka*—standing of hairs; *aśru*—tears on account of pleasure; *huṅkāra*—thundering; *garjana*—bellowing.

**TRANSLATION**

Advaita Ācārya led the saṅkirtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration,
shivering, raised hairs, tears in the eyes, and sometimes thundering and bellowing.

TEXT 116

फिरि' फिरि' कबु क्रतु धरेन चरण ।
चरणेन धरिया प्रभुरे बलेन चलन॥ ११६॥

phiri' phiri' kabhu prabhura dharena caraṇa
caraṇe dhariyā prabhure balena vacana

SYNONYMS
phiri' phiri'—turning and turning; kabhu—sometimes; prabhura—of the Lord; dharena—catches; caraṇa—the lotus feet; caraṇe dhariyā—catching the lotus feet; prabhure—unto the Lord; balena—says; vacana—words.

TRANSLATION

While dancing, Advaita Ācārya would sometimes turn around and around and catch the lotus feet of Śrī Caitanya Mahāprabhu. He then began to speak to Him as follows.

TEXT 117

অনেক দিন তুমি মোরে বেড়াইলে ভাঙ্গিয়া ।
ঘরেতে পাঞ্জাছি এবে রাখিব বাঙ্গিয়া॥ ১১৭॥

aneka dina tumi more beḍāile bhāṅgiyā
gharete pāṇāchi, ebe rākhiba bāndhiyā

SYNONYMS
aneka dina—many days; tumi—You; more—Me; beḍāile—escaped; bhāṅgiyā—cheating or bluffing; gharete—at My home; pāṇāchi—I have gotten; ebe—now; rākhiba—I shall keep; bāndhiyā—binding up.

TRANSLATION

Śrī Advaita Ācārya would say: “Many days You escaped Me by bluffing. Now I have You in my home, and I will keep You bound up.”
TEXT 118


eeta bali' acarya anande karena nartana
prahareka-ratri acarya kaila saṅkīrtana

SYNONYMS

eeta bali’—saying this; acarya—Advaita Acarya; anande—in pleasure; karena—does; nartana—dancing; prahar-eka—about three hours; ratri—at night; acarya—Śrī Advaita Acarya; kaila saṅkīrtana—performed saṅkīrtana, or congregational chanting.

TRANSLATION

So speaking, Advaita Acarya performed congregational chanting with great pleasure for three hours that night and danced all the time.

TEXT 119

premera utkaṇṭhā,—prabhura nahi krṣṇa-saṅga
virahe bāḍila prema-jvalāra taraṅga

SYNONYMS

premera utkaṇṭhā—the ecstasy of the love; prabhura—of the Lord; nahi—there is not; krṣṇa-saṅga—meeting with Lord Kṛṣṇa; virahe—in separation; bāḍila—increased; prema-jvalāra—of flames of love; taraṅga—waves.

TRANSLATION

When Advaita Acarya danced in that way, Lord Caitanya felt ecstatic love for Kṛṣṇa, and because of His separation, the waves and flames of love increased.

TEXT 120

bāḍilo bharu prathu jutimite podila
poṣāṅgañā dekhiya acarya lukiya samarpila
vyākula haṅga prabhu bhūmite padilā
gosāṇi dekhiyā ācārya nṛtya sambarilā

SYNONYMS
vyākula haṅga—being too much agitated; prabhu—the Lord; bhūmite—on the ground; padilā—fell; gosāṇi—the Lord; dekhiyā—seeing; ācārya—Advaita Ācārya; nṛtya—the dancing; sambarilā—checked.

TRANSLATION
Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell on the ground. Seeing this, Advaita Ācārya stopped dancing.

TEXT 121

prabhura antara mukunda jāne bhāla-mate
bhāvera sadṛṣa pada laṅgilā gāite

SYNONYMS
prabhura—of the Lord; antara—the heart; mukunda—Mukunda; jāne—knows; bhāla-mate—very well; bhāvera—to the ecstatic mood; sadṛṣa—suitable; pada—verses; laṅgilā gāite—began to sing.

TRANSLATION
When Mukunda saw the ecstasy of Śrī Caitanya Mahāprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord’s ecstasy.

TEXT 122

ācārya utṭhāita prabhuke karite nartana
pada śuni’ prabhura āṅga nā yāya dhāraṇa

SYNONYMS
ācārya—Advaita Ācārya; utṭhāita—arose; prabhuke—before the Lord; karite—begging; nartana—fear; pada—verse; śuni’—saw; prabhura—Lord; āṅga—body; nā—no; yāya—thus; dhāraṇa—position.
SYNONYMS

ācārya—Advaita Ācārya; uthāila—raised; prabhuke—the Lord; karite—to do; nartana—dancing; pada śuni’—by hearing the stanzas; prabhura—of the Lord; aṅga—the body; nā—not; yāya—possible; dhāraṇa—to hold.

TRANSLATION

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

TEXT 123

अश्रु, कंप, पुलक, श्रद्ध, गद्गद बचल ।
क्षणै उठे, क्षणै पड़े, क्षणैक रोदन ॥ १२३ ॥

aśru, kampa, pulaka, sveda, gadgada vacana
kṣaṇe uthe, kṣaṇe pade, kṣaṇeka rodana

SYNONYMS

aśru—tears; kampa—trembling; pulaka—standing of hairs in ecstasy; sveda—perspiration; gadgada—faltering; vacana—words; kṣaṇe—sometimes; uthe—stands; kṣaṇe—sometimes; pade—falls down; kṣaṇeka—sometimes; rodana—crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His hair stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

TEXT 124

हा हा प्राणप्रियस्थिः, कि न। बैल मोरे ।
काँग्रेश्वर्मिषे मोर तनु-मन जोरे ॥ १२४ ॥ ॥

hā hā prāṇa-priya-sakhi, ki nā haila more
kāṇu-prema-viṣe mora tanu-mana jare
SYNONYMS

hā hā—O; pṝṇa-priya-sakhi—my dear friend; ki nā haila more—what has not happened to me; kānu-prema-viṣe—the poison of love of Kṛṣṇa; mora—my; tanu—body; mana—mind; jare—afflicts.

TRANSLATION

Mukunda sang: "My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Kṛṣṇa, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahāprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

TEXT 125

रात्रि-दिने पोङ्डे मन सोयास्ति ना पां’
याहाँ गेले कानु पां’ भाई उड़ि’ याँ’ II १२५ II

rātri-dine poḍe mana soyāsti nā pān
yāhān gele kānu pān, tāhān udī’ yān

SYNONYMS

rātri-dine—day and night; poḍe—burns; mana—mind; soyāsti—rest; nā—not; pān—I get; yāhān—where; gele—if going; kānu pān—I can get Kṛṣṇa; tāhān—there; udī’—flying; yān—I go.

TRANSLATION

"'My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.'"

TEXT 126

এই পদ গায় মুকুল্ল মহুর স্বভরে।
শুনিয়া শুভ্র চিন্ত অন্তরে বিচ্ছে। II ১২৬ II
ei pada gāya mukunda madhura susvare
śuniyā prabhura citta antare vidare

SYNONYMS

ei pada—this stanza; gāya—sings; mukunda—Mukunda; madhura—sweet; su-svare—in a voice; śuniyā—hearing; prabhura—of the Lord; citta—mind; antare—within; vidare—splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

TEXT 127

nirveda, viśāda, harṣa, cāpalya, garva, dainya
prabhura sahita yuddha kare bhāva-sainya

SYNONYMS

nirveda—disappointment; viśāda—moroseness; harṣa—pleasure; cāpalya—restlessness; garva—pride; dainya—humility; prabhura—the Lord; sahita—with; yuddha—fight; kare—do; bhāva—of ecstatic feelings; sainya—soldiers.

TRANSLATION

The transcendental ecstatic symptoms (disappointment, moroseness, pleasure, restlessness, pride and humility) all began to fight like soldiers within the Lord.

PURPORT

Harṣa is described in Bhakti-rasāmṛta-sindhu. Harṣa is experienced when one finally attains the desired goal of life and consequently becomes very glad. When harṣa is present, the body shivers, and one’s hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called garva, or pride. In this condi-
tion one utters prayers and does not reply to others’ inquiries. Seeing one’s own body, concealing one’s desires and not heeding the words of others are symptoms visible in the ecstasy of garva.

TEXT 128

ające-järë hajila prabhù bhāvèra prahâre
bhūmite pañila, śvāsa nāhika śarīre

SYNONYMS
jara-jara—tottering; haila—there was; prabhu—the Lord; bhāvèra—of the ecstatic moods; prahâre—in the onslaught; bhūmite—on the ground; pañila—fell; śvāsa—breathing; nāhika—there was not; śarīre—in the body.

TRANSLATION
The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell on the ground, and His breathing almost stopped.

TEXT 129

deñhiya cintita haila yata bhakta-gaṇa
ācambite uthë prabhu kariyà garjana

SYNONYMS
deñhiya—seeing; cintita—anxious; haila—became; yata—all; bhakta-gaṇa—devotees; ācambite—all of a sudden; uthë—rises; prabhu—the Lord; kariyà—making; garjana—thundering.

TRANSLATION
Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.
TEXT 130

‘বল’ ‘বল’ বলে, নাচে, আনন্দে বিহ্বল।
বুঝন না যায় ভাব-তরঙ্গ প্রবল।॥ ১৩০ ॥

‘bal’ ‘bal’ bale, nāce, ānande vihvala
bujhana nā yāya bhāva-taraṅga prabala

SYNONYMS

bal bal—speak, speak; bale—the Lord says; nāce—dances; ānande—in pleasure; vihvala—overwhelmed; bujhana—understanding; nā yāya—not possible; bhāva-taraṅga—the waves of ecstasy; prabala—powerful.

TRANSLATION

Upon standing up, the Lord said: “Go on speaking! Go on speaking!” Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

TEXT 131

নিত্যানন্দ সঙ্গে বুলে অভ্যুক্তে ধরিনা।
আচার্য, হরিদাস বুলে পাছে তা, নাচিনা।॥ ১৩১ ॥

nityānanda saṅge bute prabhuke dhariṇā
ācārya, haridāsa bule pāche ta, nācina

SYNONYMS

nityānanda—Nityānanda Prabhu; saṅge—with; bule—walks; prabhuke—the Lord; dhariṇā—catching; ācārya—Advaita Ācārya; hari-dāsa—Thākura Haridāsa; bule—walk; pāche—behind; ta—certainly; nācina—dancing.

TRANSLATION

Lord Nityānanda began to walk with Caitanya Mahāprabhu to see that He would not fall, and Advaita Ācārya and Haridāsa Thākura followed Them, dancing.

TEXT 132

এই মত প্রহরেক নাচে অভ্যুক্ত রচনে।
কভূ হর্ষ, কভূ বিষ্ণু, তাবের ভরনে।॥ ১৩২ ॥
ei mata prahar-eka nāce prabhu raṅge
kabhu harṣa, kabhu viśāda, bhāvera taraṅge

SYNONYMS

ei mata—in this way; prahar-eka—for about three hours; nāce—dances; prabhu—Lord Caitanya Mahāprabhu; raṅge—in great ecstasy; kabhu—sometimes; harṣa—pleasure; kabhu—sometimes; viśāda—moroseness; bhāvera—of ecstasy; taraṅge—in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

TEXT 133

ফ্লন দিন উপবাসে করিয়া ভোজন ।
উদ্ধৃত্তোতে প্রস্ন হীন পরিশ্রম ॥ ১৩৩ ॥

tina dina upavāse kariyā bhojana
uddanāda-nṛtyete prabhura haila pariśrama

SYNONYMS

tina dina—three days; upavāse—in fasting; kariyā—doing; bhojana—eating; uddanāda—jumping high; nṛtyete—in dancing; prabhura—of the Lord; haila—there was; pariśrama—fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

TEXT 134

তবু তা’ না জানে শ্রম প্রেমাবিষ্ট হং ।
নিত্যানন্দ মহাপ্রভুকে রাখিল ধরিণঃ ॥ ১৩৪ ॥

tabu ta’ nā jāне śrama premāvīṣṭa haṅā
nityānanda mahāprabhuke rākhila dhariṅā
SYNONYMS

tabu—still; ta’—certainly; nā jāne—does not know; ārama—fatigue; prema-āviṣṭa—absorbed in love; haṅā—being; nityānanda—Lord Nityānanda; mahā-prabhuke—Lord Caitanya Mahāprabhu; rākhila—stopped; dhariṅā—catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

TEXT 135

Although the Lord was fatigued, Nityānanda Prabhu kept Him steady by holding Him. At that time, Advaita Ācārya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

TEXT 136

ei-mata daśa-dina bhojana-kīrtana
eka-rūpe kari' kare prabhura sevana

SYNONYMS

ei-mata—in this way; daśa-dina—continuously for ten days; bhojana-kīrtana—eating and chanting; eka-rūpe—without change; kari’—doing; kare—does; prabhura—of the Lord; sevana—service.
TRANSLATION

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

TEXT 137

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

TEXT 138

In the morning Candraśekhara brought Śacīmātā from her house with many devotees, and he seated her in a palanquin.

SYNONYMS

prabhāte-ācāryaratna dolāya caḍānā
bhakta-gaṇa-saṅge āilā śacīmātā laṇā

In this way, all the people of the town of Nadia—including all women, boys and old men—came there. Thus the crowd increased.
TEXT 139

prātah-krtya kari' kare nāma-saṅkirtana  
śacimātā laṅā āilā advaita-bhavana

SYNONYMS

prātah-krtya—the morning duties; kari’—finishing; kare—does; nāma-saṅkirtana—chanting the Hare Kṛṣṇa mantra; śacī-mātā—mother Śacī; laṅā—with; āilā—came; advaita-bhavana—at the house of Advaita Ācārya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa mahā-mantra, the people accompanied Śacīmātā to the house of Advaita Ācārya.

TEXT 140

śacī-āge padilā prabhu daṇḍavat haṅā  
kandite lāgilā śacī kole utṭhaiṅā

SYNONYMS

śacī-āge—in front of mother Śacī; padilā—fell down; prabhu—the Lord; daṇḍa-vat—like a stick; haṅā—becoming; kandite—to cry; lāgilā—began; śacī—mother Śacī; kole—on the lap; utṭhaiṅā—taking.

TRANSLATION

As soon as mother Śacī appeared on the scene, Caitanya Mahāprabhu fell before her like a stick. Mother Śacī began to cry, taking the Lord on her lap.

TEXT 141

kṛṣṇār darśane durṛhe hāilā vibhul  
keśa na deśṭhyā caitā hāilā vibhul
**SYNONYMS**

donhāra darśane— in seeing one another; duṅhe—both of them; ha-ilā—became; vihvala—overwhelmed; keśa—hair; nā—not; dekhiyā—seeing; sacī—mother Śacī; ha-ilā—became; vikala—agitated.

**TRANSLATION**

Upon seeing one another, they both became overwhelmed. Seeing the Lord’s head without hair, mother Śacī became greatly agitated.

**TEXT 142**

एङ्ग मुचे, मुख चुङ्जे, करे निरीक्षण |

dेखिते ना पाया,—अश्रु भरिल नयन || १४२ ||

aṅga muche, mukha cumbe, kare nirikṣaṇa
dekhite nā pāya,—aśru bharila nayana

**SYNONYMS**

aṅga—the body; muche—smears; mukha—face; cumbe—kisses; kare—does; nirikṣaṇa—observing; dekhite—to see; nā pāya—not able; aśru—tears; bharila—filled; nayana—the eyes.

**TRANSLATION**

She began to smear the body of the Lord with kisses. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

**TEXT 143**

कंदियाँ कहेंन शक्ति, बाहारे निमाणी |

विश्वरुप-सम ना करिह निठुराइ || १४३ ||

kāndiyā kahena śacī, bāchāre nimāṇi
viśvarūpa-sama nā kariha niṭhurāi
SYNONYMS

kāndiyā—crying; kahena—says; śacī—mother Śaci; bāchāre—my darling; nimāṇī—O Nimāi; viśva-rūpa—Viśvarūpa; sama—like; nā kariha—do not do; niṣṭhurāi—cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Śacimātā, crying, said to the Lord, “My darling Nimāi, do not be cruel like Viśvarūpa, Your elder brother.”

TEXT 144

sannyāsi ha-iyā punah nā dila daraśana
tumi taiche kaile mora ha-ibe maraṇa

SYNONYMS

sannyāsi—a member of the renounced order; ha-iyā—after becoming; punah—again; nā—not; dila—gave; daraśana—visit; tumi—You; taiche—like that; kaile—if doing; mora—my; ha-ibe—there will be; maraṇa—death.

TRANSLATION

Mother Śaci continued: “After accepting the renounced order, Viśvarūpa never again gave me audience. If You do like Him, that will certainly be the death of Me.”

TEXT 145

kāndiyā balena prabhu—śuna, mora āi
tomāra śarīra ei, mora kichu nāi

SYNONYMS

kāndiyā—crying; balena—says; prabhu—the Lord; śuna—hear; mora—My; āi—mother; tomāra—your; śarīra—body; ei—this; mora—My; kichu—anything; nāi—is not.
TRANSLATION
The Lord replied, “My dear mother, please hear. This body belongs to you. I do not possess anything.

TEXT 146

তোমার পালিত দেহ, জন্ম তোমাই হইতে।
কোটি জন্মে তোমার রূপ না পারি সোধিতে ॥১৪৬॥

tomāra pālita deha, janma tomā haite
goṭi janme tomāra ṛṇa nā pāri śodhite

SYNONYMS
tomāra—your; pālita—raised; deha—body; janma—birth; tomā—you; haite—from; koṭi—millions; janme—in births; tomāra—your; ṭṇa—debt; nā—not; pāri—I am able; śodhite—to repay.

TRANSLATION
“This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

TEXT 147

জানি’ বা না জানি’ কৈল যদ্যপি সন্ন্যাস।
তথ্যপি তোমারে কভু মহিব উদাস ॥ ১৪৭ ॥

ejāni’ vā nā ejāni’ kaila yadyapi sannyāsa
tathāpi tomāre kabhu nahiba udāsa

SYNONYMS
ejāni’—knowing; vā—or; nā—not; ejāni’—knowing; kaila—accepted; yadyapi—although; sannyāsa—the renounced order; tathāpi—still; tomāre—unto you; kabhu—at any time; nahiba—shall not become; udāsa—indifferent.

TRANSLATION
“Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.
TEXT 148

তুমি যাহী কহ, আমি তাহাই রহিব।
তুমি যেই আজ্জা কর, সেই ত’ করিব || ১৪৮ ||

_{tumi yāhāṁ kaha, āmi tāhāṁi rahiba
tumi yei ājñā kara, sei ta’ kariba}_

SYNONYMS

_{tumi—you; yāhāṁ—wherever; kaha—ask; āmi—I; tāhāṁi—there; rahiba—shall stay; tumi—you; yei—whatever; ājñā—order; kara—give; sei—that; ta’—certainly; kariba—I shall execute.}_

TRANSLATION

“My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute.’”

TEXT 149

এত বলিঃ পুনঃ পুনঃ করে নমস্কার।
তুষ্ট হঃ আই কোলে করে বার বার || ১৪৯ ||

_{eta bali’ punah punah kare namaskāra
tuṣṭa haṁā āi kole kare bāra bāra}_

SYNONYMS

_{eta bali’—saying this; punah punah—again and again; kare—offers; namaskāra—obeisances; tuṣṭa haṁā—being pleased; āi—mother Śaci; kole—on the lap; kare—takes; bāra bāra—again and again.}_

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Śaci, being pleased, took Him again and again on her lap.

TEXT 150

তবে আই লঞ্জা আচার্য গোলা অভ্যন্তর।
ভক্তগণ মিলিতে প্রভু হইলা সহর || ১৫০ ||

_{tub e aṁī lānce aṁācyā gōλā abhyanta. bhhakta gaṁ maṁitaṁ prabhū hīla sahaṁ || १५० ||}
152) Lord Caitanya at the House of Advaita Ācārya

**SYNONYMS**

tabe—thereafter; āi—the mother; laṅā—taking; ācārya—Advaita Ācārya; gelā—entered; abhyantara—within the house; bhakta-gaṇa—all the devotees; milite—to meet; prabhu—the Lord; ha-ilā—became; satvara—immediately.

**TRANSLATION**

Then Advaita Ācārya took mother Śacī within the house. The Lord was immediately ready to meet all the devotees.

**TEXT 151**

एके एके मिलिल प्रभु सब भक्तगण।
सबार मुख देखिये करे दृष्ट आलिंगन॥ १५१॥

eke eke milila prabhu saba bhakta-gana
sabāra mukha dekhi' kare drṣṭha aḷiṅgana

**SYNONYMS**

ekē ekā—one after another; milila—met; prabhu—the Lord; saba—all; bhakta-gaṇa—the devotees; sabāra—of everyone; mukha—face; dekhi’—seeing; kare—does; drṣṭha—tightly; aḷiṅgana—embracing.

**TRANSLATION**

The Lord met all the devotees one after the other, and looking at everyone’s face individually, He embraced them tightly.

**TEXT 152**

केश ना देखिया भक्त यद्यपि पाय दुःख।
सौन्दर्य देखिते तबू पाय महासुक्ष।॥ १५२॥

keśa nā dekhiyā bhakta yadyapi pāya duhkha
saundarya dekhite tabu pāya mahā-sukha
SYNONYMS

keśa—hair; nā dekhīyā—not seeing; bhakta—the devotees; yadyapi—although; pāya—get; duḥkha—unhappiness; saundarya—the beautiful posture; dekhite—to see; tabu—still; pāya—get; mahā-sukha—great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord’s hair, they nonetheless derived great happiness from seeing His beauty.

TEXTS 153-155

śrīvāsa, rāmāi, vidyānīdhi, gadādhara
gāṅgādāsa, vakreśvara, murāri, śuklāmbara

buddhimanta khān, nandana, śridhara, vijaya
vāsudeva, dāmodara, mukunda, sañjaya

kata nāma la-iba yata navadvipa-vāsī
sabāre mililā prabhu kṛpa-dṛśṭye hāsi'
TRANSLATION

Śrīvāsa, Rāmāi, Vidyānidhi, Gadādhara, Gaṅgādāsa, Vakreśvara, Murāri, Śuklāmbara, Buddhimanta Khāṅ, Nandana, Śrīdharā, Vijaya, Vāsudeva, Dāmodara, Mukunda, Saṅjaya and all the others, however many I can mention—indeed, all the inhabitants of Navadvīpa—arrived there, and the Lord met them with smiles and glances of mercy.

TEXT 156

অনন্দে নাচয়ে সবে বলি ‘হরি’ ‘হরি’।
আচার্য-মন্দির হৈল শ্রীভূক্তপুরী॥ ১৫৬॥

ānande nācaye sabe bali ‘hari’ ‘hari’
ācārya-mandira haila śrī-vaiṣṇoṭha-purī

SYNONYMS

ānande—in pleasure; nācaye—dance; sabe—all; bali’—saying; hari hari—the holy name of the Lord; ācārya-mandira—the house of Advaita Ācārya; haila—became; śrī-vaiṣṇoṭha-purī—a spiritual Vaikuṇṭha planet.

TRANSLATION

Everyone was dancing and chanting the holy names of Hari. In this way the domicile of Advaita Ācārya was converted into Śrī Vaikuṇṭha Puri.

