The Pastimes of Lord Caitanya Mahāprabhu

SRI CAITANYA-CARITĀMṛTA

MADHYA-LĪLĀ Volume 4

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

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

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

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

(continued on back flap)
Śrī Caitanya-caritāmṛta
BOOKS by
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3764 Watseka Avenue
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The Lord’s Return to Jagannātha Puri

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

by

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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Introduction

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

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

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

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

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

The first twelve of the seventeen chapters of Ādi-lilā constitute the preface for the entire work. By referring to Vedic scriptural evidence, this preface establishes Śrī Caitanya as the avatāra (incarnation) of Kṛṣṇa (God) for the age of Kali—the current epoch, beginning five thousand years ago and characterized by materialism, hypocrisy and dissension. In these descriptions, Caitanya Mahāprabhu, who is identical with Lord Kṛṣṇa, descends to liberally grant pure love of God to the fallen souls of this degraded age by propagating saṅkīrtana—literally, "congregational glorification of God"—especially by organizing massive public chanting of the mahā-mantra (Great Chant for Deliverance). The esoteric purpose of Lord Caitanya's appearance in the world is revealed, his co-avatāras and principal devotees are described and his teachings are summarized. The remaining portion of Ādi-lilā, chapters thirteen through seventeen, briefly recounts his divine birth and his life until he accepted the renounced order. This includes his childhood miracles, schooling, marriage and early philosophical confrontations, as well as his organization of a widespread saṅkīrtana movement and his civil disobedience against the repression of the Mohammedan government.
The subject of Madhya-lilā, the longest of the three divisions, is a detailed narration of Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Śrī Caitanya transmits his teachings to his principal disciples. He debates and converts many of the most renowned philosophers and theologians of his time, including Śaṅkarites, Buddhists and Muslims, and incorporates their many thousands of followers and disciples into his own burgeoning numbers. A dramatic account of Caitanya Mahāprabhu's miraculous activities at the giant Jagannātha Cart Festival in Orissa is also included in this section.

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

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

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

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

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

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

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

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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
The Rāmeśvara temple in southern Mathurā (Mādurā), where Caitanya Mahāprabhu bestowed His mercy upon a great devotee of Lord Rāmacandra. (p. 7)
The Minākṣī-Devi temple in Mādurā. (p. 7)
The Rāmeśvara temple in Setubandha, where Lord Caitanya took possession of the original manuscript of the Kūrma Purāṇa. (p.17)
A monument commemorating the site where Caitanya Mahāprabhu first saw the Jagannātha Puri temple.
Śrī Śaḍbhuja, the six-armed form of the Supreme Lord, was revealed by Śrī Caitanya Mahāprabhu during His stay on this planet. In two of His hands He holds a bow and arrow, the symbols of Lord Rāmacandra; two hands hold a flute, the symbol of Lord Kṛṣṇa; and two hands hold a daṇḍa and waterpot, the symbols of Caitanya Mahāprabhu. By manifesting this form, Lord Caitanya conclusively proves that he is Bhagavān, the original Supreme Personality of Godhead.
“It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very pleased. Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially. After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave.” (pp.5-6)
“Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women, she is supreme, and she is the daughter of King Janaka. When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa. The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated. After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire. When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.” (pp.18-20)
“Śrīpāda Madhvācārya is the fifth ācārya in the disciplic succession bearing his name (the Mādhva-gauḍīya-sampradāya). His devotion to the Lord and his erudite scholarship are known throughout India. After traveling all over India, Madhvācārya went to Badarikāśrama, where he met Vyāsadeva and explained his commentary on Bhagavad-gitā before him. Thus he became a great scholar by studying before Vyāsadeva. Aside from his great spiritual power, it is also said that there was no limit to his bodily strength, and he performed many astonishing pastimes testifying to this fact. His disciple Padmanābha Tīrtha followed him in the disciplic succession.” (pp.41-44)
Śrī Caitanya Mahāprabhu then visited a place within the forest called Saptatāla. All the trees there were very old, very bulky and very high. After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world. After the seven palm trees departed for the Vaikuṇṭhas, everyone was astonished to see them gone. The people then began to say, ‘This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra. Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets.’” (pp.81-82)
"'Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.'

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa’s promise, Bhīṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise.” (p.196)
“Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation. First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love. After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy. The Lord addressed all the devotees one after another and took all of them with Him into the house. Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very over-crowded. Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.” (pp.277-280)
After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the maha-mantra with ecstatic love. Haridāsa chanted, ‘Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.’ As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him. Then both the Lord and His servant began to cry in ecstatic love. Śrī Caitanya took Haridāsa Ṭhākura within the flower garden, and there, in a very secluded place, He showed him his residence. The Lord requested: ‘Remain here and chant the Hare Kṛṣṇa maha-mantra. I shall personally come here to meet you daily. Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here.’” (pp.305-311)
"The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgirasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the Ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, ‘Krṣṇa! Help!’ Krṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord’s lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.” (p.338)
CHAPTER 9

Lord Śrī Caitanya Mahāprabhu’s Travels to the Holy Places

(continued from the previous volume)

TEXT 166

शषस्त-पर्वते चलि’ आिला गौरहरि।
नारायण देखिला तांहा नति-स्तुति करि। ॥ १६६ ॥

ṛṣabha-parvate cali’ āilā gaurahari
nārāyaṇā dekhilā tānhā nati-stuti kari

SYNONYMS

ṛṣabha-parvate—to the Ṛṣabha Hill; cali’—walking; āilā—arrived; gaura-hari—Lord Śrī Caitanya Mahāprabhu; nārāyaṇā—the Deity of Lord Nārāyaṇa; dekhilā—saw; tānhā—there; nati-stuti kari’—offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Ṛṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

PURPORT

Ṛṣabha Hill is in southern Kārṇaṭa in the district of Mādurā. Twelve miles north of Mādurā City is a place called Anāgaḍa-malaya-parvata, which is situated within the forest of Kuṭakācala. Within this forest Lord Ṛṣabhadeva burned Himself to ashes. Now this place is known as Pālī Hill.