TEXT 157

যত লোক আইল মহাপ্রভুকে দেখিতে।
নানা-গ্রাম হৈতে, আর নবদ্বীপ হৈতে॥ ১৫৭॥

yata loka āila mahāprabhuke dekhite
nānā-grāma haite, āra navadvīpa haite

SYNONYMS

yata loka—all the people; āila—came; mahā-prabhuke—Śrī Caitanya Mahāprabhu; dekhite—to see; nānā-grāma haite—from various villages; āra—and; nava-dvīpa haite—from Navadvīpa.
TRANSLATION

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvipa.

TEXT 158

śaṁkāre bāṇa dīl—bhakṣya, anna-pāna
bahu-dīna ācārya-gosāṇi kaila samādhāna || 158 ||

śaṁkāre vāsā dīla—bhakṣya, anna-pāna
bahu-dīna ācārya-gosāṇi kaila samādhāna

SYNONYMS

śaṁkāre—to all of them; vāsā dīla—gave residential quarters; bhakṣya—eatables; anna-pāna—food and drink; bahu-dīna—for many days; ācārya-gosāṇi—Advaita Ācārya; kaila—did; samādhāna—adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvipa, Advaita Ācārya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

TEXT 159

ācārya-gosāṇire bhaṅḍāra—akṣaya, avyaya
yata dravya vyaya kare tata dravya haya

SYNONYMS

ācārya-gosāṇire—of Advaita Ācārya; bhaṅḍāra—storehouse; akṣaya—inexhaustible; avyaya—indestructible; yata—all; dravya—commodities; vyaya—expenditure; kare—does; tata—so much; dravya—commodity; haya—becomes filled.

TRANSLATION

The supplies of Advaita Ācārya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.
TEXT 160

From the day Śacīmātā arrived at the house of Advaita Ācārya, she took charge of the cooking, and Śrī Caitanya Mahāprabhu dined in the company of all the devotees.

SYNONYMS

sei dina haite— from that date; śacī—mother Śacī; kārena—does; randhana—cooking; bhakta-gañā—all the devotees; lañā—accompanied by; prabhu—Lord Caitanya Mahāprabhu; kārena—does; bhojana—dining.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahāprabhu and the friendly behavior of Advaita Ācārya. At night they had the opportunity to see the Lord’s dancing and hear His chanting.
kīrtana karite prabhura sarva-bhāvodaya  
stambha, kampa, pulakāśru, gadgada, pralaya

SYNONYMS

kīrtana karite—while performing chanting; prabhura—of the Lord; sarva—all; bhāva-udaya—manifestations of ecstatic symptoms; stambha—being stunned; kampa—trembling; pulaka—standing of the hair; aśru—tears; gadgada—faltering of the voice; pralaya—devastation.

TRANSLATION

When the Lord performed kīrtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in Bhakti-rasāmṛta-sindhu as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called pralaya (devastation) is manifest.

TEXT 163

ক্ষণে ক্ষণে পড়ে প্রভু আছাড় খাঙ্গে ।  
দেখি' শচীমাতা কহে রোদন করিয়া ॥ ১৬৩ ॥

kṣaṇe kṣaṇe pade prabhu āchāḍa khāṅga  
dekhiś cāci-mātā kahe rodana kariyā

SYNONYMS

kṣaṇe kṣaṇe—very frequently; pade—falls; prabhu—the Lord; āchāḍa khāṅga—tumbling down; dekhiś—seeing; cāci-mātā—mother Śaci; kahe—says; rodana kariyā—crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Śaci would cry.
TEXT 164

चृण हैल, हेना वासों निमाङ्ग-कलेवर।
हाहा करी बिन्दु-पाशे मागे एह बर। || १६४ ||

cūrna haila, hena vāsoṁ nimāṅ-kaleara
hā-hā kari’ viṣṇu-pāse māge ei vara

SYNONYMS

cūrna—smashed; haila—has become; hena—thus; vāsoṁ—I think;
nimāṅ-kaleara—the body of Nimā; hā-hā kari’—crying loudly; viṣṇu-
pāse—Lord Viṣṇu; māge—begs; ei—this; vara—benediction.

TRANSLATION

Srimati Sacimati thought that the body of Nimā was being smashed when He fell down so. She cried, “Alas!” and petitioned Lord Viṣṇu.

TEXT 165

बाल्यकाल हैते तोमार ये कैलुं सेवन।
तार एह फल योरे देह नारायण। || १६५ ||

bālya-kāla haite tomāra ye kailuṁ sevana
tāra ei phala more deha nārāyaṇa

SYNONYMS

bālya-kāla haite—from my childhood; tomāra—Your; ye—whatever;
kailuṁ—I have done; sevana—service; tāra—of that; ei phala—this result;
more—unto me; deha—kindly award; nārāyaṇa—O Supreme Lord.

TRANSLATION

“My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

TEXT 166

बे-काले निमाङ्ग बड़े धरणी-उपरे।
बाबा बेन नाही लागे निमाङ्ग-शरीरे। || १६६ ||
ye kāle nimāṇi paḍe dharanī-upare
vyathā yena nāhi lāge nimāṇi-śarire

SYNONYMS

ye kāle—whenever; nimāṇi—my son Nimāi; paḍe—falls down; dharanī-upare—on the surface of the earth; vyathā—pain; yena—as if; nāhi—not; lāge—touch; nimāṇi-śarire—the body of my son Nimāi.

TRANSLATION

“Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain.”

TEXT 167

ei-mata śacidevi vātsalye vihvala
harṣa-bhaya-dainya-bhāve ha-ila vikala

SYNONYMS

ei-mata—in this way; śacī—mother Śaci; vātsalye—in parental affection; vihvala—overwhelmed; harṣa—happiness; bhaya—fear; dainya-bhāve—and in humility; ha-ila—became; vikala—transformed.

TRANSLATION

When mother Śaci was thus overwhelmed in paternal love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Śaci, born in the family of Nīlāmbara Cakravartī, used to worship Lord Viṣṇu even before her marriage. As stated in Bhagavad-gītā (6:41):

prāpya puṇya-kṛtāṁ lokān
uṣītvā śaśvatiḥ samāḥ
śucināṁ śrimatāṁ gehe
yoga-bhraṣṭo ‘bhijāyate
"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Śacī, a nitya-siddha living entity, is an incarnation of mother Yaśodā. She appeared in the house of Nilāmbara Cakravartī and was everlastingly engaged in the service of Lord Viṣṇu. Later she directly had as her child Lord Viṣṇu, Śrī Caitanya Mahāprabhu, and she served Him from the day of His appearance. This is the position of nitya-siddha associates. Śrī Narottama dāsa Ṭhākura therefore sings: gaurāṅgera saṅgī-gaṅe nitya-siddha kari māne. Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu—His family members, friends and other associates—were all nitya-siddhas. A nitya-siddha never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

TEXT 168


dṛvāsādi yata prabhura vipra bhakta-gaṅa
prabhuke bhikṣā dite haila sabākāra mana

SYNONYMS
śrī-vasa-ādi—the devotees, headed by Śrīvāsa Ṭhākura; yata—all; prabhura—of the Lord; vipra—especially the brāhmaṇas; bhakta-gaṅa—devotees; prabhuke—unto the Lord; bhikṣā—lunch; dite—to give; haila—there was; sabākāra—of all of them; mana—the mind.

TRANSLATION

Since Advaita Ācārya was giving alms and food to Lord Caitanya Mahāprabhu, the other devotees, headed by Śrīvāsa Ṭhākura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all grhasthas to invite a sannyāsī to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a sannyāsī is in the neighborhood of a village, he is invited by all householders, one after another. As long as a sannyāsī remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a san-
nyāsī has no housing or food problems even when he travels extensively. Even though Advaita Ācārya was supplying Caitanya Mahāprabhu with prasāda, the other devotees from Navadvīpa and Śāntipura also desired to offer Him prasāda.

**TEXT 169**

शुनि' श्चि सबाकारे करिल मिनति।
निमाणिरो दरशन अरु मुँि पाव कति॥ १६९ ॥

\[\text{शुनि’ साचि सबाकारे करिल मिनति} \]
\[\text{निमाणिरा दराशना अरु मुँि पाव कति} \]

**SYNONYMS**

\(\text{शुनि’—} \) hearing of this; \(\text{साचि—} \) mother Śacī; \(\text{सबाकारे—} \) unto all of them; \(\text{करिल—} \) made; \(\text{मिनति—} \) submission; \(\text{निमाणिरा—} \) of Nimāi, Śrī Caitanya Mahāprabhu; \(\text{दराशना—} \) visit; \(\text{अरु—} \) any more; \(\text{मुँि—} \) I; \(\text{पाव—} \) shall get; \(\text{कति—} \) where or how many times.

**TRANSLATION**

Hearing these proposals made by other devotees of the Lord, mother Śacī said to the devotees: “How many times shall I get the chance to see Nimāi again?”

**TEXT 170**

तोमा-सबा-सने हवे अच्छत मिलन।
मुँि अभागिनीर मात्र एि दराशन।॥ १७० ॥

\(\text{तोमा-सबासने हवे अच्छत मिलन} \]
\(\text{मुँि अभागिनीर मात्र एि दराशन} \)

**SYNONYMS**

\(\text{तोमा-सबासने—} \) with all of you; \(\text{हवे—} \) there will be; \(\text{अच्छत—} \) in another place; \(\text{मिलन—} \) meeting; \(\text{मुँि—} \) I; \(\text{अभागिनीर—} \) of one who is unfortunate; \(\text{मात्र—} \) only; \(\text{एि—} \) this; \(\text{दराशन—} \) meeting.

**TRANSLATION**

Śacīmātā submitted: “As far as you are concerned, you can meet Nimāi, Śrī Caitanya Mahāprabhu, many times somewhere else, but what is the
possibility of my ever meeting Him again? I shall have to remain at home. A sannyāsi never returns to his home.”

TEXT 171

यावं आचार्याहृते निमानिः अवस्थन ।
मुनि भिक्षा धिमु, सबाकारे मागों दान || १७१ ||

yāvat ācārya-grhe nimāñira avasthāna
muñi bhikṣā dimu, sabākāre māgoṁ dāna

SYNONYMS

yāvat—as long as; ācārya-grhe—in the house of Advaita Ācārya; nimāñira—of Sri Caitanya Mahāprabhu; avasthāna—the stay; muñi—I; bhikṣā dimu—shall supply the food; sabākāre—everyone; māgoṁ—I beg; dāna—this charity.

TRANSLATION

Mother Śacī appealed to all the devotees to give her this charity: As long as Śrī Caitanya Mahāprabhu remained at the house of Advaita Ācārya, only she would supply Him food.

TEXT 172

शुनि' भक्तगण कहे करि' नमस्कार ।
मातार ये इच्छा सेइ सम्मत सबार || १७२ ||

śuni' bhakta-gaṇa kahe kari' namaskāra
mātāra ye icchā sei sammata sabāra

SYNONYMS

śuni’—hearing this; bhakta-gaṇa—all the devotees; kahe—say; kari’—offering; namaskāra—obeisances; mātāra—of mother Śacīdevī; ye icchā—whatever desire; sei—that; sammata—agreeable; sabāra—to all the devotees.

TRANSLATION

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, “We all agree to whatever mother Śacī desires.”
TEXT 173

mātāra vyagrātā dekhi’ prabhura vyagra mana
bhakta-gaṇa ekatra kari’ balilā vacana

SYNONYMS
mātāra—of the mother; vyagrātā—eagerness; dekhi’—seeing; prabhura—of Śrī Caitanya Mahāprabhu; vyagra—agitated; mana—mind; bhakta-gaṇa—all the devotees; ekatra kari’—assembling together; balilā—said; vacana—words.

TRANSLATION
When Śrī Caitanya Mahāprabhu saw His mother’s great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

TEXT 174

tomā-sabāra ājñā vinā calilāma vṛndāvana
yāite nārilā, vighna kaila nivartana

SYNONYMS
tomā-sabāra—of all of you; ājñā—order; vinā—without; calilāma—I started; vṛndāvana—for Vṛndāvana; yāite nārilā—not able to go; vighna—some obstruction; kaila—did; nivartana—made to return.

TRANSLATION
Śrī Caitanya Mahāprabhu informed them all: “Without your order, I tried to go to Vṛndāvana. There was some obstacle, however, and I had to return.”

TEXT 175

yathāpi sahas’aśamī karṇāhāchī sambhāsā
tatāpi toma-sabāḥī śeṣet nahiṁ udās

SYNONYMS
yathāpi—thus; sahas’aśamī—of a thousand; karṇāhāchī—with great eagerness; sambhāsā—said.

citation
yadyapi sahasā āmi kariyāchi sannyāsa
tathāpi tomā-sabā haite nahiba udāsa

SYNONYMS
yadyapi—although; sahasā—all of a sudden; āmi—I; kariyāchi sannyāsa—accepted sannyāsa; tathāpi—still; tomā-sabā—all of you; haite—from; nahiba—I shall never be; udāsa—indifferent.

TRANSLATION
“My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

TEXT 176

তোমা-সব না ছাড়িব, যাবৎ আমি জীব’।
মাতারে তাবৎ আমি ছাড়িতে নারিব ॥ ১৭৬ ॥

tomā-saba nā chaḍība, yāvat āmi jiba’
mātare tāvat āmi chaḍīte nāriba

SYNONYMS
tomā-saba—all of you; nā—not; chaḍība—I shall give up; yāvat—as long as; āmi—I; jiba—shall live or shall remain manifest; mātare—mother; tāvat—that long; āmi—I; chaḍīte—to give up; nāriba—shall be unable.

TRANSLATION
“My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

TEXT 177

সন্ন্যাসীর ধর্ম নহে—সন্ন্যাস করিএ ॥
নিজ জন্মস্থানে রহে কুটুম্ব লঞা ॥ ১৭৭ ॥

sannyāsīra dharma nahe—sannyāsa kariē
nīja janma-sthāne rahe kuṭumbā laṅā
SYNONYMS
sannyāsīra—of a sannyāsī; dharma—duty; nahe—it is not; sannyāsa—sannyāsa; kariṇā—accepting; nija—own; janma-sthāne—at the birthplace; rahe—remains; kuṭumba—relatives; laṅā—with.

TRANSLATION
“After accepting sannyāsa, it is not the duty of a sannyāsī to remain at his birthplace, encircled by relatives.

TEXT 178

केह येन एिए बली’ ना करे निन्दन।
सई युक्ति केह, याते रहें दुই धर्म।॥ १७८ ॥

keha yena ei bali’ na kare nindana
sei yukti kaha, yate rahe dui dharma

SYNONYMS
keha—anyone; yena—so that; ei—this; bali’—saying; na kare—does not do; nindana—blasphemy; sei—that; yukti—consideration; kaha—tell Me; yate—by which; rahe—remain; dui—two; dharma—duties.

TRANSLATION
“Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyāsa.”

TEXT 179

शुनिया प्रभुर एिए मधुर बचल।
शचीपाश आचार्यादि करिल गमन॥ १७९ ॥

śuniyā prabhura ei madhura vacana
śaci-pāśa ācāryādī karila gamana

SYNONYMS
śuniyā—hearing this; prabhura—of the Lord; ei—this; madhura—sweet; vacana—statement; śaci-pāśa—before mother Śaci; ācārya-ādi—Advaita Ācārya and other devotees; karila—did; gamana—going.
TRANSLATION
After hearing Lord Caitanya’s statement, all the devotees, headed by Advaita Ācārya, approached mother Śacī.

TEXT 180

prabhura nivedana tāṅre sakala kahila
śuni’ śacī jagan-mātā kahite lāgila

SYNONYMS
prabhura—of the Lord; nivedana—submission; tāṅre—unto her; sakala—all; kahila—told; śuni’—hearing this; śacī—mother Śacī; jagat-mātā—the mother of the universe; kahite—to say; lāgila—began.

TRANSLATION
When they submitted Lord Caitanya’s statement, mother Śacī, who is the mother of the universe, began to speak.

TEXT 181

tenho yadi ihāṅ rahe, tabe mora sukha
tāṅ’ra nindā haya yadi, seha mora duḥkha

SYNONYMS
tenho—Lord Caitanya; yadi—if; ihāṅ—here; rahe—stays; tabe—then; mora—my; sukha—happiness; tāṅ’ra nindā—blasphemy of Him; haya—there is; yadi—if; seha—that also; mora—my; duḥkha—unhappiness.

TRANSLATION
Śacīmātā said: “It will be a great happiness for me if Nimāi, Śrī Caitanya Mahāprabhu, stays here. But at the same time, if someone blames Him, it will be my great unhappiness.”
PURPORT

It is a great happiness for a mother if her son does not leave home to search out Kṛṣṇa but remains with her. At the same time, if a son does not search after Kṛṣṇa but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Kṛṣṇa. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Kṛṣṇa, she is called mā, which indicates māyā. By allowing her son to go as a sannyāsī and search for Kṛṣṇa, Śacīmātā instructs all mothers of the world. She indicates that all sons should become real devotees of Kṛṣṇa and should not stay at home under the care of an affectionate mother. This is supported by Śrīmad-Bhāgavatam (5.5.18):

\[
gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivāṁ na tat syān na pātiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum
\]

“No one should become a spiritual master—or a relative, father, mother, worshipable Deity or husband—if he cannot help a person escape the imminent path of death.” Every living entity is wandering within the universe, subjected to the law of karma and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of māyā—birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Kṛṣṇa. As the Lord says in Bhagavad-gītā (4.9):

\[
janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so ‘rjuna
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

To stop the cycle of birth and death, one has to understand Kṛṣṇa as He is. Simply by knowing Kṛṣṇa, one can stop the process of rebirth into this material world. By acting in Kṛṣṇa consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or
any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Śacimātā, although the mother of Nimāi Paṇḍita, Śrī Caitanya Mahāprabhu, considered all the facts and decided to allow her son to go out and search for Kṛṣṇa. At the same time, she made some arrangements in order that she might get news of all the activities of Śrī Caitanya Mahāprabhu.

TEXT 182

ভালে এই যুক্তি ভাল, মোর মনে লয়।
নীলাচলে রহে যদি, দুই কার্য হয়॥ ১৮২ ॥

tāte ei yukti bhāla, mora mane laya
nilācale rahe yadi, dui kārya haya

SYNONYMS

tāte—therefore; ei—this; yukti—consideration; bhāla—as good; mora—my; mane—mind; laya—takes; nilācale—in Jagannātha Puri; rahe—He stays; yadi—if; dui—two; kārya—purposes; haya—are achieved.

TRANSLATION

Mother Śaci said: "This consideration is good. In my opinion, if Nimāi remains at Jagannātha Puri, He may not leave any one of us and at the same time can remain aloof as a sannyāsi. Thus both purposes are fulfilled.

TEXT 183

নীলাচলে নবদীপে যেন দুই ঘর।
লোক-গতাগতি-বার্তা পাব নির্মুক্তি॥ ১৮৩ ॥

nilācale navadvīpe yena dui ghara
loka-gatāgati-vārtā pāba nirantara

SYNONYMS

nilācale—at Jagannātha Puri; nava-dvīpe—as well as Navadvīpa; yena—as if; dui—two; ghara—rooms; loka—people; gatāgati—come and go; vārtā—news; pāba—I shall get; nirantara—always.
TRANSLATION

“Since Jagannātha Purī and Navadvipa are intimately related—as if they were two rooms in the same house—people from Navadvipa generally go to Jagannātha Purī, and those in Jagannātha Purī go to Navadvipa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

TEXT 184

tumi saba karite pāra gamanāgamana
gaṅgā-snāne kabhu habe tānra āgamana

SYNONYMS

tumi—you; saba—all; karite—to do; pāra—are able; gamana-āgamana—going and coming; gaṅgā-snāne—for bathing in the Ganges; kabhu—sometimes; habe—it will be possible; tānra—His; āgamana—coming here.

TRANSLATION

“All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

TEXT 185

āpanāra duḥkha-sukha tāhāṁ nāhi gaṇi
tānra yei sukha, tāhā nija-sukha māni

SYNONYMS

āpanāra—of my own; duḥkha-sukha—unhappiness and happiness; tāhāṁ—there; nāhi—not; gaṇi—I count; tānra—His; yei—whatever; sukha—happiness; tāhā—that; nija—my own; sukha—happiness; māni—I accept.
"I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

TRANSLATION

SYNONYMS

TRANSLATION

All the devotees informed Lord Caitanya of Śacimātā’s decision. Hearing it, the Lord became very pleased.
TEXT 188

नवद्वीप-वासी आपि यद्य भक्तगण ।
सबारे सम्मान करिय बलिव बचन ॥ १८८ ॥

navadvipa-vāsi ādi yata bhakta-gaṇa
sabāre sammāna kari' balilā vacana

SYNONYMS

nava-dvīpa-vāsi—all the inhabitants of Navadvīpa; ādi—primarily; yata—all; bhakta-gaṇa—devotees; sabāre—to all of them; sammāna—respect; kari’—showing; balilā—said; vacana—these words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present from Navadvīpa and other towns, speaking to them as follows.

TEXT 189

তুমি-সব লোক—মোর পরম বাষ্ক ।
এই ভিক্ষা মাগো,—মোরে দেহ তুমি সব ॥ ১৮৯ ॥

tumi-saba loka—mora parama bāndhava
ei bhikṣā māgon,—more deha tumī saba

SYNONYMS

tumi-saba loka—all of you people; mora—My; parama bāndhava—intimate friends; ei bhikṣā māgon—I beg one favor; more—unto Me; deha—kindly give; tumī—you; saba—all.

TRANSLATION

“My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me.”

TEXT 190

ঘরে যাই কর সদা কৃষ্ণসংকীর্তন ।
কৃষ্ণনাম, কৃষ্ণকথা, কৃষ্ণ আরাধন ॥ ১৯০ ॥
ghare yānā kara sadā krṣṇa-saṅkīrtana
krṣṇa-nāma, krṣṇa-kathā, krṣṇa ārādhana

SYNONYMS
ghare yānā—returning home; kara—kindly do; sadā—always; krṣṇa-saṅkīrtana—chanting of the holy name of the Lord; krṣṇa-nāma—the holy name of the Lord; krṣṇa-kathā—discussion of Kṛṣṇa's pastimes; krṣṇa—of Lord Kṛṣṇa; ārādhana—worshiping.

TRANSLATION
Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

PURPORT
The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take sannyāsa like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra. One can also discuss the subject matter of Bhagavad-gītā and Śrīmad-Bhāgavatam and install Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the mahā-mantra and discussing Bhagavad-gītā and Śrīmad-Bhāgavatam. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple—especially householders who live with wife and children—can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing Bhagavad-gītā and Śrīmad-Bhāgavatam. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

TEXT 191
অাঙ্ঞা দেহ নীলাচলে করিয়গে গমন মাধ্যে মধ্যে আসি’ তোমায় দিব দরশন || ১৯১ ||
After thus instructing the devotees, the Lord asked their permission to
go to Jagannatha Puri. He assured them that at intervals He would come
there and meet them again and again.

SYNONYMS

SYNONYMS

eta bali’—saying this; sabākāre—to all the devotees; īsat hāsiṇā—smiling
very mildly; vidāya karila—bid them farewell; prabhu—the Lord; sammāna
kariṇā—showing all respect.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the
devotees and smiling very mildly, bid them farewell.

TEXT 193

sabā vidāya diyā prabhu calite kaila mana
haridāsa kāndi’ kahe karuṇa vacana
SYNONYMS

sabā vidāya diyā—asking everyone to return home; prabhu—the Lord; calite—to go; kaila—decided; mana—the mind; hari-dāsa kāndi’—Haridāsa Ṭhākura began to cry; kahe—says; karuṇa—pathetic; vacana—words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannātha Purī. At that time Haridāsa Ṭhākura began to cry and speak some pathetic words.

TEXT 194

নীলাচলে যাবে তুমি, মোর কোন গতি ॥
নীলাচলে যাইতে মোর নাহিক শক্তি ॥ ১৯৪ ॥

nilācale yābe tumi, mora kon gati
nilācale yāite mora nāhika śakati

SYNONYMS

nilācale yābe tumi—You will go to Jagannātha Purī; mora—my; kon—what; gati—destination; nilācale—to Jagannātha Purī; yāite—to go; mora—my; nāhika—there is not; śakati—strength.

TRANSLATION

Haridāsa Ṭhākura said: “You are going to Jagannātha Purī, and that is all right, but what will be my destination? I am not able to go to Jagannātha Purī.”

PURPORT

Although Śrīla Haridāsa Ṭhākura was born in a Mohameddan family, he was accepted as a properly initiated brāhmaṇa. As such, he had every right to enter the temple of Jagannātha Purī, but because there were some rules and regulations stipulating that only brāhmaṇas, kṣatriyas, vaiśyas and śūdras (members of the varṇāśrama-dharma system) could enter, Haridāsa Ṭhākura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Śrī Caitanya Mahāprabhu lived within the temple, there would be no way for Haridāsa Ṭhākura to see Him. Later, when Haridāsa
Thākura went to Jagannātha Purī, he lived outside the temple on the beach by the sea. A monastery has now been erected there, known as Siddhabakula Maṭha. People go there to see the tomb of Haridāsa Thākura.

**TEXT 195**

मुनि अधम भोमा ना पाब दर्शन।
केमते धरिबे एই पापिष्ठ जीवन। १९५

muṇi adhama thōma na pāba daraśana
kemate dhariba ei pāpiṣṭha jīvana

**SYNONYMS**

muṇi—l; adhama—the lowest of men; thōma—Your; nā—not; pāba—will get; daraśana—seeing; kemate—how; dhariba—shall I maintain; ei—this; pāpiṣṭha—sinful; jīvana—life.

**TRANSLATION**

“Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?”

**TEXT 196**

प्रभु कहे,—कर तुमी दैन्या स्वरूप।
भोमा दैन्येते मोर ब्याकुल हय मन। १९६

prabhu kahe,—kara tumi dainya sarīvaraṇa
tomāra dainyete mora vyākula haya mana

**SYNONYMS**

prabhu kahe—the Lord replied; kara—do; tumi—you; dainya—humility; sarīvaraṇa—checking; tomāra—your; dainyete—by humility; mora—My; vyākula—agitated; haya—becomes; mana—the mind.

**TRANSLATION**

The Lord replied to Haridāsa Thākura: “Please check your humility. Just by seeing your humility, my mind becomes very much agitated.”
TEXT 197

tomā lāgi’ jagannāthe kariba nivedana
tomā-lañā yāba āmi śrī-puruṣottama

SYNONYMS

tomā lāgi’—for you; jagannāthe—unto Lord Jagannātha; kariba—I shall do;
nivedana—petition; tomā-lañā—taking you; yāba—shall go; āmi—I; śrī-
puruṣottama—to Jagannātha Puri.

TRANSLATION

Lord Caitanya Mahāprabhu assured Haridāsa Ṭhākura that He would place a petition before Lord Jagannātha and that He would certainly take him there to Jagannātha Puri.

TEXT 198

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

TEXT 199

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.
Śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 3]

acāryera vākya prabhū nā kare laṅghana
rahilā advaita-grhe, nā kaila gamana

SYNONYMS
acāryera vākya—the words of Śrī Advaita Ācārya; prabhū—the Lord; nā kare laṅghana—does not deny; rahilā—remained; advaita-grhe—at the house of Advaita Ācārya; nā kaila gamana—did not go immediately.

TRANSLATION
Caitanya Mahāprabhu never violated the request of Advaita Ācārya; therefore He remained at His home and did not leave immediately for Jagannātha Puri.

TEXT 200

anandita haila acārya, saci, bhakta, saba
prati-dina kare acārya mahā-mahotsava

SYNONYMS
anandita haila—became pleased; acārya—Advaita Ācārya; saci—mother Śacidevi; bhakta—the devotees; saba—all; prati-dina—every day; kare—does; acārya—Advaita Ācārya; mahā-mahā-utsava—great festival.

TRANSLATION
Lord Caitanya’s decision was received very happily by Advaita Ācārya, mother Śacī and all the devotees. Advaita Ācārya celebrated every day with a great festival.

TEXT 201
dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge
rātre mahā-mahotsava saṅkīrtana-raṅge
SYNONYMS

dine—during daytime; kṛṣṇa-kathā-rasa—discussion on Kṛṣṇa; bhakta- gaṇa-saṅge—with the devotees; rātre—at night; mahā-mahā-utsava—a great festival; saṅkīrtana-raṅge—in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night there was a great festival of congregational chanting at the house of Advaita Ācārya.

TEXT 202

आलंकित हए | शाली करौन रण | 
स्नेहे भोजन करौ प्रभु लङ | भक्ति-गान | ॥ २०२ ॥

ānandita hañā śacī karena randhana
sukhe bhojana kare prabhu lañā bhakta-gaṇa

SYNONYMS

ānandita hañā—being pleased; śacī—mother Śacī; karena—does; randhana—cooking; sukhe—in happiness; bhojana—eating; kare—does; prabhu—Lord Caitanya Mahāprabhu; lañā—accompanied by; bhakta-gaṇa—all the devotees.

TRANSLATION

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasāda with great pleasure.

TEXT 203

आचार्ये श्रद्धा-हक्ति-गृह-सम्पदा-धन | 
सकल समन हैल अंशुर आराधने ॥ २०३ ॥

ācāryera śraddhā-bhakti-grha-sampada-dhane
sakala saphala haila prabhura ārādhane

SYNONYMS

ācāryera—of Advaita Ācārya; śraddhā—faith; bhakti—devotion; grha—home; sampada—opulence; dhane—the wealth; sakala—all; saphala—suc-
In this way all the opulences of Advaita Ācārya—His faith, devotion, home, riches and everything else—were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

**PURPORT**

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing prasāda and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform sāṅkīrtana-yajña. In Śrīmad-Bhāgavatam (11.5.32) the daily performance of sāṅkīrtana-yajña is recommended for this age (yajñaiḥ sāṅkīrtana-prāyair yajanti hi sumedhasah). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing prasāda and holding congregational chanting. Indeed, that yajña or sacrifice is most recommended in this age of Kali. In this age, other yajñas are not possible to perform, but this yajña can be performed everywhere and anywhere without difficulty.

**TEXT 204**

śacīrā ānanda bāde dekhi' putra-mukha
bhojana karāṇā pūrna kaila nija-sukha

**SYNONYMS**

śacīrā—of Śacīmātā; ānanda bāde—pleasure increases; dekhi'—seeing; putra-mukha—the face of her son; bhojana karāṇā—feeding; pūrna—full; kaila—made; nija-sukha—her own happiness.
As mother Śacī constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

In this way, at Advaita Ācārya’s house all the devotees met and passed some days together in a greatly festive mood.

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.
TEXT 207

ঘরে গিয়া কর সবে ক্রৃষ্ণসংকীর্তন।
পুনরাপি আমার সঙ্গে হইবে মিলন॥২০৭॥

ghare giyā kara sabe krṣṇa-saṅkīrtana
punarapi āmā-saṅge ha-ibe milana

SYNONYMS
ghare giyā—returning home; kara—do; sabe—all; krṣṇa-saṅkīrtana—congregational chanting of the mahā-mantra; punarapi—again; āmā-saṅge—with Me; ha-ibe—there will be; milana—meeting.

TRANSLATION
Śrī Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

TEXT 208

কঙ্কু বা ভোষিত করিবে নীলাঙ্গি গমন।
কঙ্কু বা আমি করিয়ে গাঙ্গাসনান।॥২০৮॥

kabhu vā tomarā karibe nilādri gamana
kabhu vā āsība āmi karite gaṅgā-snāna

SYNONYMS
kabhu—sometimes; vā—either; tomarā—you; karibe—will do; nilādri—to Jagannātha Puri; gamana—going; kabhu—sometimes; vā—or; āsība—shall come; āmi—I; karite—to do; gaṅgā-snāna—bathing in the Ganges.

TRANSLATION
Śrī Caitanya Mahāprabhu told them: “Sometimes you will come to Jagannātha Puri, and sometimes I shall come bathe in the Ganges.”

TEXTS 209-210

নিন্দ্যান্তঃ-গোসাঞ্জি, পশ্চিত জগদানন্দ।
দামোদর পশ্চিত, আর দত্ত মুক্তস।॥২০৯॥
Lord Caitanya at the House of Advaita Acarya

Text 211

| प्रत्येक अध्याय के बिंदु से ।
| जलनी प्रबोध करि’ वम्भिल चर्च्रे ॥ २१० ॥
| nityananda-gosānī, pañcita jagadānanda
dāmodara pañcita, āra datta mukunda

ei cāri-jana ācārya dila prabhu sane
jananī prabodha kari’ vandila caraṇe

SYNONYMS

nityānanda gosānī—Lord Nityānanda Prabhu; pañcīta jagadānanda—Jagadānanda Pañcīta; dāmodara pañcīta—Dāmodara Pañcīta; āra datta mukunda—and Mukunda Datta; ei cāri-jana—these four persons; ācārya—Advaita Ācārya; dila—gave; prabhu sane—with Śrī Caitanya Mahāprabhu; jananī—mother Śacī; prabodha kari’—pacifying; vandila caraṇe—offered prayers at her lotus feet.

TRANSLATION

Śrī Advaita Ācārya sent four persons—Nityānanda Gosānī, Jagadānanda Pañcīta, Dāmodara Pañcīta and Mukunda Datta—to accompany the Lord. After pacifying His mother, Śacimātā, Śrī Caitanya Mahāprabhu submitted prayers to her lotus feet.

TEXT 211

| ताँसे प्रदक्षिण करि’ करिल गमन ।
| एका आचार्येर घरे उठिल क्रांडन ॥ २११ ॥
| tānre pradakṣiṇa kari’ karila gamana
ethā ācāryera ghare uthila krandana

SYNONYMS

tānre—mother Śacī; pradakṣiṇa kari’—circumambulating; karila—did; gamana—going; ethā—there; ācāryera—of Advaita Ācārya; ghare—in the house; uthila—there arose; krandana—crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Puri. In the house of Advaita Ācārya there arose tumultuous crying.
TEXT 212

निरपेक्ष छिड़। प्रभू शीतल चलिला।
काँदिते कान्दिते आचार्य चंद्राते चलिला॥ २१२॥

nirapekṣa hañā prabhu śighra calilā
kāndite kandite acārya paścāt calilā

SYNONYMS

nirapekṣa—indifferent; hañā—becoming; prabhu—the Lord; śighra—very quickly; calilā—went; kāndite kandite—crying and crying; acārya—Advaita Acārya; paścāt—behind; calilā—went.

TRANSLATION

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Acārya followed Him weeping.

PURPORT

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word nirapekṣa means not being affected by anything material and remaining fixed in the service of the Lord. Śrī Caitanya Mahāprabhu did not very much care for the roaring tumult and cry at the house of Advaita Acārya, which He heard when starting for Jagannātha Puri. Worldly moralists may criticize Śrī Caitanya Mahāprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Kṛṣṇa consciousness movement, He actually showed that a person seriously engaged in Kṛṣṇa consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Kṛṣṇa consciousness. Therefore those who are engaged in Kṛṣṇa consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahāprabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

TEXT 213

कठ दूर गिया प्रभू करि' योड़ हात।
आचार्ये प्रबोधि' कहे किछु मिठ रात॥ २१३॥
SYNONYMS

kata dūra giyā—after going some distance; prabhu—the Lord; kari’—making; yoḍa hāta—folded hands; ācārye—Advaita Ācārya; prabodhi’—pacifying; kahe—says; kichu—something; miṣṭa vāta—sweet words.

TRANSLATION

After He had followed Śrī Caitanya Mahāprabhu for some distance, Advaita Ācārya was petitioned by Śrī Caitanya Mahāprabhu with folded hands. The Lord spoke the following sweet words.

TEXT 214

 jananī prabodhi’ kara bhakta samādhāna
tumi vyagra haile kāro nā rahibe prāṇa

SYNONYMS

jananī prabodhi’—pacifying the mother; kara—make; bhakta—devotees; samādhāna—adjustments; tumi—You; vyagra haile—if becoming agitated; kāro—anyone’s; nā rahibe—will not remain; prāṇa—the life.

TRANSLATION

Śrī Caitanya Mahāprabhu said: “Please pacify all the devotees and My mother. If you become agitated, no one will be able to continue to exist.”

TEXT 215

eta bali’ prabhu tāṅre kari’ āliṅgana
nivṛtti kariyā kaila svacchanda gamana
SYNONYMS

eeta bali’—saying this; prabhu—the Lord; tāṅre—unto Him; kari’—doing; āliṅgana—embracing; nivṛtti—stop; kariyā—making; kaila—did; svacchan-da—without anxiety; gamana—going toward Jagannātha Puri.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu embraced Advaita Ācārya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Puri.

TEXT 216

ganāttīrē-tīrē prabhu cāri-jana-sāthe
nīlādri calilā prabhu chatrabhoga-pathe

SYNONYMS

ganā-tīre-tīre—on the banks of the Ganges; prabhu—the Lord; cāri-jana-sāthe—with the other four persons; nīlādri—to Jagannātha Puri; calilā—proceeded; prabhu—the Lord; chatra-bhoga-pathe—on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Puri.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four pargānas, is a station named Magrāhāta. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khāći. In this village is a Deity of Lord Śiva known as Vaijūrkānātha. A festival takes place there every year during the months of March and April. The festival is known as Nandā-melā. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Bāruipura, and near this station is another place, called Āṭisārā. Formerly this village was also situated on the banks of
the Ganges. One can go from this village to Pānihāṭi and from there to Varāha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kāli-ghāṭa, which is still known as ādi-gaṅgā. From Bāruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurāpura police station. It is to be noted that Śrī Caitanya Mahāprabhu passed through all these places on His way to Jagannātha Puri.

TEXT 217

‘चैतन्यमंगले’ प्रभुर नीलांजि-गमन ।
बिष्टारी वर्णियाचेन दास-व्रन्दावन ॥ २१७ ॥

‘caitanya-maṅgale’ prabhura nilāndri-gamana
vistāri varṇiyāchenā dāsa-vṛndāvana

SYNONYMS
caitanya-maṅgale—in the book named Caitanya-maṅgala; prabhura—of the Lord; nilāndri-gamana—going to Jagannātha Puri; vistāri—elaborating; varṇiyāchenā—has described; dāsa-vṛndāvana—Vṛndāvana dāsa Thākura.

TRANSLATION
In his book known as Caitanya-maṅgala [Caitanya-bhāgavata] Vṛndāvana dāsa Thākura has elaborately described the Lord’s passage to Jagannātha Puri.

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Thākura states that while Śrī Caitanya Mahāprabhu passed through Bengal, He passed through Āṭīsārā-grāma, Varāha-grāma and Chatrabhoga. He then reached the Orissa province, where he passed through Prayāga-ghāṭa, Suvarṇarekha, Remunā, Yājapura, Vaitaraṇī, Daśāsvamedha-ghāṭa, Kaṭaka, Mahānadi, Bhuvaneśvara (where there is a big lake known as Bindu-sarovara), Kamalapura and Āthāranālā. In this way, passing through all these and other places, He reached Jagannātha Puri.

TEXT 218

अजित-गुहे प्रभुर बिलास शुने येह जन ।
अर्चिरे मिलौये तारे कृष्णप्रेम-धन ॥ २१८ ॥
advaita-grhe prabhura vilāsa śune yei jana
acire milaye tānre kṛṣṇa-prema-dhana

SYNONYMS

advaita-grhe—at the house of Advaita Ācārya; prabhura—of the Lord; vilāsa—the pastimes; śune—hears; yei—one who; jana—person; acire—very soon; milaye—meets; tānre—him; kṛṣṇa-prema-dhana—the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the riches of love of Kṛṣṇa.

TEXT 219

ṣrī-rūpa-raghu-nātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

ṣrī-rūpa—Sri Rupa Gosvami; raghu-nātha—Srila Raghunatha dasa Gosvami; pade—at their lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇa-dāsa—Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Srila Rupa and Srila Raghunatha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-lilā, Third Chapter, describing Lord Caitanya Mahāprabhu's stay at the house of Advaita Ācārya, His acceptance of the sannyāsa order and observation of daily festivals at Advaita Ācārya's house, His congregationally chanting the holy name of the Lord and His feasting with all the devotees.
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), 239
Anubhāṣya, (Bhaktisiddhānta Sarasvatī), 31-33, 54
Bhagavad-gitā, 18, 97, 107, 243, 324-327, 332
Bhakti-ratnākara (Narahari Cakravartī), 19,112
Brhad-viṣṇu Purāṇa, 293
Caitanya-candrodaya-nāṭaka (Prabhodhānanda Sarasvatī), 255
Caitanya-maṅgala (Vṛndāvana dāsa Ṭhākura), 7, 351
Gita-govinda (Jayadeva Gosvāmī), 223
Jagannātha-vallabha-nāṭaka (Rāmānanda Rāya), 176-177, 191-192
Kṛṣṇa-karṇāmṛta (Bilvamaṅgala Ṭhākura), 207, 209, 213
Kūrma Purāṇa, 75
Lalita-mādhava (Rūpa Gosvāmī), 56
Padma Purāṇa, 125
Padyāvalī (Rūpa Gosvāmī), 41, 51
Śrīmad-Bhāgavatam, 18, 39, 53-54, 112, 119-120, 186-188, 242-243, 279, 332, 344
Stotra-ratna (Yamunācārya), 122, 124
Glossary

A

Adhama—the lowest among men.
Ādi-līlā—the first twenty-four years of Lord Caitanya’s pastimes.
Ahaṅgrahopāsanā—self-worship.
Antya-līlā—the last eighteen years of Lord Caitanya’s pastimes.
Anubhāva—bodily symptoms manifested by a devotee in ecstatic love for Kṛṣṇa.
Avadhūta—one who is above all rules and regulations.

B

Bhakti—purified service of the senses of the Lord by one’s own senses.
Bhakti-rasa—the mellow derived from devotional service.
Bhaya—fear.
Bhinna-rūpa-sāndhi—the meeting of contradictory ecstasies.

D

Daṇḍavat—falling down like a rod before one’s superior.

G

Gaura—of fair complexion.
Grhaśedha—envious householder who lives only for sense gratification.
Grhaṣṭha—a God-conscious householder.
Guru-pūjā—worship of the spiritual master.

J

Jñāna-kāṇḍa—philosophical speculation with the intention of being delivered from material entanglement.

K

Kāma—lusty desire.
Karma-tyāga—the giving of the results of karma to the Supreme Lord.
Kirtana—glorification of the Supreme Lord.
Krodha—anger.
Krṣṇa-kathā—topics spoken by or about Krṣṇa.
Ku-vaishya—sense gratificatory activities performed under sinful conditions.

L

Lilā-avataras—incarnations who descend to display spiritual pastimes in the material world.

M

Madana-mohana—Krṣṇa, the enchanter of Cupid.
Madhya-lilā—the pastimes of Lord Caitanya performed while He was traveling all over India.
Mahā-bhāgavata—a great devotee of the Lord.
Mahābhāva—the highest stage of love of God.
Mahā-mahā-prasāda—the remnants of food left by a pure Vaiṣṇava.
Mālā—chanting with beads.
Mantra—a sound vibration which liberates the mind.
Mleccha—a meat-eater.
Mukti—liberation.

N

Nitya-siddha—eternally liberated.

P

Puruṣāvatāras—incarnations of the Lord who create, maintain and destroy the material universes.

R

Rāgānugā-bhakti—spontaneous love of Godhead.

S

Śālagrāma-śilā—a Deity of Nārāyaṇa in the form of a small stone.
Śālokya—liberation in which one goes to the Lord’s abode.
Śāmipya—liberation in which one becomes an associate of the Lord.
Glossary

Saṁskāra—Vedic reformatory rituals.
Saṅkīrtana—congregational chanting of the Lord’s holy names.
Śānta—the neutral stage of love of God.
Śārūpya—liberation in which one obtains a body like the Lord’s.
Śāstras—Vedic literatures.
Śāttvika—symptoms of ecstatic love coming from the transcendental platform.
Śeṣa-līlā—the last twenty-four years of Lord Caitanya’s pastimes.
Śuddha-sattva—the spiritual platform of pure goodness.
Su-viṣaya—regulated sense gratification according to the Vedas.
Śrāṃśa—Krṣṇa’s plenary portions.
Śvarūpa-sandhi—the meeting of similar ecstasies from separate causes.

T

Tilaka—symbols of the Lord on a devotee’s body.

V

Vaikuṇṭha-jagat—the spiritual world.
Vibhāva—the cause or basis for relishing transcendental mellow.
Vibhinnāṁśa—the minute living entities, who are part and parcel of the Supreme Lord.
Viṣaya—entanglement in the laws of nature by sense gratification.

Y

Yavana—one who has deviated from Vedic culture.
Vowels

अ आ ई ि उ ऊ ए ऐ ओ औ

ृ (anusvāra) ै (candra-bindu) े (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ēna
Palatals: छ ca छ cha ज ja झ jha ञ ēna
Cerebrals: ट ta ठ tha ड da ढ dha ण na
Dentals: ण ta त tha द da ध dha न na
Labials: प pa फ pha ब ba भ bha म ma
Semivowels: य ya र ra ल la ब ba
Sibilants: श sa ष ṣa स sa ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

काकि की कु कु कु क्र कु क्र के केकी को को को कु kau
The letter a is implied after a consonant with no vowel symbol.

The symbol virāma (’) indicates that there is no final vowel. क

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.

ä –like the a in far.

i, ñ –like the ee in meet.

u, ū –like the u in rule.

r –like the ri in rim.

į –like the ree in reed.

e –like the ai in pain; rarely like e in bet.

ai –like the oi in boil.

o –like the o in go.

au –like the ow in owl.

ṁ –(anusvāra) like the ng in song.

ḥ –(vīrāγa) a final h sound like in Ah.

ṅ –(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.

ṅ –like the n in bank.

c –like the ch in chalk.

ch –like the chh in much-haste.

j –like the j in joy.

jh –like the geh in college-hall.

ṅ –like the n in bunch.

ṭ –like the t in talk.

ṭh –like the th in hot-house.

ḍ –like the d in dawn.

ḍh –like the dh in good-house.

ṇ –like the n in gnaw.

t –as in talk but with the tongue against the teeth.

th –as in hot-house but with the tongue against the teeth.

d –as in dawn but with the tongue against the teeth.

dh –as in good-house but with the tongue against the teeth.

n –as in nor but with the tongue against the teeth.

p –like the p in pine.

ph –like the ph in philosopher.

b –like the b in bird.

bh –like the bh in rub-hard.

m –like the m in mother.

y –like the j in jaw. 

y –like the y in year.

r –like the r in run.

l –like the l in law.

v –like the b in bird or like the w in dwarf.

ś, ṣ –like the sh in shop.

s –like the s in sun.

h –like the h in home.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3959 Landmark St., Culver City, California 90230.
<table>
<thead>
<tr>
<th>A</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>abālāra śarīre, vindhī' kaila jarajare</td>
<td>2.22 179</td>
</tr>
<tr>
<td>abhyantare gēlā, lokera pūrna haila kāma</td>
<td>1.282 162</td>
</tr>
<tr>
<td>ācambite uthe prabhū kariyā ārājana</td>
<td>3.129 307</td>
</tr>
<tr>
<td>ācandale prema-bhakti karilā prakāśa</td>
<td>1.251 147</td>
</tr>
<tr>
<td>ācārya āsi' prabhure tabe kailā nivedana</td>
<td>3.59 270</td>
</tr>
<tr>
<td>ācārya bale — akapate karaha āhāra</td>
<td>3.73 278</td>
</tr>
<tr>
<td>ācārya bale — nilācale khāo cauyānna-bāra</td>
<td>3.75 279</td>
</tr>
<tr>
<td>ācārya dekhi' bale prabhū mane sarisaya kari'</td>
<td>3.31 256</td>
</tr>
<tr>
<td>ācārya-gosāñhira bhāndāra — aksaya, avyaya</td>
<td>3.159 320</td>
</tr>
<tr>
<td>ācārya-gosāñhi tabe rākhila kirtana</td>
<td>3.135 310</td>
</tr>
<tr>
<td>ācārya, haridāsa bule pāche ta' nācīnā</td>
<td>3.131 308</td>
</tr>
<tr>
<td>ācārya kahe — āmi kari parivēsana</td>
<td>3.67 275</td>
</tr>
<tr>
<td>ācārya kahe — chāḍa tumi āpanāra curi</td>
<td>3.71 277</td>
</tr>
<tr>
<td>ācārya kahe, mithyā nahe śīpāda-vacana</td>
<td>3.35 258</td>
</tr>
<tr>
<td>ācārya kahe — nā kariṇa sannyāsī-</td>
<td>3.101 294</td>
</tr>
<tr>
<td>ācārya kahe — tumi hao tairthika sannyāsī</td>
<td>3.81 282</td>
</tr>
<tr>
<td>ācārya kahe, tumi yāhān, sei vrndāvana</td>
<td>3.33 257</td>
</tr>
<tr>
<td>ācārya kahe — vaisa dohī piṅḍīra upare</td>
<td>3.69 276</td>
</tr>
<tr>
<td>ācārya kahe — ye diyačhi, tāhā nā chāḍībā</td>
<td>3.91 288</td>
</tr>
<tr>
<td>ācārya karite cāhe pāda-saṁvāhana</td>
<td>3.105 295</td>
</tr>
<tr>
<td>ācārya-manidra haila śri-vaikunṭha-puri</td>
<td>3.156 319</td>
</tr>
<tr>
<td>ācārya nācena, prabhū karena daśāna</td>
<td>3.112 299</td>
</tr>
<tr>
<td>ācāryaratnere kahe nityānanda-gosāñhi</td>
<td>3.20 251</td>
</tr>
<tr>
<td>ācārya uthālā prabhuke karite naṁtana</td>
<td>3.122 303</td>
</tr>
<tr>
<td>ācārye prabodihi' kahe kichu miśa bāta</td>
<td>3.213 349</td>
</tr>
<tr>
<td>ācāryera icchā prabhū karilā pūrāna</td>
<td>3.92 288</td>
</tr>
<tr>
<td>ācāryera manah-kathā nahe prabhura vedya</td>
<td>3.66 274</td>
</tr>
<tr>
<td>ācāryera śraddhā-bhakti-grha-sampada-dhane</td>
<td>3.203 343</td>
</tr>
<tr>
<td>ācāryera vākya prabhū na kare laṅghana</td>
<td>3.199 342</td>
</tr>
<tr>
<td>acirāte krṣṇa tomāya karite udhhāra</td>
<td>1.215 128</td>
</tr>
<tr>
<td>acire milaye tāre kṛṣṇa-prema-dhana</td>
<td>3.218 352</td>
</tr>
<tr>
<td>adārāsane poḍe mana, keman pāba</td>
<td>2.60 208</td>
</tr>
<tr>
<td>adhama patita pāpi āmi dui jana</td>
<td>1.196 116</td>
</tr>
<tr>
<td>adhyāśātāṁ pūrvaatmair mahādbhīh</td>
<td>3.6 242</td>
</tr>
<tr>
<td>ādī-līla' 'madhīya-līla', 'antya-līla' āra</td>
<td>1.21 11</td>
</tr>
<tr>
<td>advaita-ghe prabhura vilāsa śune yei jana</td>
<td>3.218 352</td>
</tr>
</tbody>
</table>

This index constitutes a complete alphabetical listing of the first and third lines of each Bengali verse and all the lines of each Sanskrit verse in Śrī Caitanya-caritāmṛta. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.
<table>
<thead>
<tr>
<th>Line</th>
<th>Sanskrit</th>
<th>Page</th>
<th>Column</th>
<th>Devanagari</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.200</td>
<td>bāhire āśi' dārasana dīlā dayā-maya</td>
<td>1.275</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>3.202</td>
<td>bāhire eka muśṭī pāche kārimu bhojana</td>
<td>3.63</td>
<td>272</td>
<td></td>
</tr>
<tr>
<td>3.207</td>
<td>bāhire nāgara-rāja, bhitarā śaṭhe kāja</td>
<td>2.19</td>
<td>177</td>
<td></td>
</tr>
<tr>
<td>3.300</td>
<td>bahu-dīna ācārya gosāṇi kaila samādhaṇa</td>
<td>3.158</td>
<td>320</td>
<td></td>
</tr>
<tr>
<td>3.302</td>
<td>bahu-duṅā haite āṇu haṅḥa baṉḍa āṛta</td>
<td>1.274</td>
<td>158</td>
<td></td>
</tr>
<tr>
<td>3.303</td>
<td>bahuta nācāile tumī, chāḍa nācāna</td>
<td>3.106</td>
<td>296</td>
<td></td>
</tr>
<tr>
<td>3.304</td>
<td>bāhu tuli' bale prabhu bala' hari' hari</td>
<td>1.276</td>
<td>159</td>
<td></td>
</tr>
<tr>
<td>3.305</td>
<td>bāhye viśājvālā haya, bhitarā āṇanda-maya</td>
<td>2.50</td>
<td>201</td>
<td></td>
</tr>
<tr>
<td>3.306</td>
<td>'bala' 'bala' bale sabāra śire hasta dharī</td>
<td>3.14</td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>3.307</td>
<td>bala-bhadrā bhṛṭācārya, āra pāṇḍita</td>
<td>1.236</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>3.308</td>
<td>bala-bhadrā bhṛṭācārya rahe mātra sānge</td>
<td>1.238</td>
<td>141</td>
<td></td>
</tr>
<tr>
<td>3.309</td>
<td>bala-bhadrā kailā tāṅre māthurāra bāhīrā</td>
<td>1.240</td>
<td>142</td>
<td></td>
</tr>
<tr>
<td>3.310</td>
<td>bālyā-kālā haite tōmāra ye kailun sevana</td>
<td>3.165</td>
<td>323</td>
<td></td>
</tr>
<tr>
<td>3.311</td>
<td>battīś-āṭhīyā-kalāra ṣaṅgaṇī pāte</td>
<td>3.43</td>
<td>263</td>
<td></td>
</tr>
<tr>
<td>3.312</td>
<td>bāṭīś-āṭhīyā kālāra doṅgā bāḍa bāḍa</td>
<td>3.51</td>
<td>267</td>
<td></td>
</tr>
<tr>
<td>3.313</td>
<td>bhagavān sampradātu</td>
<td>1.1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3.314</td>
<td>bhāgavatā—śloka-maya, ṭīkā tāra</td>
<td>2.88</td>
<td>233</td>
<td></td>
</tr>
<tr>
<td>3.315</td>
<td>bhāgavatāera śloka-gūḍhārtha viśāda kariṅī</td>
<td>1.83</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>3.316</td>
<td>bhātaka-gana ekatārī bālíla vacana</td>
<td>3.173</td>
<td>328</td>
<td></td>
</tr>
<tr>
<td>3.317</td>
<td>bhātaka-gana laṅgā prabhu kareṇa bhojana</td>
<td>3.160</td>
<td>321</td>
<td></td>
</tr>
<tr>
<td>3.318</td>
<td>bhātaka-gana milite prabhu ha-ilā satvarā</td>
<td>3.150</td>
<td>317</td>
<td></td>
</tr>
<tr>
<td>3.319</td>
<td>bhātaka-gana prabhu-āge āśiṅyā kāhīlā</td>
<td>3.187</td>
<td>335</td>
<td></td>
</tr>
<tr>
<td>3.320</td>
<td>bhātaka-gana-saṅge āilā saṁcitatā laṅgā</td>
<td>3.137</td>
<td>311</td>
<td></td>
</tr>
<tr>
<td>3.321</td>
<td>bhātaka-gane meḷīyā snāna-yaṭrā dekkhalī</td>
<td>1.121</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>3.322</td>
<td>bhātaka-sane dina kātā tāṅhāṇi rahlī</td>
<td>1.123</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>3.323</td>
<td>bhākti kari' sīre dhari tāṅhāra caranā</td>
<td>1.14</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>3.324</td>
<td>bhākti praċāryā sarva-tīrthā prakāśīla</td>
<td>1.32</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>3.325</td>
<td>bhākti-siddhāntera tāte dekkhāyāchenā pāra</td>
<td>1.43</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>3.326</td>
<td>bhālā haila, dui bhai āilā mora sthānē</td>
<td>1.214</td>
<td>128</td>
<td></td>
</tr>
<tr>
<td>3.327</td>
<td>bhātā arṅge laṅgā acārya nāçe bahu-rāngā</td>
<td>3.95</td>
<td>289</td>
<td></td>
</tr>
<tr>
<td>3.328</td>
<td>bhātā dui-cārī lāče acāryera arṅge</td>
<td>3.95</td>
<td>289</td>
<td></td>
</tr>
<tr>
<td>3.329</td>
<td>bhavantam evānucarān nirantarāh</td>
<td>1.206</td>
<td>123</td>
<td></td>
</tr>
<tr>
<td>3.330</td>
<td>bhāvera sadṛṣa pada lāgilā gāite</td>
<td>3.121</td>
<td>303</td>
<td></td>
</tr>
<tr>
<td>3.331</td>
<td>bhāvēra tarāṅga-bale, nānā-rūpe mana cale</td>
<td>2.27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.332</td>
<td>bhikhārī sannyāsī kare tīrthā paryatana</td>
<td>1.172</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.333</td>
<td>bhitte mekha-sīra ḍhaṣe, kṣata kaya sabā</td>
<td>2.7</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>3.334</td>
<td>bhōjana karaḥa, chāḍa vacana-cāturi</td>
<td>3.72</td>
<td>278</td>
<td></td>
</tr>
<tr>
<td>3.335</td>
<td>bhōjana karaṇā pūrṇa kaila mīra-sukha</td>
<td>3.204</td>
<td>344</td>
<td></td>
</tr>
<tr>
<td>3.336</td>
<td>bhṛma-maya ceṣṭā sāḍā, prāḷa-paya māva dāḍa</td>
<td>2.5</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td>3.337</td>
<td>bhṛmātē pravītra kaila sabā rāḍha-dēṣe</td>
<td>3.5</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>3.338</td>
<td>bhṛṣṭa avadhūta tumī, udara bhārītē</td>
<td>3.85</td>
<td>284</td>
<td></td>
</tr>
</tbody>
</table>
Index of Bengali and Sanskrit Verses

| Bhūmite padīla, svāsa nāhika śārīre | 3.128 | 307 |
| Bhuwanera nāri-gaṇa, sabā’ kara | 2.68 | 215 |
| brāhmaṇa-jāti tāra, nava-dvipe ghara | 1.193 | 114 |
| brahmānanda-bhāratīra ghucāla | 1.285 | 163 |
| brahmāṇḍa-bhītare haya caudda bhuvana | 1.267 | 154 |
| brahma-śarīhitā, karṇāmrta, dui puṇṭhi pāṇa | 1.120 | 76 |
| buddhimaṁta kāṇ, nandana, śrīdhara, vijaya | 3.154 | 323 |
| bujhana nā yāya bhāva-tarāṅga prabhala | 1.310 | 308 |
| bujhite nā pari taiche tomāra carite | 1.280 | 161 |

| C |
| cabbisa vatsara prabhura grhe avasthāna | 1.115 | 8 |
| cabbisa vatsara-śesa yei māgha-māsa | 3.3 | 241 |
| cabbisa vatsara-śeṣe yei māgha-māsa | 1.116 | 9 |
| ca-⟩marica-sukhita diyā saba phala-mûle | 3.46 | 264 |
| caitanya-caritāmṛta kahe kṛṣṇadāsa | 1.287 | 165 |
| caitanya-caritāmṛta kahe kṛṣṇadāsa | 3.219 | 352 |
| caitanya-gosāṅi yāṅre bale ’bādha bhāi’ | 1.127 | 14 |
| caitanya-līlā-ratna-sāra, svarūpa bhaṇḍāra | 2.84 | 229 |
| caitanya-līlāra vyāsa — dāsa vrndāvana | 1.13 | 7 |
| ‘caitanya-māṅgale’ prabhura nilādri-gaman | 3.217 | 351 |
| ‘caitanya-māṅgale’ vistāri karilā karilā | 1.11 | 7 |
| ‘caitanya’se, ‘caitanya’ gāo, lao | 1.29 | 15 |
| caitanya-vilāsa-sindhu - kallolera eka | 2.95 | 238 |
| caitanyera bhakti yeho lāo yāla samsāra | 1.26 | 13 |
| ‘caitanya’ ye bhakti kare, sei mora prāna | 1.29 | 15 |
| cāle goṛī hālā-patre sei śloka pālī | 1.66 | 45 |
| cāle hālā nahi, — dōṅgā aṭi badā badā | 3.5 | 267 |
| calībāra tare prabhure pāṭhāila kahiṅ | 1.174 | 104 |
| camatīkā pāla prabhura saunḍarya | 3.10 | 297 |
| candīdāsa, vidyāpati, rāyera nāṭaka-gīti, | 2.77 | 222 |
| cāṇḍākāla-dadhi-sandesā kahite nā pari | 3.55 | 268 |
| cārake dhāṇīya prabhure balena vacana | 3.116 | 301 |
| cārī-⟩dike vyāṇijana — dōṅgā, āra | 3.44 | 263 |
| cārī māsa rahe prabhura saṅge sammilana | 1.250 | 146 |
| cāṭaka parvata dekhi ’govardhana’ bhrama | 2.9 | 171 |
| cāturśāya-ante punah dākṣīna gamana | 1.111 | 71 |
| cāturśāya tāṁhā prabhu śṛi-vaśiṣavera | 1.110 | 70 |
| caudda-bhuwanre baise yata jīva-gana | 1.267 | 154 |
| chāḍhāra cāṭuri, prabhur, karaha bhogan | 3.77 | 280 |
| chāya vatsara aiche prabhur karilā vilāsa | 1.246 | 144 |
| choṭa bada bhak-ta-gana, vandoḥ sabāra | 2.93 | 236 |
| cidā-dadhi-mahotsava tāṁhā karilā | 1.283 | 162 |
| cid-ānanda-bhānoḥ sadā nanda-sūnoḥ | 3.28 | 254 |

| cira-dine mādhava mandire mora | 3.114 | 300 |
| citrau śandau tamo-nudau | 1.2 | 2 |
| cūrṇa haila, hena vāsoṅ nīmāṇi-kalevara | 3.164 | 323 |

| D |
| dabara khaśerē rājā puchila nibhirte | 1.175 | 104 |
| dadhi-bhāra vahi’ tabe jaguda phirālī | 1.146 | 89 |
| dainya cāṭhā, tomāra dainye phāte mora | 1.208 | 125 |
| dainya karī’ stuti kare karayoda kari | 1.187 | 110 |
| dainya-nirveda-viśāde, hṛdayera avasāde, | 2.35 | 190 |
| dainya-patri likhī more pāṭhāle bārā bārā | 1.209 | 126 |
| dāmodara-paṇḍīta kaila prabhuke vāyā- | 1.259 | 150 |
| dāmodara-svārūpa-milane parama ānanda | 1.130 | 82 |
| dānakeliki-kuṃdu, āra bahu stavāvali | 1.139 | 23 |
| danda vahit kari’ rūpa bhūmite padīla | 1.242 | 143 |
| dārasāṇa diyā prabhur karaha kṛtārtha | 1.274 | 158 |
| daridra-bhūmī-ghare ye pālī muṣṭy-eka | 3.82 | 283 |
| daṣa-dike koṭi koṭi loka hena kāle | 1.272 | 157 |
| daṣāma-tippani, āra daṣāma-carīta | 1.35 | 19 |
| dayaniyas tava nāthā durlabhah | 1.203 | 122 |
| dehendriya vrthā mora saha | 2.40 | 194 |
| dekhi sakala tāṁhā kṛṣṇa-caritra-līlā | 1.227 | 135 |
| dekhi’ sacimāṭā kahe rodana kariyā | 3.163 | 322 |
| dekhiite aḷā loka prabhura carana | 3.108 | 297 |
| dekhiite āse, dekhi’ khaṇḍe dūṅkha-śoka | 1.164 | 99 |
| dekhiite nā pāya, — aṣṭa bharīla nayana | 3.142 | 313 |
| dekhiyā cintītā hālīlā yata bhatka-gana | 3.129 | 307 |
| dedhiyā mūrcchita hānā padīla bhūmite | 1.98 | 65 |
| dhāṇā cāle ārā-nāda kariyā krandane | 2.9 | 171 |
| dhāṇyā kṣauni vilasati vrītā mādhurī | 1.84 | 55 |
| dik-vidik-⟩jāna nāhi, kibā rātrī-dīna | 3.10 | 246 |
| dina cāra kāṣte rahi’ gelā vrndāvana | 1.239 | 141 |
| dina dui-⟩cāri raha kṛpā ta’ kariṇā | 3.198 | 341 |
| dina-hina, nindaka, sabāre nistārīla | 1.30 | 15 |
| dina kāṭa tāṁhā rahi’ cālīlā vrndāvana | 1.237 | 140 |
| dina pāṅcā-sātā rahiṅā cācāryera gharē | 1.232 | 138 |
| dine ḍacāryera priti — prabhura darṣāna | 3.161 | 321 |
| dine kṛṣṇa-kathā-rasa bhakta-gana-saṅge | 3.201 | 342 |
| divyad-vrndāṇyānā kalpa-drumādhāh | 1.4 | 3 |
| diyāḥ mālyā-candana, nānā ratna-ābharana, | 2.38 | 193 |
Sri Caitanya-caritāmṛta

Donā vyañjane bharī kareṇa praṇātha
Donā alāṅgīya prabhu balī bhakta-gane
Donāy ārāṇe dhunā ha-ilā vihvala
dugdha-cidā-kālā ārā dugdha-lakāli
dui bhāi āilā tabe karite bhojana

dui bhāi prabhu-pada nila nīja māthe
dui guccha tṛṇa dunhe āsāne dhārīnā
dui-jana-saṅge prabhu āśā nilācāla
dui jāne prabhu kṛpā dekhi bhakta-gane
dui māsa rahi tānā karālā śīkṣana
dui pāse dharīla saba mṛt-kuṇḍikā bhāri

dui prabhu laṇā ācārya gelā bhitarā ghare
dui pustakā laṇā āilā uttamā jānīnā
dui śāhī bhgā bādāilā bhālā mate
dūre sūddha-premāṅganda, kapaṭa premera
dvādaśa vatsara sēsā aiche gonoilā
dvitrāny eva dināni yauvanam idār-hā-hā

E

ebāra nā yābena prabhu śrī-vaṁśadāna
ebe kahi śeṣa-līlāra mukhya sūtra-gana
ebe madhya-līlāra kichu kariye viṣṭāra
ebe yāya, nā rahe parāṇa
ebe-kāre anna khāo śaṭa śaṭa bhārā
eka-dīna śrīvāsādi yata bhakta-gana
eka kaupina, nāhi dīvṛtiya paṁdāhāna
ekā kiśā, kīṁvā saṅge eka jana
eka-muṣṭi anna muṇhi kariyāchon pāka
eka-rūpe kari prabhu sevana
eke eke mili mili prabhu saba bhakta-gana
ekhāna ye diye, tāra ardheka khābā
e antya-līlā-rā, sūtra-madhya viśṛṭāra
ē bhāve nṛtya-madhya paḍe eka śloka
ē bhikṣā māgoṁ, —more deha tumi saba
ele eke-jana ācārya dila prabhu sane
ele chāle cāhe bhakta-gane nila
ē dhyāya-gane nācena dīvṛtiya prahara
ē gupta bhāva-sindhu, brahmā nā pāya
ē mata adbhuta-bhāva śaṁre prakāśā
e-mata advaita-grhe bhakta-gane mile
ē mata cali caliāilā śaṁtīpure
ē-mata daśa-dīna bhogana-kīrtana
ē-mata daśa prabhura haya rātri-dīne
ē mata dine dine, svarūpa-rāmānanda-sane

ei mata hā̄śya-rase kareṇa bhojana
ei mata līlā kaila chaya vatsara
ei mata loke caitanya-bhakti laoylāla
ē-mata mahāprabhu dekhi jāgannāthe
ē-mata nānā grantha kariyā prakāśā
ei mata prahar-eka nāce prabhu range
ēi mata punah punah pariveṣe vyañjana
ēi mata śacidevi vatsalye vihvala
ēi mata śeṣa-līlā trī-viḍhāne kaila
ēi-mata viḷāpa kare vihvala antara
ei more manerā kathā keha nāhi jāne
ēi pada gāyāyīya harsē kareṇa nartana
ēi pada gāya mukunda mahāhura susvare
ēi premā-āvādana, tapṭa-ikṣu-carvana
ēi-rūpe sākṣāt kṛṣṇe kariyā bhojana
ei saba grānta kaila gosānī sanatana
ēi saba kahbha āge vistāra kariṇā
ēi sloka padi prabhu bhavera avenge
ēi slokera artha jāne ekale svarōpa
ēi slokera saṅkṣepārthā śūna, bhakta-gana

ēi tina madhye yabe thāke yey jana
eta baliācārya ānande kareṇa nartana
eta baliāniīlā tāhre gaṅgā-śannīdhāne
eta baliā cale prabhu, premonmāderē cihna
eta baliā carana vandi gelā dī-jaṇa

ēta baliā dī-jaনe karālā ācāamana
ēta baliā dūnhāre śīre dharīla dūi hāte
ēta baliā eka-grāsā bhātā hāte laṇā
ēta baliā hāte dharī vasiaīla dūnhāre
ēta baliā jaila dīla dūi gosānīra hāte

ēta baliā loke kari śubha-dṛṣṭi dāna
ēta baliā namāskari kaila gaṅgā-snāna
ēta baliā naukāya caḍāṅa nila nīja-ghara
ēta baliā prabhu tāhre kariā alīṇgana
ēta baliā punah punah kare namāskāra

ēta baliā sabākāre Ḫīat hāsiṇā
ēta baliā tāṅre bhu prasādā kariyā
ēta baliā yamunāra kareṇa stavaṇa
ēta cintī prātā-kāle gaṅgā-snāna kari

ēta ta kahīla madhyā-līlāra sūtra-gana
ēta kahiāra gelā nīja abhyantare
ēta kahi śacī-suta, śloka paḍe adbhuta
ētērē sa āsthāya parātma-niṣṭhām

1.161 97
1.10 6
1.21 11
2.20 178
3.75 279
1.269 155
3.29 255
1.230 137
3.39 260
3.136 310
3.151 317
3.91 288
2.91 235
1.57 40
3.189 336
3.210 347
1.136 84
1.56 39
2.82 227
2.14 174
3.205 345
1.232 138
3.136 310
2.4 170
2.50 201
3.90 287
1.217 129
3.141 313
3.54 268
3.60 271
1.216 129
1.185 109
1.236 140
1.218 130
1.244 144
3.55 268
2.64 273
1.120 76
3.43 263
2.46 198
1.88 58
3.126 306
3.115 300
1.181 107
1.215 11
3.26 253
1.226 135
3.10 246
3.39 260
3.10 246
3.126 306
3.57 269
3.88 268
1.285 163
1.30 15
1.85 56
1.45 33
3.132 309
3.89 287
3.167 324
1.88 58
2.17 176
3.115 300
3.126 306
2.51 202
1.77 51
1.95 50
3.5 242
1.59 41
1.36 22
1.75 50
3.89 287
1.282 162
1.282 162
1.282 162
3.29 255
3.40 260
3.215 349
3.149 316
1.282 162
3.29 255
3.40 260
3.149 316
3.192 338
1.70 47
3.27 254
3.6 242
<table>
<thead>
<tr>
<th>Bengali and Sanskrit Verses</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>G</strong></td>
<td></td>
</tr>
<tr>
<td>gadādhara, jagadānanda, svarūpera mukhya</td>
<td>2.78 223</td>
</tr>
<tr>
<td>gale vastra bāndhi' pače dāndavat haňa</td>
<td>1.185 109</td>
</tr>
<tr>
<td>gambhirā-bhitare rātre nāhi nirdā-lava</td>
<td>2.7 170</td>
</tr>
<tr>
<td>gangādāsa, vakreśvara, murāri, sūkālmbara</td>
<td>3.153 318</td>
</tr>
<tr>
<td>gangākē āniyāmore yamunā kahilā</td>
<td>3.34 258</td>
</tr>
<tr>
<td>ganga-sāne kabhu habe tāhre āgamanā</td>
<td>3.184 334</td>
</tr>
<tr>
<td>gangā-tīra-patha tabe dekhāiha tāhre</td>
<td>3.17 250</td>
</tr>
<tr>
<td>gangā-tīra-pathe laňa prayāže āilā</td>
<td>1.241 142</td>
</tr>
<tr>
<td>gangā-tīre laňa āilā 'yamunā' baliyā</td>
<td>1.93 61</td>
</tr>
<tr>
<td>gangā-tīre-prabhu cārī-jana-sāthe</td>
<td>3.216 350</td>
</tr>
<tr>
<td>gangāyā yamunā vahe haňa eka-dhāra</td>
<td>3.36 258</td>
</tr>
<tr>
<td>garuḍa-stambhēra tale, āche eka nimna</td>
<td>2.54 204</td>
</tr>
<tr>
<td>garuḍa sannidhāne, rahi' kare</td>
<td>2.54 204</td>
</tr>
<tr>
<td>gauḍa ha-ite sarva-vaiśnaverā āgamanā</td>
<td>1.131 82</td>
</tr>
<tr>
<td>gauḍa-niṣṭā āsīte nāhi mora prayaṇā</td>
<td>1.122 127</td>
</tr>
<tr>
<td>gauḍera bhakta āise, samācāra pāilā</td>
<td>1.123 78</td>
</tr>
<tr>
<td>gauḍera bhakta-gane tabe karila vidāya</td>
<td>1.147 89</td>
</tr>
<tr>
<td>gauḍera niṣṭā grāma ati anupāma</td>
<td>1.166 100</td>
</tr>
<tr>
<td>gauḍēśvara yavana-rājā prabhāva śuniṇā</td>
<td>1.168 101</td>
</tr>
<tr>
<td>gauḍiṇyā-bhakte āniyā dīla vīdāyera dine</td>
<td>1.135 84</td>
</tr>
<tr>
<td>gauḍodāye puspavantau</td>
<td>1.2 2</td>
</tr>
<tr>
<td>gauḍa-deha-kānti sūrya jiniyā ujjvala</td>
<td>3.110 298</td>
</tr>
<tr>
<td>gaurasya kṛṣṇa-viccheda</td>
<td>2.1 167</td>
</tr>
<tr>
<td>ghearī jūsām api manasī udiyāt sadā naḥ</td>
<td>1.81 53</td>
</tr>
<tr>
<td>ghare āsi' 'dui bhai 'yukati kariṇā</td>
<td>1.182 108</td>
</tr>
<tr>
<td>ghare giyā kara saba kṛṣṇa-saṅkirtana</td>
<td>3.207 346</td>
</tr>
<tr>
<td>ghare gupta haō, kene bāhire prakāśa</td>
<td>1.278 160</td>
</tr>
<tr>
<td>gharete pānācī, ebe rākhaba bāndhiyā</td>
<td>3.117 301</td>
</tr>
<tr>
<td>ghare yāha, bhaya kichu nā kariha mane</td>
<td>1.214 128</td>
</tr>
<tr>
<td>ghare yāna kara sadā kṛṣṇa-saṅkirtana</td>
<td>3.190 337</td>
</tr>
<tr>
<td>go-brāhmaṇa-drohi-saŋge āmāra saṅgama</td>
<td>1.197 116</td>
</tr>
<tr>
<td>godāvāri-tīra-vane vṛndāvane-bhrama</td>
<td>1.104 67</td>
</tr>
<tr>
<td>gonaḷā nṛtya-gīta-kṛṣṇa-saṅkirtana</td>
<td>1.110 70</td>
</tr>
<tr>
<td>gopa-bālaka saba prabhuke dekhīya</td>
<td>3.3 248</td>
</tr>
<tr>
<td>gopāla-campū-nāme grantha-mahāśūra</td>
<td>1.44 31</td>
</tr>
<tr>
<td>gopāla-viprera kṣaṃāla śrīvāsāparaṇa</td>
<td>1.153 93</td>
</tr>
<tr>
<td>gopināthinā śīriyā 'stu naḥ</td>
<td>1.5 4</td>
</tr>
<tr>
<td>gopinātha paṭṭanāyakā — rāmānanda-gosāṇī dekhīya śācarya nṛtya sambārilā</td>
<td>1.265 154</td>
</tr>
<tr>
<td></td>
<td>3.120 303</td>
</tr>
<tr>
<td>gosāṇī kuleyā haite calīla vṛndāvana</td>
<td>1.163 98</td>
</tr>
<tr>
<td>gosāṇī mahāmā tenho lāgilā kahi</td>
<td>1.175 104</td>
</tr>
<tr>
<td>gosāṇī pāṇḍītya-preme ha-ilā vismīta</td>
<td>1.109 70</td>
</tr>
<tr>
<td>gosṭī sahite kailā vṛndāvane vāṣa</td>
<td>1.45 33</td>
</tr>
<tr>
<td>govindā-νirudāvā, tāhāra laksāṇa</td>
<td>1.40 23</td>
</tr>
<tr>
<td>grhāra bhitare prabhu karuna gamana</td>
<td>3.60 271</td>
</tr>
<tr>
<td>guṇḍīcā dekhīya yā'na prabhure miliyā</td>
<td>1.49 35</td>
</tr>
<tr>
<td>guṇḍicāte nṛtya-ante kaila jala-keli</td>
<td>1.145 88</td>
</tr>
<tr>
<td>gupte tā-sābāke āniyā thākura nityānanda</td>
<td>3.16 249</td>
</tr>
<tr>
<td>guru — nānā bāhā-gaṇa, śiṣya — prabhura</td>
<td>2.76 222</td>
</tr>
<tr>
<td>ḥa ḥa kadā nu bhavītāsī padār dhīr mē</td>
<td>2.65 213</td>
</tr>
<tr>
<td>ḥa ḥa kāhān vṛndāvana, kāhān</td>
<td>2.55 205</td>
</tr>
<tr>
<td>ḥa ḥa kiri' viśnu-phaśe māge eka vara</td>
<td>3.164 323</td>
</tr>
<tr>
<td>ḥa hanta ḥa hanta kathari nāyāmī</td>
<td>2.58 207</td>
</tr>
<tr>
<td>ḥa ḥa prāṇa-prīya-sakhi, ki nā haila more</td>
<td>3.124 304</td>
</tr>
<tr>
<td>hare tvad-alok anam antareṇa</td>
<td>2.58 207</td>
</tr>
<tr>
<td>hari-bhakti-vilāsa, āra bhāgavatamṛta</td>
<td>1.35 39</td>
</tr>
<tr>
<td>haridāsā kahe — muṇi pāṛṣṭha adhama</td>
<td>3.63 272</td>
</tr>
<tr>
<td>haridāsā kāndi' kahe karuna vacana</td>
<td>3.193 338</td>
</tr>
<tr>
<td>haridāsā pāche nāce harāṣīta hańa</td>
<td>3.113 299</td>
</tr>
<tr>
<td>haridāsā thākura āra rūpā-sanātana</td>
<td>1.63 43</td>
</tr>
<tr>
<td>haridāsāsārā Siddhi-prāpṭi, — adbhuta sate</td>
<td>1.257 149</td>
</tr>
<tr>
<td>'hari' 'hari' bale loka āṇandita hańa</td>
<td>3.109 297</td>
</tr>
<tr>
<td>'hari' 'hari' bale saba āṇandita-mane</td>
<td>1.218 130</td>
</tr>
<tr>
<td>'hari' 'hari' bale ucca kariya</td>
<td>3.13 248</td>
</tr>
<tr>
<td>harṣā-bhaya-dainya-bhāve hāilā vikāla</td>
<td>3.167 324</td>
</tr>
<tr>
<td>haste, kānde, nāce, gāya parama vīṣāde</td>
<td>1.52 37</td>
</tr>
<tr>
<td>haste, kānde, nāce, gāya, uṭhī' iti uṭi</td>
<td>2.72 218</td>
</tr>
<tr>
<td>hāsiyā lāgilā dunhe bhojana karite</td>
<td>3.78 281</td>
</tr>
<tr>
<td>hāsiyā lāgilā dunhe bhojana karite</td>
<td>2.13 174</td>
</tr>
<tr>
<td>hāsiyā lāgilā dunhe bhojana karite</td>
<td>2.12 173</td>
</tr>
<tr>
<td>he deva he dayita he bhuvanaika-bandho</td>
<td>2.65 213</td>
</tr>
<tr>
<td>he kṛṣṇa he capala he karunaika-sindho</td>
<td>2.65 213</td>
</tr>
<tr>
<td>hena kāle ācārya-gosāṇī naukāte caṇḍīra</td>
<td>3.30 256</td>
</tr>
<tr>
<td>hena-kāle ālā gaudera bhakti-gane</td>
<td>1.125 79</td>
</tr>
<tr>
<td>hena-kāle ālā prabhu tāṅhāre milite</td>
<td>1.62 43</td>
</tr>
<tr>
<td>hena kṛṣṇa-argā-gandha, yāra nāhi se</td>
<td>2.33 189</td>
</tr>
<tr>
<td>he nātha he rāmaṇa he nayanābhirāma</td>
<td>2.65 213</td>
</tr>
<tr>
<td>herā-paṇḍcāmite dekhīla laksṛi-devīra keli</td>
<td>1.145 88</td>
</tr>
<tr>
<td>ihāke 'jhutā' kahile, tumī kaile aparādha</td>
<td>3.99 292</td>
</tr>
<tr>
<td>ihā kaile kaičhe hāya indriya vāraṇa</td>
<td>3.70 276</td>
</tr>
</tbody>
</table>
ihā-madhīye mari yabe, vartīnā tā pari tabe
ihān haite cala, prabhū, ihān nāhī kāya
ihā śloka dui cāri, tāra vyākhya bhāṣā kāri
ihāra āśīrvaḍe tomāra sarvatra-i jaya
ihā-sabāra mukha dhāka diyā nīja hāta
ihāte santuṣṭa hao, chāda lobha-maṇa

jagadānanda, bhāgavān, govinda, kāsīṣvara
jagāi-mādāhī dui karīle uddhāra
jagāi-mādāhī haite kōti kōti guṇa
jagnanātha-daraṇa, premera vilāsa
jagnanātha dekhi' yaiche prabhura bhāvana

jagāri tānte prabhū, tomāra avatāra
ja-i hoi kassa virāhe hontammi ko jia-i
jala-kīrḍā kaila prabhū sabāre la-iyā
janā dui saṅge āmī yāba nilācāle

janani prabhodha kāri' vandila caraṇe
janani prabhodhi' kara bhakta samādhāna
jānibe paścāt, kahīlu niścaya kariṇā
jāni' vā nā jāni' kaila yadyapi sanṇyaṇa
janme janme śire dharoni tāṁhāra caraṇa

janme janme tumī dui——-kīṅkara ṛāma
jāra-jāra haila prabhū bhāvēra prahāre
jayādvaitacandra jaya gaurā-bhakta-vrindā
jayādvaitacandra jaya gaurā-bhakta-vrindā
jaya jaya gauracandra jaya kṛpa-sindhu

jaya jaya mahāprabhu——-vrajendra-kumāra
jaya jaya nityānanda jayādvaitacandra
jaya jaya śacī-suta jaya dīna-bandhū
jaya jaya śrī-caitanya jaya nityānanda
jaya jaya śrī-caitanya jaya nityānanda

jaya jaya śrī-krṣṇa-caitanya dayā-maya
'jaya krṣṇa-caitanya' bali' kare kolāhale
jaya śrīvāsādī jaya gaurā-bhakta-vrindā
jayatāṁ surauta paṅgor
jhārikhanda-pathe kāśī āḍā māhā-range

jhuṭhā dile, vipra bali' bhāya nā karile
jivera jivana caṅcala, yena paḍma-patrerā
jivāda-nṛsiṁhe kaila nṛsiṁha-stavana
jñāyante sphaṭum asya vakra-madhūrās
jyaistha-māse prabhū tāṅre kaila parikṣāṇa

K
kabhu harṣa, kabhu viśāda, bhāvēra taraṅge
kabhu iti-uti, kabhu kṣetra-vāsa
kabhu phala-mūla khāo, kabhu upavāsi
kabhu simha-dvāre paḍe, kabhu sindhu nire
kabhu vāśībā āmī karite gāṇgā-snāna

kabhu vā tomāra karīle nilādri gamana
kādāhām aikantika-nitya-kīṁkarah
kaha dekhi, kon pathe ābe vṛndāvana'
kāhān gopa-veśa, kāhān nirjana vṛndāvana
kāhān karonā kāhān pāṁ vṛajendra-nandana

kāhān se tri-bhaṅga-thāma, kāhān sei
kāhān mora prāṇa-nātha murali-vadana
kāhān nāhī sūni yei bhāvēra vikāra
kāhān pābe, eśi vārīhā bāde anukṣaṇa
kāhān se rāṣa-vilāsa, kāhān nṛtya-gītā-hāsa

kāhān se tri-bhaṅga-thāma, kāhān sei
kāhāre kāhiba, kèbā jāne mora duṅkha
kahēna tāṁhāre kīcu pāiẏa pīrīta
kahibāra kāthā nahe, kāhele keha nā
kahibāra yogya naya, tathāpi bāule kaya

kahite lāgilā kīcu koḷe koḷi kāriya
kahite lāgilā kīcu vismita haṅha
ka-iva-vāra[a]ha pemmna na hi hōi mānuṣe loe
kājī, yavaṇa āhā rā nā kariha hiṁsana
'kāṇāira nāta-sālā' haite āsībha phiriṅa

'kāṇāira nāta-sālā' pāryanta la-iila bāndhīṅa
kānākādi-chidra sama, jāniha se śravāra,
kandite kandite ācārya paścāt calīla
kandite lāgilā śa[c]i kole uṭhāṁna
kāndīya balena prabhū——-śuna, mora āi

'kāṇāira nāta-sālā' pāryanta la-iila bāndhīṅa
kānākādi-chidra sama, jāniha se śravāra,
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kandite lāgilā śa[c]i kole uṭhāṁna
kāndīya balena prabhū——-śuna, mora āi

kāndīya kahēna śa[c]i, bāchāre nīmāṅi
kānū-prema-vīṣe mora tuṇu-mana jare
kāri' eta vīlapana, prabhū śa[c]inapāna,
kari la[c]i cchāyā bhōjana, ye āchāle māne
kārāna vēnu-svanāir gōpir

kāśī-śiśe kṛpā, pradyumna miśra-dī-lana
kāśīte prabhuke āśi' miśra-sālāna
kata dūra giyā prabhū kāri' yoda hāta
kata[nāma la-i]ba yata na[n]advi[pā]-vāsī
tē[h]a yena e[i] bali' na kare nindana
kemate dhariba e[p]i pāpiśṭha jivana

366

Śrī Caitanya-caritāmṛta
Index of Bengali and Sanskrit Verses

367

kesa nā dekhiyā bhakta yadyapi pāya
kesa nā dekhiyā saci ha-ilā vikala
kesāva-chatitre rājā vārtā puchilā
ke śikhāla e i loke, kahe kon bāta
kibā e sāksāt kāma, dyuti-bimba

kibā mano-netrotsava, kibā prāna-
kich sukhā nā pāiba, habe rasa-bhārīge
ki khāhiba re sakhi ājuka ānanda ora
kim bruve puruṣottama
kirtana-āveśe prabhura mana sthira haila

kirtana karite prabhura sarva-bhāvodaya
komala nimba-patra saha bhājā vārtāki
kon sthāne vasibā, āra āna dui pāta
koti janme tomāra ṛṇā nā pāri sōdhite
koti koti loka āise dekhite caraṇa

koti koti loka āsi’i kaila daraṇa
krandāmi saubhāgya-bharārān prakāsitum
kṛṣṇa aiche ni-jā-guna, dekhāiyā hāre mana
kṛṣṇa-janma-yātrāte prabhura gopa-veśa hāilā
kṛṣṇa-kara-pada-tala, kōti-candra-sūsitala

kṛṣṇa-kathā śunāilā kahlī tāirā geune
kṛṣṇa—kṛpā-pārāvāra, kahu karibena
kṛṣṇa lānā vraje yāi e-bhāva antara
kṛṣṇa-nāmā-gūsa chādī, ki kara kirtane
kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana

kṛṣṇa-nāmera artha prabhura tānhaṛē kahlī
crṣṇa-nīśevānā kari nibhrte vasiyā
crṣṇa-premā sunirmala, yena sūddha-
crṣṇa vinu sakala viphāla
crṣṇe adharāmṛta, crṣṇa-gūsa-carita,

kṛṣṇe bhoga bāḍāila dhātu-pātropari
kṛṣṇa madhura vāṇi, amṛtera tarāṅgini
kṛṣṇer mādhuri-gūne, nānā bhrama haya
kṛṣṇer viraha-līlā prabhura antara
kṛṣṇe viyoga-sphūrṭi haya nirantara

kṛṣne upajibe priti, jānībe rasera riti
kṛṣṇo ‘yam abhyudayate mama locaṇāya
krāṭīrthā karile more suṇānā hari-nāma
kruddha hānā ekā gelā jagannātha dekhitē

kṛūrā śāthera gūsa-dore, hāte-gale bāndhi
kṣane āṅga kśīna haya, kṣane āṅga phule
kṣane bāhaya haila mana, āge dekhe dui jana

ksane kṣane pade prabhuro āchāḍā khānā
ksane uthe, kṣane pade, kṣanēkā rodana
kṣetra-vāsī rāmānanda rāya prabhṛti
kṣira-curi-kathā, sākṣi-gopāla-vivarana

ksira-puli, nārikela, yata pithā īṣṭa
kulina-grāma-vāsī-saṅge prathama milaṇa
kuliyā-grāme kaila devāndere prasāda
kuliyā-grāmeta prabhura śuniya āgamaṇa

kuliyā nagara haiṭe patha rānte bāndhāila
kūrma-kṣetra kaila vāsudeva vimocaṇa
kutiṣṭa premā agetāṇa, nāhi jāne
kuvisaya-viṣṭhā-garte diyāče phelāiyā

laghu-bhāgavatāmrtađi ke karu gaṇana
lakṣa granthe kaila vraja-vilāsa varṇana
lalāsa bhaktair iha tam nato ‘smi
lānā yāha, tora anna kichu nā khāilā
lavāṅga elācī-bīja — uttama rasa-vāsa

lilā-bhede vaisnavā saba nāmā-bheda kaya
lilā-sthala dekhi’ premed ‘ila asthira
lilāsukā martya-jana, tārṇa haya bhāvodgama
lilā-sūtrāvavaraṇa

loka-bhaye rātre prabhura āilā kuliya-grāma
lokāgata-gati-vārtā pāba nirantarā
lokera sāṅhaṭte dīna haila avasāna
lukānā calilārātre, nā jāne kona jana

mac-cāpaḷam ca tava vā mama vādhigamyam
madana-gopāla-govindera sevā pracārī
mādhava-purira kathā, gopāla-sthāpana
madhurāmila-baḍā, amlādi pānca-chaya

mādhuryam eva nu mano-nayanāṃtāṁ na
madhya-līlā kailun e ātā-vivaraṇa
madhye madhye āsi’i tomāya dibā daraṇa
madhye madhye dui-pāse divya puṣkarini

madhye pita-gṛhta-sakti śālānnera stūpa
mahāprabhura jagannāthera upalā-bhoga
mahāprabhura āge āsi’i dila paricaya
mahāprabhura guṇa gānā kareṇa kirtana

L

laghu-bhāgavatāmrtađi ke karu gaṇana
lakṣa granthe kaila vraja-vilāsa varṇana
lalāsa bhaktair iha tam nato ‘smi
lānā yāha, tora anna kichu nā khāilā
lavāṅga elācī-bīja — uttama rasa-vāsa

M

mac-cāpaḷam ca tava vā mama vādhigamyam
madana-gopāla-govindera sevā pracārī
mādhava-purira kathā, gopāla-sthāpana
madhurāmila-baḍā, amlādi pānca-chaya

mādhuryam eva nu mano-nayanāṃtāṁ na
madhya-līlā kailun e ātā-vivaraṇa
madhye madhye āsi’i tomāya dibā daraṇa
madhye madhye dui-pāse divya puṣkarini

madhye pita-gṛhta-sakti śālānnera stūpa
mahāprabhura jagannāthera upalā-bhoga
mahāprabhura āge āsi’i dila paricaya
mahāprabhura guṇa gānā kareṇa kirtana
mama manda-mater gati 1.3 2 muñi bhikṣa dimu, sabākāre māgoṇ dāna 3.171 327
mane bhāve, kurukṣetre pāṇāchi milana 1.53 2 mūrcchāyā haila sākṣātśa, uthi kare 2.73 219
manete Śūnyatā, vākye hā-hā hutāśa 2.14 174
mano me kālindi-pulina-vipināya sprhayati 1.76 50
mannīyera veṣā dharī yātrikera chale 1.268 155
māraḥ svayam nu madhura-duyi-mandalam 2.74 220 nādīyā-nagarera loka — stri-bālaka-vṛddha 3.138 311
māṭā bhakta-ganera tāhān karīla milana 1.95 62 nāhi jāne sthānāsthāna, yāre tāre kaila dāna 2.81 226
māṭāra vyagrātē dekhi prabhura vyagra mana 3.173 328 nāhi kāhān savirodha, nāhi kāhān anotrodha 2.86 231
māṭāra ye icchāi sei sammata sabara 3.172 327 na mṛśa paramārtham eva me 1.203 122
māṭē rāvāt āmi chādite nāriba 3.176 329 nānā-bhāvera prābalya, haila sandhi-sābalya 2.63 211
mathurā-dekhiyā dekhe dvādaśa kānana 1.239 141 nānā-grāma haite, āra navadvipa haite 3.157 319
mathurā-māhātmya, āra nātaka-varnana 1.40 23 nānā paksi-kolāhala, sudhā-sama jala 1.158 95
mathurā pāthāilai tārē diya bhakti-balā 1.245 144 nānā sāstra ādi yata khandā-vāsī 1.117 74
mathurā yāība āmi eta loka sānge 1.229 136 nārikela-sāsya, chānā, śarkarā madhura 3.48 265
mat-sarvasva-padāmbhaojau 1.3 2 nānā yatnā-dainye prabhure karailing bhojana 3.92 288
matta-gaja bhāva-gana, prabhura deha — 2.64 212 na prema-gandho 'sti darapi me harau 2.45 197
mat-tulyo nāsti pāpamā 1.190 112 nāraharā dāśā ādi yata khandā-vāsī 1.132 82
māya-sīte nileka rāvana, tāhāte likhana 1.117 74 nava-sāṅga-rasāyanaṁ 1.211 127
mleccha-jāti, mleccha-sevi, kari mleccha- 1.197 116 nica-jāti, nica-saṅgi, kari nica kāja 1.189 111
mucha-gaṇṭa, duḍgha-kuṣmānda, sakala 3.48 265 nārīra yauvanā-dhana, yāre krṣna kare mana 2.25 181
mora bhāgye gangā-tire ṭomāra āgamanā 3.33 257 navadvipa-vāśi ādi yata bhaktā-gaṇa 3.188 336
mora bhāgye, more ghare, ṭomāra āgamanā 3.77 280 nayanera abhirāma, tumī mora dhana-prāṇa 2.71 217
mora karma, mora hāte-gaalāya bānṇhiyā 1.198 118 nava-saṅga-rasāyanaṁ 1.211 127
mora manera kathā rūpā jānila kemate 1.71 48 nica-sevā nāhi kare, nahe nicera kūrpara 1.193 114
mora manera kathā tumī jānila keme 1.69 47 nīja-dehe kari priti, kevala kāmera riti 2.47 199
mora šlokera abhiprāya nā āhane kona jāne 1.69 47 nīja-gṛhe ya'na ei tinere miliyā 1.64 44
mora vākya nīnda māni, krṣna chādī gelā 2.71 217 nīja nāma-sthāne rāhe kutamba lānā 3.177 329
more dayā kari karī sva-dayā saphalā 1.202 121 nīja-nīja-gṛhe saba karaha gamane 3.206 345
more kena pucha, tumī pucha āpana-mana 1.178 106 nīca-jāti, nīca-saṅgi, kari nīca kāja 1.189 111
mo-vinu dayāra pātra jagate nā haya 1.201 121 nīcācala-gauda-setubanda-vṛndāvana 1.19 10
mṛga-mada lobiṭalpa, milane ye parimala 2.33 189 nīcācale aīlā mahāprabhuksa la-iīnā 3.62 271
mudgā-bādā, kalā-bādā, māsā-bādā, mīṣa 3.50 266 nīcācale aśibāre tārē ajīnā dilā 1.127 80
mūḍhā adhama-jañere tenhō karilā nīstāra 1.33 17 nīcācale navadvipe yena dui ghara 3.183 333
mugḍharā mukhāmbujam udśiksitum 2.61 209 nīcācale rāhe yādi, dui kārya haya 3.182 333
mukhya mukhya līlārā kari sūtra 19 ana 1.90 59 'nilcācale yāba' balī ca litālā gaurahari 1.231 137
mukunda, haridāsa, —— dui prabhu bolāila 3.61 271 nilcācale yābe tumī, mora kon gati 3.194 339
mukunda-haridāsa la-iīvā karaha bojana 3.106 296 nilcācale yāite mora nāhiča šakati 3.194 339
mukunda, jagadāndanda, murāri, vakresvara 1.219 131 nilādri ca litāl prabhu cātakabhoja-pathē 3.216 350
mukunda kahe —— mora kichu kṛtya nāhi sare 3.62 272 nimānira dasašana āra muñi pāba kati 3.169 326
mukunda sevana-vrata kaila nirdharāna 3.7 245 nīrātari haya prabhuksa viraha-unmāda 2.5 171
mukunda-sevāya haya sarisāra-tārana 3.8 245 nīrātari nṛtya-gita kirtaṇa-nilāsa 1.251 147
muñi abhāginirā mātra eis dārasana 3.170 326 nīrātari rātī-dina viraha unmāde 1.52 37
muñi adhama tomāra nā pāba dārasana 3.195 340 nilaśekha haṅga prabhuksa śīghra ca litālā 3.212 348

Śrī Caitanya-caritāmṛta

N
prabhu kahe, — tāre āmi santuṣṭa haññ
prabhu kahe, — utṭha, utṭha, ha-ila maniγa
prabhuke bhikṣā dite haila sabākāra mana
prabhuke śvara bali' karaye stavana
prabhu laya āmi tānhāra mandire
prabhu-mukhe śloka suni' śri-rūpa-gosāñi
prabhu-pāče-pāče tine kareṇa gamaṇa
prabhu-pade kahe kichū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
prabhura haila divyomāda, tanu-manera
prabhura mahīmā chaṭri udāiyā dila
prabhura nivedana tāhre sakala kañhila
prabhura sahita yuddha kare bhāva-sainya
prabhura sei grāma haiṭe calite haila mana
prabhura yei ācarana, sei kari varnana
prabhure dekhitē kaila, nilādri gamaṇa
prabhure dekhitē loka-saṅghaṭa ha-ila
prabhure dekhitē saba kari'yā gamana
prabhure dekhitē nilaĉāle gaSa
prabhure sahita yuddha kare bhava-sainya
prabhure dekhitē nilaĉāle gamana
prabhure dekhitē saba kari'yā gamana
prabhura-aṅga lila na yay a vāraṇa
prabhura antara mukunda jāne bhāla-mate
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura-mukhe śloka suni' śri-rūpa-gosāñi
prabhura pade kahe kīchū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
prabhura haila divyomāda, tanu-manera
prabhura mahīmā chaṭri udāiyā dila
prabhura nivedana tāhre sakala kañhila
prabhura sahītā yuddha kare bhāva-sainya
prabhura sei grāma haiṭe calite haila mana
prabhura yei ācarana, sei kari varnana
prabhure dekhitē kaila, nilādri gamaṇa
prabhure dekhitē loka-saṅghaṭa ha-ila
prabhure dekhitē saba kari'yā gamana
prabhure dekhitē nilaĉāle gaSa
prabhura-mukhe śloka suni' śri-rūpa-gosāñi
prabhura pade kahe kīchū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
prabhura haila divyomāda, tanu-manera
prabhura mahīmā chaṭri udāiyā dila
prabhura nivedana tāhre sakala kañhila
prabhura sahita yuddha kare bhāva-sainya
prabhura sei grāma haiṭe calite haila mana
prabhura yei ācarana, sei kari varnana
prabhure dekhitē kaila, nilādri gamaṇa
prabhure dekhitē loka-saṅghaṭa ha-ila
prabhure dekhitē saba kari'yā gamana
prabhure dekhitē nilaĉāle gaSa
prabhura-mukhe śloka suni' śri-rūpa-gosāñi
prabhura pade kahe kīchū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
prabhura haila divyomāda, tanu-manera
prabhura mahīmā chaṭri udāiyā dila
prabhura nivedana tāhre sakala kañhila
prabhura sahītā yuddha kare bhāva-sainya
prabhura sei grāma haiṭe calite haila mana
prabhura yei ācarana, sei kari varnana
prabhure dekhitē kaila, nilādri gamaṇa
prabhure dekhitē loka-saṅghaṭa ha-ila
prabhure dekhitē saba kari'yā gamana
prabhure dekhitē nilaĉāle gaSa
prabhura-mukhe śloka suni' śri-rūpa-gosāñi
prabhura pade kahe kīchū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
prabhura haila divyomāda, tanu-manera
prabhura mahīmā chaṭri udāiyā dila
prabhura nivedana tāhre sakala kañhila
prabhura sahītā yuddha kare bhāva-sainya
prabhura sei grāma haiṭe calite haila mana
prabhura yei ācarana, sei kari varnana
prabhure dekhitē kaila, nilādri gamaṇa
prabhure dekhitē loka-saṅghaṭa ha-ila
prabhure dekhitē saba kari'yā gamana
prabhure dekhitē nilaĉāle gaSa
prabhura-mukhe śloka suni' śri-rūpa-gosāñi
prabhura pade kahe kīchū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
prabhura haila divyomāda, tanu-manera
prabhura mahīmā chaṭri udāiyā dila
prabhura nivedana tāhre sakala kañhila
prabhura sahītā yuddha kare bhāva-sainya
prabhura sei grāma haiṭe calite haila mana
prabhura yei ācarana, sei kari varnana
prabhure dekhitē kaila, nilādri gamaṇa
prabhure dekhitē loka-saṅghaṭa ha-ila
prabhure dekhitē saba kari'yā gamana
prabhure dekhitē nilaĉāle gaSa
prabhura-mukhe śloka suni' śri-rūpa-gosāñi
prabhura pade kahe kīchū kariyā vinaya
prabhura abhiśeka kaila vipra krṣṇa-dāsa
prabhura antara mukunda jāne bhāla-mate
prabhura aśeśa lilā na yāya varnana
prabhura caraṇa dekhi' kaila antardhāna
prabhura dārsāna kare āsi' nilācāle
<table>
<thead>
<tr>
<th>Page</th>
<th>Column 1</th>
<th>Column 2</th>
<th>Source</th>
<th>Column 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.149</td>
<td>90</td>
<td>śaci-sahe laññā āisa saba bhakta-gana</td>
<td>3.22</td>
<td>252</td>
</tr>
<tr>
<td>1.104</td>
<td>67</td>
<td>sadyāh sarva-yñātān vrayet</td>
<td>1.1</td>
<td>1</td>
</tr>
<tr>
<td>1.38</td>
<td>23</td>
<td>saṅghṛa-pāyasa nava-mṛt-kuñḍukā bhariñā</td>
<td>3.53</td>
<td>268</td>
</tr>
<tr>
<td>1.134</td>
<td>83</td>
<td>sahejī nityānanda—krṣṇa-premoddāma</td>
<td>1.25</td>
<td>13</td>
</tr>
<tr>
<td>1.143</td>
<td>87</td>
<td>sakala saphala haila prabhura ārādhana</td>
<td>3.203</td>
<td>343</td>
</tr>
<tr>
<td>1.47</td>
<td>34</td>
<td>sakala yaññājana kaila loke yata haya</td>
<td>3.49</td>
<td>266</td>
</tr>
<tr>
<td>1.158</td>
<td>95</td>
<td>sakhi he, nā bujhīye vidhira vidhāna</td>
<td>2.20</td>
<td>178</td>
</tr>
<tr>
<td>2.17</td>
<td>176</td>
<td>sakhi he, śuna, mora hata vidhī-bala</td>
<td>2.30</td>
<td>185</td>
</tr>
<tr>
<td>3.161</td>
<td>321</td>
<td>sāksāt iśvara ihaññā nāhika samsāya</td>
<td>1.180</td>
<td>107</td>
</tr>
<tr>
<td>2.6</td>
<td>171</td>
<td>sārīṣā-kūpa-patitottaraṇāvalambam</td>
<td>1.81</td>
<td>53</td>
</tr>
<tr>
<td>1.128</td>
<td>81</td>
<td>sanhīṣepe ei sūtra kaila, ye ihaññā</td>
<td>2.92</td>
<td>235</td>
</tr>
<tr>
<td>3.125</td>
<td>305</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>1.75</td>
<td>50</td>
</tr>
<tr>
<td>1.38</td>
<td>23</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>3.105</td>
<td>295</td>
</tr>
<tr>
<td>3.203</td>
<td>343</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>1.91</td>
<td>90</td>
</tr>
<tr>
<td>1.221</td>
<td>132</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>3.105</td>
<td>295</td>
</tr>
<tr>
<td>1.220</td>
<td>131</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>1.91</td>
<td>90</td>
</tr>
<tr>
<td>1.220</td>
<td>131</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>3.105</td>
<td>295</td>
</tr>
<tr>
<td>1.217</td>
<td>129</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>1.91</td>
<td>90</td>
</tr>
<tr>
<td>1.217</td>
<td>129</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>3.105</td>
<td>295</td>
</tr>
<tr>
<td>1.221</td>
<td>132</td>
<td>sanhīṣepe uddesa kaila prasṭāva pāññā</td>
<td>1.91</td>
<td>90</td>
</tr>
<tr>
<td>3.318</td>
<td>336</td>
<td>sārīṣā-kūpa-patitottaraṇāvalambam</td>
<td>1.81</td>
<td>53</td>
</tr>
<tr>
<td>1.134</td>
<td>83</td>
<td>sa-sānaye dāhena dui jane</td>
<td>2.53</td>
<td>203</td>
</tr>
<tr>
<td>1.217</td>
<td>129</td>
<td>sa-sānaye dāhena dui jane</td>
<td>2.53</td>
<td>203</td>
</tr>
<tr>
<td>1.134</td>
<td>83</td>
<td>sa-sānaye dāhena dui jane</td>
<td>2.53</td>
<td>203</td>
</tr>
<tr>
<td>1.217</td>
<td>129</td>
<td>sa-sānaye dāhena dui jane</td>
<td>1.35</td>
<td>85</td>
</tr>
<tr>
<td>1.221</td>
<td>132</td>
<td>sa-sānaye dāhena dui jane</td>
<td>1.35</td>
<td>85</td>
</tr>
<tr>
<td>3.193</td>
<td>338</td>
<td>sarva samādhāna kaila kaila jivana anla</td>
<td>1.95</td>
<td>62</td>
</tr>
<tr>
<td>3.138</td>
<td>311</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.126</td>
<td>79</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.126</td>
<td>79</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>3.140</td>
<td>312</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>3.140</td>
<td>312</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.58</td>
<td>41</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.58</td>
<td>41</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>3.139</td>
<td>312</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>3.139</td>
<td>312</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.126</td>
<td>79</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.126</td>
<td>79</td>
<td>sarvatra karila kṚsṇa-nāma pracārana</td>
<td>1.105</td>
<td>68</td>
</tr>
</tbody>
</table>

**Index of Bengali and Sanskrit Verses 371**
<table>
<thead>
<tr>
<th>Page</th>
<th>Start Line</th>
<th>Line Number</th>
<th>Text</th>
<th>Total Number of Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>1.201</td>
<td>121</td>
<td>Sri-bhāgavata-sandarbha-nāma grantha-</td>
<td>1.43</td>
</tr>
<tr>
<td>102</td>
<td>3.152</td>
<td>317</td>
<td>Sri-caitanya, nityānanda, advaitādi bhakta-</td>
<td>2.94</td>
</tr>
<tr>
<td>103</td>
<td>3.21</td>
<td>251</td>
<td>Sri-krṣṇa-rūpādi-nīsevanarh vinā</td>
<td>2.28</td>
</tr>
<tr>
<td>104</td>
<td>1.12</td>
<td>7</td>
<td>Śrīmad-rādhā-Śrīla-govinda-devau</td>
<td>1.4</td>
</tr>
<tr>
<td>105</td>
<td>2.11</td>
<td>173</td>
<td>Śrīmad-ṛatnāgāra-simhāsana-sthau</td>
<td>1.4</td>
</tr>
<tr>
<td>106</td>
<td>1.80</td>
<td>52</td>
<td>Śrīmān āśa-rasārasambhi</td>
<td>1.5</td>
</tr>
<tr>
<td>107</td>
<td>3.160</td>
<td>321</td>
<td>Śrīpāda kahe, tomāra sahe yāba vrndāvana</td>
<td>3.24</td>
</tr>
<tr>
<td>108</td>
<td>1.195</td>
<td>116</td>
<td>Śrī-rādhārā brahma-sāra, āpane kari’</td>
<td>2.80</td>
</tr>
<tr>
<td>109</td>
<td>3.19</td>
<td>250</td>
<td>Śrī-ṛādhikā kuruṣkeṭre kṛṣṇerā daraṇa</td>
<td>1.78</td>
</tr>
<tr>
<td>110</td>
<td>1.129</td>
<td>126</td>
<td>Śrī-ṛādhikāra ceṣṭā yena uddhava-darśane</td>
<td>2.4</td>
</tr>
<tr>
<td>111</td>
<td>2.51</td>
<td>202</td>
<td>Śrī-ṛāda dekhiyā preme ha-ilā asthira</td>
<td>1.107</td>
</tr>
<tr>
<td>112</td>
<td>1.119</td>
<td>76</td>
<td>Śrī-ṛāpe śīkṣā karā’i’ pāṭhāilā vrndāvana</td>
<td>1.243</td>
</tr>
<tr>
<td>113</td>
<td>1.128</td>
<td>136</td>
<td>Śrī-ṛāpe purī sahe tāhāni milana</td>
<td>1.113</td>
</tr>
<tr>
<td>114</td>
<td>2.83</td>
<td>228</td>
<td>Śrī-ṛūpa āśi’ prabhuke tathāi milīlā</td>
<td>1.241</td>
</tr>
<tr>
<td>115</td>
<td>1.57</td>
<td>40</td>
<td>Śrī-ṛūpa-ṛaghuṇāthā-pade yāra āśa</td>
<td>1.287</td>
</tr>
<tr>
<td>116</td>
<td>1.60</td>
<td>42</td>
<td>Śrī-ṛūpa-ṛaghuṇāthā-pade yāra āśa</td>
<td>3.219</td>
</tr>
<tr>
<td>117</td>
<td>1.169</td>
<td>101</td>
<td>Śrī-ṛūpe śīkṣā karā’i’ pāṭhāilā vrndāvana</td>
<td>1.243</td>
</tr>
<tr>
<td>118</td>
<td>1.55</td>
<td>38</td>
<td>Śrī-vaiśnavā trimalā bhaṭṭa paramā paṇḍita</td>
<td>1.109</td>
</tr>
<tr>
<td>119</td>
<td>3.9</td>
<td>246</td>
<td>Śrīvāṣādi yata prabhura vipra bhakta-gana</td>
<td>3.168</td>
</tr>
<tr>
<td>120</td>
<td>3.89</td>
<td>287</td>
<td>Śrīvāṣa, rāmāi, vidyānidhi, gadādharā</td>
<td>3.153</td>
</tr>
<tr>
<td>121</td>
<td>1.178</td>
<td>330</td>
<td>Śrīnu viṣyāpanam ekam agratah</td>
<td>1.203</td>
</tr>
<tr>
<td>122</td>
<td>1.165</td>
<td>99</td>
<td>stambha, kampa, prasveda, vaivartya, āṣru,</td>
<td>2.72</td>
</tr>
<tr>
<td>123</td>
<td>2.29</td>
<td>184</td>
<td>stambha, kampa, pulakāśru, gadgada,</td>
<td>3.162</td>
</tr>
<tr>
<td>124</td>
<td>1.51</td>
<td>36</td>
<td>stava śuni’ prabhuke kahena śrīnivāsa</td>
<td>1.278</td>
</tr>
<tr>
<td>125</td>
<td>1.286</td>
<td>164</td>
<td>sthānāsthamān avaiti nāpi madano jānāti no</td>
<td>2.18</td>
</tr>
<tr>
<td>126</td>
<td>1.18</td>
<td>10</td>
<td>subhādṛa-sahita dekhe, varṣī nahi hāte</td>
<td>1.85</td>
</tr>
<tr>
<td>127</td>
<td>2.89</td>
<td>233</td>
<td>sudhada-prema-sukha-sindhu, pāi tāra eka</td>
<td>2.49</td>
</tr>
<tr>
<td>128</td>
<td>1.14</td>
<td>8</td>
<td>sugandhi candane lipta kaila kalevara</td>
<td>3.104</td>
</tr>
<tr>
<td>129</td>
<td>2.23</td>
<td>169</td>
<td>sugandhi puṣpa-mālā anī’ dila hrdaya-upara</td>
<td>3.104</td>
</tr>
<tr>
<td>130</td>
<td>1.116</td>
<td>74</td>
<td>sūkharukhā vyañjana kailun, sūpa āra śākā</td>
<td>3.39</td>
</tr>
<tr>
<td>131</td>
<td>3.20</td>
<td>251</td>
<td>sukhe bhojana kare prabhū laṅā bhakta-śūna morā prānere bandhava</td>
<td>3.202</td>
</tr>
<tr>
<td>132</td>
<td>3.16</td>
<td>249</td>
<td>sukhe bhojana kare prabhū laṅā bhakta-śūna morā prānere bandhava</td>
<td>2.40</td>
</tr>
<tr>
<td>133</td>
<td>1.130</td>
<td>82</td>
<td>śuni’ bhakta-gana kahe kari’ namaskāra</td>
<td>3.172</td>
</tr>
<tr>
<td>134</td>
<td>3.19</td>
<td>250</td>
<td>śuni’ bhakta-gana lāgre karī stava</td>
<td>3.186</td>
</tr>
<tr>
<td>135</td>
<td>1.159</td>
<td>95</td>
<td>śuni’ bhakta-gana kahe sa-krodha vacane</td>
<td>1.270</td>
</tr>
<tr>
<td>136</td>
<td>1.139</td>
<td>86</td>
<td>śuni, karaha vicāra, haya, naya—kahe</td>
<td>2.41</td>
</tr>
<tr>
<td>137</td>
<td>1.132</td>
<td>82</td>
<td>śuni’ mahāprabhu kahe, śuna, dabira-</td>
<td>1.207</td>
</tr>
<tr>
<td>138</td>
<td>1.140</td>
<td>86</td>
<td>śuni’ nityānanda kathā ṭhākura advaita</td>
<td>3.84</td>
</tr>
<tr>
<td>139</td>
<td>1.61</td>
<td>42</td>
<td>śuni’ sači jagan-mātā kahite lāgilā</td>
<td>3.180</td>
</tr>
<tr>
<td>140</td>
<td>1.67</td>
<td>46</td>
<td>śuni’ sači sabākāre karīlā minati</td>
<td>3.169</td>
</tr>
<tr>
<td>141</td>
<td>1.62</td>
<td>43</td>
<td>śuni’ tā-sabāra nikā sahe gaurahari</td>
<td>3.14</td>
</tr>
<tr>
<td>142</td>
<td>1.133</td>
<td>83</td>
<td>śuniyā lokera dainā dravilā hrdaya</td>
<td>1.275</td>
</tr>
<tr>
<td>143</td>
<td>2.66</td>
<td>213</td>
<td>śuniyā prabhura anandita haila mana</td>
<td>1.118</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>Text</td>
<td>Page</td>
<td>Line</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>3.147</td>
<td>315</td>
<td>tora jāti-kula nāhi, sahaje pāgala</td>
<td>3.97</td>
<td>291</td>
</tr>
<tr>
<td>3.175</td>
<td>329</td>
<td>tore nimantraṇa kari' pānu tāra phala</td>
<td>3.97</td>
<td>291</td>
</tr>
<tr>
<td>1.223</td>
<td>133</td>
<td>trībhanga-sundara vraje vrajendra-nandana</td>
<td>1.86</td>
<td>57</td>
</tr>
<tr>
<td>1.76</td>
<td>50</td>
<td>trimalla bhaṭṭera ghare kaila prabhu vāsa</td>
<td>1.108</td>
<td>70</td>
</tr>
<tr>
<td>2.61</td>
<td>209</td>
<td>trimalla-tripadi-sthāna kaila daraśana</td>
<td>1.105</td>
<td>68</td>
</tr>
<tr>
<td>1.84</td>
<td>55</td>
<td>tṛttiyā phrahre prabhuḥ ha-ila cetana</td>
<td>1.99</td>
<td>65</td>
</tr>
<tr>
<td>1.114</td>
<td>73</td>
<td>tulasī-mañjari saha dila mukha-vāsa</td>
<td>3.103</td>
<td>294</td>
</tr>
<tr>
<td>1.58</td>
<td>41</td>
<td>tumi āmāra ramana, sukhā dite āgamanā</td>
<td>2.70</td>
<td>216</td>
</tr>
<tr>
<td>1.24</td>
<td>12</td>
<td>tumi anāthere bandhu, apāra karunā-sindhu</td>
<td>2.59</td>
<td>208</td>
</tr>
<tr>
<td>1.27</td>
<td>14</td>
<td>tumi deva—kṛīḍā-rata, bhuvanera nāri yata</td>
<td>2.67</td>
<td>214</td>
</tr>
<tr>
<td>3.133</td>
<td>309</td>
<td>tumi dui bhai—mora paratāna dása</td>
<td>1.207</td>
<td>124</td>
</tr>
<tr>
<td>3.52</td>
<td>267</td>
<td>tumi saba loka—mora parama bandhava</td>
<td>3.184</td>
<td>334</td>
</tr>
<tr>
<td>3.197</td>
<td>341</td>
<td>tumi māyā hāka, āmī tāhānī rahiba</td>
<td>3.148</td>
<td>316</td>
</tr>
<tr>
<td>3.197</td>
<td>341</td>
<td>tumi yei ājñā kara, sei ta' kārība</td>
<td>3.148</td>
<td>316</td>
</tr>
<tr>
<td>2.8</td>
<td>171</td>
<td>tumī nātha—vraja-prāna, vrajera kara</td>
<td>2.70</td>
<td>216</td>
</tr>
<tr>
<td>3.56</td>
<td>269</td>
<td>tumi kṛṣṇa—citta-hara, aiche kona pāmara</td>
<td>1.74</td>
<td>49</td>
</tr>
<tr>
<td>3.76</td>
<td>280</td>
<td>tumi māyā rāma dayita, māte vaisa tomāra</td>
<td>2.67</td>
<td>214</td>
</tr>
<tr>
<td>3.35</td>
<td>268</td>
<td>tumi sarana loka—mora parama bandhava</td>
<td>3.189</td>
<td>336</td>
</tr>
<tr>
<td>3.57</td>
<td>269</td>
<td>tumi tā'ācārya-gosāńi, ethā kene āilā</td>
<td>3.32</td>
<td>257</td>
</tr>
<tr>
<td>3.42</td>
<td>262</td>
<td>tumi ta'īcāre kaila mora hābe maranā</td>
<td>3.144</td>
<td>314</td>
</tr>
<tr>
<td>1.223</td>
<td>133</td>
<td>tumi ta'ī karunā-sindhu, āmāra parānā</td>
<td>2.69</td>
<td>216</td>
</tr>
<tr>
<td>1.212</td>
<td>127</td>
<td>tumi vyāgra hai/e kiiro na rahibe pral)a</td>
<td>3.214</td>
<td>349</td>
</tr>
<tr>
<td>3.197</td>
<td>341</td>
<td>tumi yāhān kaha, āmī tāhānī rahiba</td>
<td>3.148</td>
<td>316</td>
</tr>
<tr>
<td>3.197</td>
<td>341</td>
<td>tumi yei ājñā kara, sei ta' kārība</td>
<td>3.148</td>
<td>316</td>
</tr>
<tr>
<td>1.189</td>
<td>111</td>
<td>tuṣṭa hañā āi kole kare bāra bāra</td>
<td>3.149</td>
<td>316</td>
</tr>
<tr>
<td>2.69</td>
<td>216</td>
<td>tuṣṭa hañā prabhu tāhre pāṭhālā vṛndāvana</td>
<td>1.261</td>
<td>151</td>
</tr>
<tr>
<td>1.82</td>
<td>54</td>
<td>tvac-chāisavārān tri-bhuvanādādhutam ity</td>
<td>2.61</td>
<td>209</td>
</tr>
<tr>
<td>1.179</td>
<td>106</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.179</td>
<td>106</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.196</td>
<td>340</td>
<td>udaya karaye yadi, tabe vānchā pūre</td>
<td>1.82</td>
<td>54</td>
</tr>
<tr>
<td>2.59</td>
<td>208</td>
<td>uddanda-ṛtyete prabhuḥ haite pariśrama</td>
<td>3.133</td>
<td>309</td>
</tr>
<tr>
<td>1.176</td>
<td>105</td>
<td>uddeśa karite kari dig-darsana</td>
<td>1.90</td>
<td>59</td>
</tr>
<tr>
<td>1.210</td>
<td>126</td>
<td>udghorṇā-pralāpā taiche prabhuḥ rātri-dīne</td>
<td>1.87</td>
<td>57</td>
</tr>
<tr>
<td>2.62</td>
<td>210</td>
<td>ujjhālī' phelīla āge ēye krūḍha hañā</td>
<td>3.94</td>
<td>289</td>
</tr>
<tr>
<td>1.177</td>
<td>105</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.195</td>
<td>116</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.146</td>
<td>315</td>
<td>ujjvala-nilamani, āra laita-mādhava</td>
<td>1.38</td>
<td>23</td>
</tr>
<tr>
<td>3.146</td>
<td>314</td>
<td>unmādera laksana, karāya kṛṣṇa-</td>
<td>2.66</td>
<td>213</td>
</tr>
<tr>
<td>3.145</td>
<td>314</td>
<td>upajila premānākura, bhāṅgila ye duhkha-</td>
<td>2.19</td>
<td>177</td>
</tr>
<tr>
<td>3.176</td>
<td>329</td>
<td>upavane kaila prabhuḥ vividhā vilāsā</td>
<td>1.144</td>
<td>88</td>
</tr>
<tr>
<td>3.174</td>
<td>328</td>
<td>upavanodyāna dekhi' vṛndāvana-jñāna</td>
<td>2.10</td>
<td>172</td>
</tr>
<tr>
<td>3.170</td>
<td>326</td>
<td>uthī' dui bhāi tabe dante trīṭa dhari</td>
<td>1.187</td>
<td>110</td>
</tr>
<tr>
<td>3.120</td>
<td>126</td>
<td>uthīla bhāva-cāpāla, mana ha-ila</td>
<td>2.60</td>
<td>208</td>
</tr>
<tr>
<td>3.120</td>
<td>126</td>
<td>uthīla nānā bhāvāvega, mane haila udvega</td>
<td>2.57</td>
<td>206</td>
</tr>
</tbody>
</table>
## Index of Bengali and Sanskrit Verses

<table>
<thead>
<tr>
<th>Page</th>
<th>1.276</th>
<th>1.68</th>
<th>3.102</th>
</tr>
</thead>
<tbody>
<tr>
<td>Margin</td>
<td>159</td>
<td>46</td>
<td>294</td>
</tr>
</tbody>
</table>

| uthila —— sri-hari-dhvani catur-dik bhari' uthi' mahaprabhu tanre cappa maurya uttama sayyate la-iy karila sayana | 1.276 | 1.68 | 3.102 |

| V | vaisnavera duhkha dekh' ardhake rakhlal vakrswara dmodara, sahkar, haridasa vamana yiche cndha dharite cke kare vamsi-ganamrta-dhama, lavanyamrta-vamshvata-tata-sthitah | 1.266 | 1.252 | 1.205 |

|  | 154 | 147 | 122 |

|  |  |  |  |

| varshi-vilasy-anana-lokanam vinin vaqilika kataka-dina mahal-kutuhale vande sri-krstna-caitanya varstare advaitdhi bhaktera agama vasuveda, dmodara, mukunda, sajaya | 2.39 | 1.138 | 1.125 |

|  | 318 | 85 | 149 |

|  |  |  |  |

| veda-ajya yaiche, mtt, tomara vacana veni-mrjo nu mama jivita-vallabho nu vibharmi va tani katham hata-trapah vibharmi yat prnya-pataangkân vrtth vicchede 'smim prabhhor antya | 3.168 | 2.74 | 2.28 |

|  | 335 | 220 | 183 |

|  |  |  |  |

| vidya karila prabhu samma kariña vidya samaya prabhu kihal sabore vidhâyamás tasmim akhiha ghatisak ratna-vidyānirdhi, vásudeva, murārī, —yata dása vrshi vatsara aiche kailā gatagati | 3.192 | 1.48 | 1.255 |

|  | 338 | 34 | 149 |

|  |  |  |  |

| vinā dāne eta loka yānra pēche haya vinaya kariya vidyā dila bhakta-gane vibhe anālātha kariha gama vibhe bādila prema-jvālāra taraṅga vibhe vihvala prabhu nā jāne rātri-dine | 1.169 | 1.234 | 1.122 |

|  | 101 | 139 | 77 |

|  |  |  |  |

| viśnu-samarpāna kala acārya āpani viśtārī varṇiyāchena daśa-vrndavāna viśvarūpa-sama nā kariha niθurā viṇrēndra-nandana vinu phēte mora buka vrajera nigūthā bhakti karila pracāra | 3.41 | 3.217 | 2.16 |

|  | 261 | 351 | 175 |

|  |  |  |  |

| vṛndāvaṇa haite yadi nilacale āilā vṛndāvaṇaṁ gantumanā bhramād yah vṛndāvaṇa-patha prabhu puchena tomāre vṛndāvaṇa yābena prabhu sūni vṛndāvaṇa yāite kaila gaudere gama | 1.249 | 3.1 | 3.17 |

|  | 146 | 239 | 250 |

|  |  |  |  |

| vṛndāvaṇa-yāṭrāra e nahe paripāti vyagrapī grha-karmaśu vyākula hanā prabhu bhūmite padilā | 1.224 | 1.211 | 3.120 |

|  | 134 | 127 | 303 |

| vyarthāni me 'khāny akhilendriyānī alam vyathā yena nāhi lage nimāni-sārire | 2.28 | 3.166 | 324 |

|  | 183 | 324 |  |

| Y | yadā yato daivan madhu-ripur asau locanā: yadi haya rāgoddeśa, tāhān haye āvesā yadi haya tāra yoga, nā haya tabe yadi keha hena kaya, granth kaila yadi khaite nā pāra pāte rahibeka āra | 2.36 | 2.86 | 2.43 |

|  | 191 | 231 | 196 |

|  |  |  |  |

| yadi me na dayiṣyase tādā yadi tata dina jiye, mahāprabhu kṛpā hae yadāyapi āpāni hae prabhu balarāma yadāyapi pāyena, tabu bhāvena aĉhana yadāyapi sahasā āmi kariyācchhi sannyāsa yadāyapi tomāre bhakti kare gauḍā-ṛāja | 1.203 | 1.28 | 1.78 |

|  | 122 | 14 | 52 |

|  |  |  |  |

| yadāyapi vastutah prabhuha kich na bhaya yāhā lāgi madāna-dahane āhuri genu yāhān gele kānu pān, tāhān udi yān yāhān yāhān prabhuha caraṇa pādeye calite yāhān yāya prabhu, tāhān kotī-saṅkhya loka yāhā vistariyāchena daśa-vrndavāna | 1.125 | 1.165 | 1.164 |

|  | 134 | 99 | 99 |

|  |  |  |  |

| yah kaumāra-harasa eva hi varas tā eva yāite nārīla, vipnha kaila nivartana yamunāte snāna tume kariha ekhana yāra sārge cale e loka laksākoṭi yasya prasadād ajño 'pi yata bhakti-granthāla kaila, tāra anta nā yata dravya vyaya kare tata dravya haya yata loka āila mahāprabhuhe dekhite yateka kariha tāhāh kahite nā sakī yā te llā-raśa-parimalodgāri-vanaparītā yāte vrśni-dhvani-sukha, nā dekhi se yavane tomāra tāhāi karaye lāgāni | 1.155 | 1.315 | 1.157 |

|  | 41 | 328 | 103 |

|  | 1.58 | 319 | 319 |

|  | 320 | 328 |  |

| yāvat acārya-grhe nimāṇira avasthāna yebā nāhī bujhe keha, śunite śunite yai yei prabhu dekeh, sei sei loka ye kāle jagannātha-śrīramā-subhadra-sāthā ye kāle karenā jagannātha darasana ye kāle nimāṇi paḍe dharānī-upare ye kāle vā svapane, dekhino varmśi-vadane | 3.171 | 3.54 | 1.84 |

|  | 327 | 268 | 55 |

|  | 3.159 | 3.54 | 1.84 |

|  | 319 | 247 | 199 |

|  | 324 | 1.57 | 2.47 |

|  | 324 | 137 | 199 |

|  | 316 | 105 | 105 |

|  | 2.37 | 192 |  |

|  |  |  |  |

| ye kichu visēṣa sūtra-madhaya kahilūn ye madhāna tanu-hīna, para-drohe paravīna ye paṇācha muṣṭy-eka anna, tāhāh kānā uṭha ye tomāre rājya dila, ye tomāra gosānā yoda-hāte dui-jana kahite lāgilā yogesvarair hrdi vicintyam agādha-bodhaih yogya pātra haya gūḍha-rasa-vivecane | 1.9 | 3.87 | 1.81 |

|  | 6 | 286 | 53 |

|  | 2.22 | 179 |  |

|  | 1.76 | 105 |  |

|  | 3.61 | 271 |  |

|  | 1.81 | 53 |  |

|  | 1.74 | 49 |  |
General Index

Numerals in bold type indicate references to Śrī Caitanya-caritāmṛtā's verses. Numerals in regular type are references to its purports.

A

Acāryaratna
as name of Candraśekhara, 251
Advaita Ācārya
all His opulences used to worship Lord, 344
as ideal grhaṇtha, 262
brought devotees to Jagannātha Puri, 85
Caitanya ate at house of, 62
Caitanya fulfilled all desires of, 288
Caitanya stayed at house of, 138
danced with Nityānanda and Haridāsa, 299
house of converted into Vaikuṇṭha, 319
joking words between Nityānanda and, 282-286
Lord fed by hands of, 152
visited Lord at Puri, 149
Ahovala-ṛṣisinīha
 temple of visited by Caitanya, 69
Ālālanātha
visited by Caitanya, 77-78
Allahabad (Prayāga)
Ganges and Yamunā mix at, 259
Amṛta-pravāha-bhāṣya
summary study of Third Chapter in, 239
Anantadeva
Caitanya visited temple of, 73
Anāsaktasya viṣayaṁ
verses quoted, 60
Anāśritaḥ karma-phalarṁ
quoted, 243
Anubhāṣya
information about Gopāla-campu in, 31-33
quoted on service of gopīs, 54
Arjuna
Rāmānanda Rāya as incarnation of, 224
Āyur harati vai puṁsāṁ
verses quoted, 186

B

Bahir jalāśayarī gatvā
verses quoted, 279
Balabhadra Bhaṭṭācārya
accompanied Caitanya to Jagannātha Puri, 140
Balārama
Nityānanda as, 15
Bali
killed by Rāmacandra, 74
Barhāyite te nayane narānāṁ
verses quoted, 187
Benares
Caitanya bestowed mercy on Māyāvādīs in, 144
Caitanya stayed at, 141
Bengal
Nityānanda sent to, 13, 152
Bhadraka
as city visited by Caitanya, 91
Bhagavad-gītā
quoted on appearance of Lord, 332
quoted on essence of Vedic knowledge, 18
quoted on fate of unsuccessful yogī, 324-325
quoted on Lord as supreme proprietor, 107
quoted on offering to Lord with love, 97
quoted on real sannyāsī, 243
Bhagavān
resided with Lord at Jagannātha Puri, 148
Bhāgavatāmṛta
as book compiled by Sanātana Gosvāmī, 19
Bhāgavata-sandarbha
contents of described, 28-31
Bhāgavata-sandarbha
as division of Bhāgavata-sandarbha, 28
Bhakti
all success attained through, 29
as superior to fruitive activity, 29
Bhakti-rasāmṛta-sindhu
as book by Rūpa Gosvāmī, 23
description of, 24-25
ecstatic symptoms described in, 173,
190-191, 211-212, 214, 218-219,
306-307, 322
prayer quoted from, 113
quoted on Vaiṣṇava sannyāsa, 60
Bhakti-ratnākara
 cited on Sanātana and Rūpa Gosvāmīs,
112
cited on studies of Sanātana Gosvāmī, 19
Bhaktisiddhānta Sarasvatī
author blessed by, 48
cited on accepting sannyāsa as regulative principle, 243
cited on hopelessly atheistic impersonalists, 19
cited on Lord as supreme shelter, 199
cited on Lord’s journey to Puri, 351
describes books of Rūpa Gosvāmī, 24
his commentary on Brahman, 76
quoted on sense gratification, 118
quotes Bhāgavatam on hearing about Kṛṣṇa, 186
three kinds of devotees described by,
237
Bhaktivinoda Ṭhākura
 cited on acceptance of sannyāsa by Caitanya, 246
cited on pseudo-Vaiṣṇavas, 132
described bogus sampradāyas, 157
Bhaktīyā śruta-grhitayā
verse quoted, 18
Bhāraṇa paraṁ paṭṭa-kirīta-juṣṭam
verses quoted, 186
Bhāṭṭāthārī
Kṛṣṇadāsa delivered from clutches of,
72
Bhavananda Rāya
Caitanya met with, 82
Bile latorukrama-vikramāṇ ye
verses quoted, 186

Bilvamaṅgala Ṭhākura
Caitanya quoted from book by, 207,
209, 213
known as Lilāśuka, 225
Brahmā
as incarnation of mode of nature, 26
can’t taste ocean of ecstasy, 227
Brahman
as bodily effulgence of Kṛṣṇa, 26
Māyāvādis try to merge in, 243
Brahmānanda Bhāratī
stopped from wearing deerskin, 164
Brahma-saṁhitā
found by Caitanya, 76
Brahma-satyaṁ jagan-mithyā
quoted, 60
Bṛhad-bhāgavatāmṛta
contents of described, 21
Bṛhad-vaiṣṇava-toṣāni-ṭikā
as other name for Daśama-ṭippanī, 21
Bṛhad-visṇu Purāṇa
cited on purity of prasāda, 293
Buddhimanta Khāṇi
met Caitanya at house of Advaita, 319

C

Caitanya-bhāgavata
See: Caitanya-mañgala, 351
Caitanya-candrodaya-nāṭaka
prayer to Yamunā quoted, 255
Caitanya-caritāmṛta
as essence of Caitanya’s instruction,
229
meant only for devotees, 230
no one else’s opinion accepted in,
231-232
only a few Sanskrit verses in, 233
synopsis of līlās of, 164
Caitanya Mahāprabhu
absorbed in mood of Rādhārāṇī, 40, 226
accepted sannyāsa at twenty-four, 241
acted like a human being, 135
and Jagannātha identical, 280
as most munificent incarnation
226-227
as son of Mahārāja Nanda, 158
compared to sun and moon, 2
Caitanya Mahāprabhu
cult of explained, 337
known as Patita-pāvana, 72
of fair complexion, 168
pastimes of divided into two parts, 26-27
Caitanya-maṅgala
Caitanya’s pastimes described in, 7
Lord’s passage to Purī described in, 351
Caṇḍidāsa
Caitanya read books of, 223
Candraśekhara
brought Śacimātā to see Caitanya, 311
followed Lord toward Vṛndāvana, 247
Chāḍīyā vaiśāvā sevā nistāra
quoted, 130
Cintāmani
Bilvamaṅgala Ṭhākura attached to, 225
Cowherd boys
as eternal associates of Kṛṣṇa, 29

Demigods
worship of discouraged, 29
Devānanda Pañḍita
Caitanya bestowed favor on, 92, 93
Devotees
as the object, Kṛṣṇa as the subject, 199
can serve Lord in gross or subtle matter, 97
eat only food offered to Kṛṣṇa, 277
take prasāda with pleasure, 273-274
See also: Vaiṣṇavas

Devotional service
as engaging everything for satisfaction of Lord, 60
as essence of Vedic knowledge, 17-18
liberation in, 30
unchecked by any material condition, 98
Dig-darśini-ṭikā
as commentary by Sanātana Gosvāmī, 21
Dvārakā
gopis didn’t like opulence of, 40
queens of as expansions of internal potency, 29

Energy
categories of, 28
Energy, internal
queens of Dvārakā as expansions of, 29

Fruitive activity
bhakti as superior to, 29

Gadadhara Pañḍita
accepted tridandā-sannyāsa, 244
as associate of Caitanya, 131
Gadādhara
Caitanya enjoyed humors of conjugal love with, 224
met Caitanya at house of Advaita, 319
Gaṅgādāsa
met Caitanya at house of Advaita, 319

Ganges
accepted by Caitanya as Yamunā, 62, 253-254
love of God like waters of, 200

Garbhodakaśaśī Viṣṇu
as puruṣāvatāra, 26

Gauḍa-deśa
Bengal known as, 13
Caitanya went to, 90

Gaurahari
Caitanya addressed as, 5

Gaurangera saṅgī-gane nitya-siddha
quoted, 325

Gita-govinda
Caitanya listened to quotes from, 223

Godāvarī
Caitanya met Rāmānanda Rāya on bank of, 68

Gopāla
Caitanya heard story of installation of, 63-64

Gopāla Bhaṭṭa Gosvāmi
collected subject matter of Hari-bhakti-vilāsa, 20

Gopāla-campū
contents of described, 31-33

Gopāla Cāpala
delivered by Caitanya, 92, 93

Gopināthajī
prayer to, 4

Gopinātha Paṭṭanāyaka
saved by Caitanya, 154

Gopis
addressed by Caitanya, 220-221
attracted by Kṛṣṇa’s flute, 4
attracted to Kṛṣṇa as cowherd boy, 54
Caitanya enjoyed position of, 36
desire only to see face of Kṛṣṇa, 184
of fair complexion, 168
wanted to take Kṛṣṇa back to Vṛndāvana, 40

Govardhana Hill
Lord mistook sand dunes for, 172

Govinda
Caitanya received unalloyed service from, 224
lived with Lord at Jagannātha Purī, 148
saw Lord at Jagannātha Purī, 81
service of introduced, 17

Govindajī

Govinda-virudāvalī
as book by Rūpa Gosvāmi, 23

Grhasthas
duty of to feed sannyāsīs, 325
See also: Householders

Guṇḍicā-yātrā
Ratha-yātrā festival known as, 35

Gurur na sa syāt sva-jano na sa
verses quoted, 332

H

Hari-bhakti-vilāsa
as book compiled by Sanātana Gosvāmi, 19
subject matter of, 20-21

Haridāsa Ṭhākura
Advaita danced with Nityānanda and, 299
as associate of Caitanya, 131
decided to take prasāda with Caitanya, 272-273
didn’t enter temple of Jagannātha, 44
laments Lord’s departure for Purī, 339-340
passed away at Purī, 150
resided with Lord at Jagannātha Purī, 148

Holy name
Caitanya pacified by chanting of, 80
import of explained to Vallabha Bhaṭṭa, 153

Jagāi and Mādhāi delivered by, 116
love of God distributed by chanting of, 227
sins destroyed by chanting of, 115

Householders
Advaita set ideal example for, 344
all rich prasāda given to, 277
ideal life of, 261-262

I

Impersonalists
sahajiyās better than, 19
Impersonalists
See also: Māyāvādīs

Incarnations
all exist in body of Kṛṣṇa, 29
types of explained, 26

India
Caitanya traveled all over, 145
maintains slaughterhouses, 117

Initiation, spiritual
disciple’s name changed at, 125

Intoxication
encouraged in India, 117

Īśvaraḥ paramaḥ kṛṣṇaḥ
quoted, 243

J
Jagāi and Mādhāi
delivered by Caitanya, 114-116

Jagadānanda
accompanied Lord to Puri, 347
as associate of Caitanya, 131
Caitanya enjoyed humors of conjugal
love with, 224
came to see Caitanya, 66
lived with Lord at Jagannātha Puri, 148

Jagannātha
and Caitanya identical, 280
as seen by Caitanya, 57
Caitanya fainted when He saw, 65
Caitanya saw bathing ceremony of,
77
Lord’s ecstasy on seeing, 204-205

Jagannātha Puri
beings from other planets visited Lord
at, 155
Caitanya performed saṅkirtana in, 145
Caitanya remained in for eighteen
years, 146-147
Caitanya spent eighteen years at, 12
Haridāsa Ṭhākura passed away at, 150
intimately related with Navadvīpa, 334
Rāmānanda Rāya returns to, 80-81

Jagannātha-vallabha-nāṭaka
Caitanya listened to quotes from, 223
Caitanya read from drama known as,
176
quoted, 176-177, 191-192

Jāmbū River
love of God compared to gold from,
196

Janārdana
Lord known as, 97

Janma karma ca me divyam
verses quoted, 332

Janmāśṭamī
observed by Caitanya, 89

Jhārikhana
Caitanya traveled through, 141

Jiva Gosvāmi
as nephew of Rūpa Gosvāmi, 27
his Laghu-toṣaṇī, 19-20

Jiva chavo bhāgavatānāthī-reṇūrī
verses quoted, 187

Jiyāda-ṉṛśirāha
Caitanya visited temple of, 67

Junior Haridāsa
punished by the Lord, 151

K
Kāmam krodham bhayam sneham
verses quoted, 39

Kānāi Nāṭaśālā
Nṛśirāha-nanda Brahmacāri constructed
road in his mind, 96
visited by Caitanya, 135

Kali-yuga
pseudo-Vaiṣṇavas as disciples of, 132

karma-kāṇḍa, jñāna-kāṇḍa
verses quoted, 119

Kāśi Miśra
Caitanya bestowed His mercy on, 81

Kāśiśvara
lived with Lord at Puri, 148
saw Lord at Jagannātha Puri, 81

Kāverī
Caitanya visited land on bank of, 69

Kavi-karṇapura
as author of Caitanya-candrodaya-
nāṭaka, 255

Keśava Chatri
told Mohammedan King about
Caitanya, 102-104

Khaṇḍa
inhabitants of met with Caitanya, 83
Kśrṣa
Lord immediately present during, 80
all incarnations exist in body of, 29
as Cupid personified, 220
as ocean of transcendental qualities, 182
as source of all incarnations, 26
beauty of face of, 184
coolness of His hands and feet, 190
fragrance of body of, 189
is blackish, 168
known as Madana-mohana, 206
nectar from lips of, 188
process of rebirth stopped by knowing, 332
Kṛṣṇadāsa
delivered from clutches of Bhaṭṭathārī, 72
performed bathing ceremony of Caitanya, 88
Kṛṣṇadāsa Kavirāja
need not cater to public, 230
Kṛṣṇa-kathā
like wave of nectar, 186
Kṛṣṇa-karṇāmṛta
Caitanya listened to quotes from. 223
Caitanya quotes from, 207, 209, 213
found by Caitanya, 76
Kṛṣṇa-sandarbhā
as division of Bhāgavata-sandarbha, 29
Kṣira-corā-gopinātha
Caitanya heard story of, 64
Kṣīrodakaśāyi Viṣṇu
as puruṣāvatāra, 26
Kūṇā-grāma
residents of visit Caitanya, 82
visited by Caitanya, 92
Kūrma-kṣetra
visited by Caitanya, 67
Kūrma Purāṇa
read by Caitanya, 75
Kuruksėtra
gopīs met Kṛṣṇa at, 37
gopīs not attracted to, 54
Rādhārāṇī met Kṛṣṇa at, 52

L
Laghu-bhāgavatāmṛta
as book by Rūpa Gosvāmi, 24
contents of described, 26
Lakṣmi-devī
devotees see pastimes of, 89
Lakṣmīpati Tīrtha
Nityānanda accepted as disciple of, 285-
Lalitā
as friend of Rādhārāṇī, 180
Lalita-mādhava
as book by Rūpa Gosvāmi, 23
contents of described, 25
quoted on glories of Vṛndāvana, 56
Liberation
different kinds of, 30
Māyāvādīs accept impersonal position as, 244
Lilā-avatāras
described, 26
Lilā-cchanda
as book by Rūpa Gosvāmi, 23
Lilāsuka
Bilvamāṅgana Ṭhākura known as, 225
Love of God
acts in two ways, 203
Caitanya lost consciousness due to, 100
Caitanya tasted mellow of, 226
can't be described by mundane scholar, 232
compared to gold, 196
compared to hot sugarcane, 202
freely distributed by Caitanya, 227
like ocean of happiness, 201
like sheet of white cloth, 200
symptoms caused by madness of, 211-212

M
Mādhavacārya
identified, 63
Mādhavendra Purī
Caitanya heard story of, 63-64
Madana-mohana
Kṛṣṇa known as, 206
service of introduced, 17
Mahā-mantra
introduced in every village by Caitanya, 67-68
See also: Holy name
Mahā-Viṣṇu
as purusāvatāra, 26
Mahēśvara
See: Śiva
Manu
fourteen incarnations of, 26
Mathurā
Sanātana Gosvāmi sent to, 144
sweetness of, 56
visited by Caitanya, 141
Mathurā-mahātmya
as book by Rūpa Gosvāmi, 23
Mathurā-viraha
as song by Vidyāpati, 300
Matir na kṛṣṇe parātāh svato vā
verses quoted, 119
Māyāvādīs
desire to merge in Absolute, 60
sannyāsīs accept one dāṇḍa, 243
Meat-eaters
two kinds of, 117
Mercy
power of Caitanya's, 121
Modes of nature
devotional service untainted by, 98
incarnations of, 26
Mohammedans
considered yavanas, 273
opposed to brahminical culture, 112
Mukunda
sannyāsīs dedicated to service of, 245
Mukunda Datta
accompanied Lord to Puri, 347
as associate of Caitanya, 131
came to see Caitanya, 66
declined to take prasāda with Caitanya, 272-273
followed Lord toward Vṛndāvana, 247
met Lord at house of Advaita, 319
sang songs to Caitanya, 303-306
visited Lord at Puri, 149
Murāri
as associate of Caitanya, 131
met Lord at house of Advaita, 319
visited Lord at Puri, 149

N

Nadia
people of come to see Caitanya, 311
Nānā-śāstra-vicāranāka-nipunau
verses quoted, 17
Nānā yoni sadā phire
verses quoted, 119
Nanda Mahārāja
Caitanya as son of, 158
Nandana
met Lord at house of Advaita, 319
Narahari dāsa
met with Caitanya, 83
Narottama dāsa Ṭhākura
quoted on associates of Caitanya, 325
quoted on material entanglement, 119
quoted on service to a Vaiṣṇava, 130
Nātaka-vamana
as book by Rūpa Gosvāmi, 23
Navadvīpa
devotees from went to Jagannātha Puri, 79
formerly known as Kuliya, 92
inhabitants of visit Caitanya, 319
Jagāi and Mādhāi as residents of, 114
Jagannātha Puri intimately related with, 334
Nawab Husena Sāhā
learned about Caitanya from Keśava Chatri, 101-104
Nilācala
See: Jagannātha Puri
Nilādri
as name of Jagannātha Puri, 350
Nilāmbara Cakravartī
Śacī born in family of, 324
Nīmāi
See: Caitanya Mahāprabhu
Nityānanda
accepted as disciple of Lakṣmīpati Titha, 285
accompanied Lord to Puri, 347
Nityānanda
addressed by Caitanya as His elder brother, 14
Advaita danced with Haridāsa and, 299
as associate of Caitanya, 131
as Balarāma, 15
broke sannyāsa rod of Caitanya, 64-65
Caitanya misled by, 61-62
compared to sun and moon, 2
followed Lord toward Vṛndāvana, 247
his transcendental madness, 291
joking words between Advaita and, 282-286
ordered feast prepared for Lord, 162
sent to Bengal, 13, 152
sometimes acted like mad avadhūta, 290
tried to take Caitanya back to Jagannātha Purī, 79
visited Lord at Purī, 149
Nityānā harau vidadhato
verses quoted, 39
Nitya-siddhas
never forget service of Lord, 325
Nondevotees
no respect given to, 29
Nṛsimhadeva
Caitanya offered prayers to, 67
Nṛsimhānanda Brahmacārī
decorated road in his mind for Caitanya, 94-96

P

Padmanābha
Caitanya visited temple of, 73
Padma Purāṇa
quoted on change of name at initiation, 125
Padyāvali
as book by Rūpa Gosvāmi, 23
quoted on mood of Rādhārāṇī, 41, 51
Pañca-tattva
worship of, 344
Pañḍita Gosāñi (Gadādhara)
resided with Lord at Jagannātha Purī, 148

Paramānanda Purī
Caitanya enjoyed paternal affection from, 223
lived with Lord at Purī, 148
met by Caitanya, 71
saw Lord at Jagannātha Purī, 81
Paramātma
gives intelligence to king, 108
Paramātma-sandarbha
as division of Bhāgavata-sandarbha, 28
Pastimes of Kṛṣṇa
described by Rūpa Gosvāmi, 22-27
Patita-pāvana
Caitanya known as, 72
Patraṁ puṣpaṁ phalarṁ toyam
verses quoted, 97
Paurṇamāsi
verse spoken by, 203
Prahāda Mahārāja
quoted on material entanglement, 119-120
Pradyumna Miśra
Caitanya bestowed His mercy on, 81
sent to house of Rāmānanda Rāya, 153
Prākṛta-sahajiyās
better than impersonalists, 19
don’t consult scriptures, 18
imitate symptoms of love of God, 173
Prāpya punya-krām lokān
verses quoted, 324
Prasāda
householder’s duty to distribute, 261-262
Lord worshiped by distribution of, 344
never polluted, 292-293
purifies mind of ordinary person, 290
taken by devotees with pleasure, 273-274
taken by Lord at house of Advaita, 271
Pratāparudra
Caitanya bestowed His mercy on, 84
performed service to please Lord, 90
Prayāga
Rūpa Gosvāmī met Lord at, 142-143
See also: Allahabad
Prayers
of Sanātana and Rūpa Gosvāmīs, 111-124
Priti-sandarbha
as division of Bhāgavata-sandarbha, 30

Pūrī Gosāñi
incident involving, 91

Purusāvatāras
described, 26

Puruṣottama
Caitanya visited temple of, 73

Rādhā-deśa
Caitanya traveled in, 61, 241-242

Rādhā-Govinda
obeisances to, 3

Rādhā-Madana-mohana
obeisances to, 3

Rādhārāṇī
Caitanya absorbed in mood of, 40, 169, 172, 224
ecestasies of not understood by muni-daner, 228
ecestasies which are monopoly of, 226
lamentation of, 176-183
transcendental madness of, 58
verse composed by, 51

Raghuṅātha dāsa Gosvāmī
advised not to eat palatable dishes, 277
helped in compilation of Caitanya-cariṭāṁṛta, 167
placed under care of Śvārūpa Dāmodara, 163
prepared feast for Lord, 162
told Caitanya’s pastimes to Kaviṛāja Gosvāmī, 229

Rāmacandra
killed Bali from behind tree, 74
Krṣṇa’s name to be chanted in addition to name of, 72

Rāmacandra Pūrī
criticized Caitanya’s eating, 154

Rāmadāsa
Caitanya mitigated sufferings of, 72, 75-76

Rāmāī
met Caitanya at house of Advaita, 319

Rāmakeli-grama
Caitanya visited, 100-101

Rāmānanda Rāya
accompanied Lord to Bhadraka, 91
as incarnation of Arjuna or Viśākhādevī, 224

Bhavānanda Rāya as father of, 82
Caitanya chanted and heard with, 223
Caitanya enjoyed friendly affection with, 223-224
Caitanya met by river Godāvari, 68
Caitanya read from drama of, 176
his qualities explained by Caitanya, 153
lived with the Lord at Pūrī, 148
returns to Jagannātha Puri, 80-81
witnessed ecstasy of Caitanya, 194, 197, 201

Rāmeśvara
Caitanya visited temple known as, 74-75

Raṅga-kṛṣṭa
visited by Caitanya, 69

Raṅgapuri
met by Caitanya, 72

Ratha-yāṭrā festival
Caitanya and devotees attended, 34-35, 84
Jagannātha again comes before public during, 78

Rāvana
kidnapped a shadow form of Sītā, 75

Renunciation
of Vaiṣṇavas and Māyāvādīs, 60

Rūpa Gosvāmī
benedicted by Caitanya, 49-50
born in brāhma caste, 112
Caitanya invests his heart with power, 150
chief books compiled by, 22-27
didn’t enter temple of Jagannātha, 44
formerly known as Dabira Khāsa, 105
Jīva Gosvāmī as nephew of, 27
met Caitanya at Prayāga, 142-143
named by Caitanya, 125
prayers of to Caitanya, 111-114
quoted on Vaiṣṇava sannyāsa, 60
resided in Rāmakeli-grāma, 100
sent to Vṛndāvana, 16
tells Mohammedan King about Caitanya, 105-107
386  Śrī Caitanya-caritāmṛta

Rūpa Gosvāmī
verse composed by, 42-43

Ś
Śacīdevī
as incarnation of Yaśodā, 325
as mother of the universe, 331
cooked for devotees, 321
griefstricken at Caitanya’s taking sannyāsa, 63
requested Caitanya to stay at Jagannātha Puri, 139
visits Caitanya after He takes sannyāsa, 311-317
Sahajiyās
See: Prakṛta-sahajiyās
Sanātana Gosvāmī
books compiled by, 19-21
born in brahma caste, 112
didn’t enter temple of Jagannātha, 44
formerly known as Sākara Mallika, 109
instructed by Caitanya, 144
named by Caitanya, 125
prayers of to Caitanya, 111-124
resided in Rāmakeli-grāma, 100
sent to Vṛndāvana, 16
Saṇjayā
met Lord at house of Advaita, 319
Saṅkara
resided with Lord at Jagannātha Purī 148
Saṅkīrtana
Caitanya enjoyed pastime of, 147
performed by householders, 344
performed in Jagannātha Purī, 145
Sanyāsa
acceptance of as regulative principle, 243
accepted by Caitanya, 9
dress of as attraction for material formality, 246
purpose of to serve Mukunda, 245
Sanyāsīs
don’t eat palatable dishes, 277
duty of gṛhausthas to feed, 325
shouldn’t leave remnants of prasāda, 279
Śaṁtipura
Caitanya visited, 138
Lord enjoyed with His devotees at, 240
people of come to see Caitanya, 297-298
Śaṁti-śataka
as book by Bilvamangala Ṭhākura, 225
Saptatāla tree
delivered by Caitanya, 74
Sākara Mallika.
Sanātana Gosvāmī formerly known as, 109
Sārvabhauma Bhaṭṭācārya
Caitanya criticized by son-in-law of, 85
Caitanya showed His original form to, 66
met by everyone on his way to Vārānasī, 87
took Caitanya to his home, 65
tried to take Caitanya back to Jagannātha Puri, 79
Vidyā-vācaspati as brother of, 91
Sarva-loka-maheśvaram
quoted, 107
Śaṭhi
as daughter of Sārvabhauma Bhaṭṭācārya, 85
Śaṭ-sandarbha
Bhāgavata-sandarbha known as, 28
Sense gratification
as cause of bondage, 120
no tinge of in gopīs, 55
Separation
ecstatic symptoms of, 214
Setubandha (Rāmeśvara)
Caitanya took His bath at, 74
Śikhi Māhīti
Caitanya met with, 82
Śītā
shadow form of kidnapped by Rāvana, 75
Śiva
as a devotee, 29
as incarnation of mode of nature, 26
Caitanya visited temple of, 74
Śivānanda Sena
dog of liberated by Caitanya, 86
met with Caitanya, 83
Six Gosvamis
wrote many scriptures, 17

Spiritual master
beyond jurisdiction of varnasrama institution, 290
chastises disciple, 222
initiates disciple to deliver him, 130
must help one escape death, 332

Sridendra
met Lord at house of Advaita, 319

Sridendra Svami
as tridandi-sannyasi, 245

Sr Gundicah
Caitanya cleaned temple of, 83
Sr Janaradana
Caitanya visited temple of, 73

Srimad-Bhagavatam
can be understood by everyone, 233
quoted on classification of persons, 112
quoted on child of Sanatana Gosvami, 19
directly points to Absolute Truth, 28
quoted on duty of parents, 332
quoted on hearing about Krsna, 186-188
quoted on material entanglement, 119-120
quoted on mood of gopis, 53-54
quoted on sankirtana, 344
quoted on sannyasi’s duty not to leave remnants of prasada, 279
quoted on Vedic conclusion, 18
quoted on ways of approaching Krsna, 39
verse from quoted, 242-243

Sr Mangala-bhasya
as book by Madhavacarya, 63

Srinvasa Acarya
jokes with Lord, 160-161
quoted on six Gosvamis, 17

Sr Raoganatha
Caitanya visited temple of, 69

Srivasas Thakura
as associate of Caitanya, 131
gave alms to Caitanya, 325-326
met Caitanya at house of Advaita, 319
offended by Gopala Capala, 93
visited Lord at Pur, 149

Stavvali
as book by Rupa Gosvami, 23

Stotra-ratna
prayer from quoted, 122, 124

Suklambara
met Caitanya at house of Advaita, 319

Supersoul
exists in millions of living beings, 28

Supreme Lord
as proprietor of all planetary systems, 108
as supreme subject, 199

Svarupa Damodara
as storehouse of Caitanya’s pastimes, 229

Caitanya chanted and heard with, 223
Caitanya enjoyed humors of conjugal love with, 224
Caitanya met with, 82
his opinion is authoritative, 167
knew meaning of verse uttered by Caitanya, 42
lived with Lord at Pur, 148
Raghunatha dasa placed under care of, 163
witnessed ecstasy of Caitanya, 194, 197, 201

Sva-vihostra-kharaih
verses quoted, 186

T

Tad aha bhakty-upahrham
verses quoted, 97

Tad asma-saram hrdayam batedam
verses quoted, 187

Tarah kim na jivanti
verses quoted, 186

Tattva-sandarbha
as division of Bhagavata-sandarbha, 28

Tattvavadis
felt themselves inferior to Vaishnavas, 73

Tilaka
Vaishnavas mark bodies with, 125

Tirupati
visited by Caitanya, 68

Trimalla Bhatta
Caitanya lived at house of, 70
Trimalla Bhaṭṭa
visited by Caitanya, 68

U

Uddhava
describes madness of Rādhārāṇī, 58
Ujjvala-nilamāṇi
as book by Rūpa Gosvāmī, 23
contents of described, 25
word māna explained in, 214
Upadeśāmṛta
quoted on controlling six forces, 244

V

Vāco vegam manasah krodha-vegam
verses quoted, 244
Vaikuṇṭha
Advaita’s house transformed into, 319
Vaiśṇavas
acceptance of sannyāsa for, 60
keep themselves externally humble, 273
not envious, 130-131
potency of foodstuffs left by, 290-291
pseudo are disciples of Kali, 132
sannyāsis accept four dandaśas, 243
should be humble, 153
symptoms of perfect, 125
Tattvavādīs felt themselves inferior, 73
transcendentally situated, 292
worship of is exalted, 29
See also: Devotees
Vaiśṇava-toṣāṇī
as Bhāgavatam commentary, 19
Vakreśvara
as associate of Caitanya, 131
met Caitanya at house of Advaita, 319
resided with Lord at Jagannātha Puri, 148
Vallabha Bhaṭṭa
import of holy name explained to, 153
Varṇāvata
as site of rāsa dance, 4
Vārāṇasi
Sārvabhauma Bhaṭṭācārya met by everyone on way to, 87
Vārāṇasi
visited by Caitanya, 143-144
Varnāśrama
spiritual master beyond jurisdiction of, 290
Vāsudeva
as a person delivered by Caitanya, 67
met Lord at house of Advaita, 319
visited Lord at Purī, 149
Vāsudeva
Caitanya visited temple of, 73
Vedaś ca sarvair aham eva vedyah
quoted, 18
Vidagdha-mādhava
as book by Rūpa Gosvāmī, 23
contents of described, 25
verse from quoted, 203
Vidyānagara
visited by Caitanya, 91
Vidyānīdhi
met Caitanya at house of Advaita, 319
visited Lord at Purī, 149
Vidyāpati
Caitanya read books of, 223
song by quoted, 300
Vidyā-vācaspati
Caitanya visited house of, 91
Vijaya
met Lord at house of Advaita, 319
Vilāpa-kusumāṇjali
prayer from quoted, 163
Viśākhādevī
Rāmānanda Rāya as incarnation of, 224
Viṣṇu
as incarnation of mode of nature, 26
ideal householders’ service to, 261-262
king as representative of, 108
pure devotee’s remnants identified with, 290
worshiped by mother Śacī, 324-325
Viśvarūpa
never saw his mother as a sannyāsī, 314
Vṛndāvana
as the eternal place of Kṛṣṇa, 29
Caitanya goes to after taking sannyāsa, 60-61, 247
Caitanya mistook city park for, 172
Caitanya ordered Rūpa Gosvāmī to go to, 143
Vrndavana
Caitanya visited alone, 134-137
forest mistaken to be by Caitanya, 68
glories of, 56
gopis wanted to take Krsna back to, 40
mellows in described in Copala-campu, 31-33
pastimes of described by Rupa Gosvami, 22-27
Rupa Gosvami sent to, 16
twelve forests of, 141
understood through sastras, 18
visited by Caitanya, 90
Vrndavana dasa Thakura
as incarnation of Vyasa, 7
Caitanya’s pastimes described by, 5
Vyasa
Vrndavana dasa Thakura as incarnation of, 7

World, material
distinction between body and soul in, 26

World, spiritual
no distinction between body and soul in, 26

Y
Yadavas
as eternal associates of Krsna, 29
Yajnaih sankritana-prayair
verse quoted, 344
Yamuna
Caitanya saw Ganges as, 62, 253-254
prayer to by Caitanya, 255
Yamunacarya
quoted, 122, 124
Yasoda
Sac as incarnation of, 325
Yavanas
Mohammedans considered, 273
Yogis
fate of unsuccessful, 325
Yo mam dustara-geha-nijala
verses quoted, 163
Yudhisthira
ruled according to religious principles, 117
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