TEXT 167

paramānanda-puri tāhā ṛhe catur-māsa
शुलि’ महाप्रभु गोसाइंग पाष ॥ १६७ ॥

paramānanda-puri tāhā rahe catur-māsa
śuni’ mahāprabhu gelā puri-gosāṅira pāṣa
SYNONYMS

paramānanda-puri—Paramānanda Purī; tāhān—there; rahe—remained; catuḥ-māsa—four months; sūnī’—hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; gelā—went; purī—Paramānanda Purī; gosāñīra—the spiritual master; pāsa—near.

TRANSLATION

Paramānanda Purī was staying at Rṣabha Hill, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

TEXT 168

पुरी-गोसाँगिर प्रस्थ शैल लोक होते |
प्रेम पुरी गोसांगिर तांते शैल लोक आलिङ्गन ||१६८||

puri-gosāñīra prabhu kaila caraṇa vandana
preme purī gosāñī tānre kaila āliṅgana

SYNONYMS

puri-gosāñīra—of Paramānanda Purī; prabhu—Śrī Caitanya Mahāprabhu; kaila—did; caraṇa vandana—worship of the lotus feet; preme—in ecstasy; purī gosāñī—Paramānanda Purī; tānre—unto Him; kaila—did; āliṅgana—embracing.

TRANSLATION

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

TEXT 169

তিনি দিনে দোঁহে কৃষ্ণকথা-রঙ্গে |
সেই বিপ্র-ঘরে দোঁহে রহে একসঙ্গে || ১৬৯ ||

tina-dina preme donhe kṛṣṇa-kathā-raṅge
sei vipra-ghare donhe rahe eka-saṅge

SYNONYMS

tina-dina—three days; preme—in ecstasy; donhe—both; kṛṣṇa-kathā—discussing topics of Kṛṣṇa; raṅge—in jubilation; sei vipra-ghare—in the home of a brāhmaṇa; donhe—both of them; rahe—stayed; eka-saṅge—together.
TRANSLATION
Śrī Caitanya Mahāprabhu stayed with Paramānanda Puri in a brāhmaṇa’s house where Paramānanda Puri was residing. Both of them passed three days there discussing topics of Kṛṣṇa.

TEXT 170

पुरी-गोसाञी बलें,—आमি याब पुरुषोत्तमम्।
पुरुषोत्तम देखि गोड़े याब गाँगा-स्नानम्। १७०॥

puṇi-gosāṇī bale,—āmi yāba puruṣottame
puruṣottama dekhi’ gauḍe yāba gaṅgā-snāne

SYNONYMS
puṇi-gosāṇī—Paramānanda Puri; bale—said; āmi—I; yāba—shall go; puruṣottame—to Jagannātha Puri; puruṣottama dekhi’—after visiting Jagannātha Puri; gauḍe yāba—I shall go to Bengal; gaṅgā-snāne—for bathing in the Ganges.

TRANSLATION
Paramānanda Puri informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha Puri. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

TEXT 171

প্রভু কহে,—তুমি পুনঃ আইস নীলাচল।
আমি সেতুবন্ধ হেতু আসিব অল্পকালে। ১৭১॥

prabhu kahe,—tumi punaḥ āisa nilācāle
āmi setubandha haite āsiba alpa-kāle

SYNONYMS
prabhu kahe—the Lord said; tumi—you; punaḥ—again; āisa—come; nilācāle—to Jagannātha Puri; āmi—I; setubandha haite—from Rāmeśvara; āsiba—shall return; alpa-kāle—very soon.

TRANSLATION
Śrī Caitanya Mahāprabhu then told him, “Please return to Jagannātha Puri, for I will return there very soon from Rāmeśvara [Setubandha].
TEXT 172

భూమార లిక్టే రహి,—హేన బాంగు హుయా
నీలాచలే ఆసివే మారు హంగా సదయి || 172 ||

tomāra nikāte rahi, —hena vānchā haya
nilācale āsibe more haňā sadaya

SYNONYMS

tomāra nikāte—with you; rahi—I may stay; hena—such; vānchā haya—is My desire; nilācale—to Jagannātha Purī; āsibe—please come; more—unto Me; haňā—being; sa-daya—merciful.

TRANSLATION

“It is My desire to stay with you, and therefore if you would return to Jagannātha Purī, you would show great mercy upon Me.’”

TEXT 173

ఏడ బలి’ తాంర ఠాంకింగై ఎంచి లంగ ||
దక్షిణే చిలుప బ్రాహు హరాషితా హంణా || 173 ||

etā bali’ tānra thānni ei ājñā laňā
dakšine calilā prabhu harāṣṭa haňā

SYNONYMS

etā bali’—saying this; tānra thānni—from him; ei ājñā laňā—taking permission; dakšine calilā—departed for southern India; prabhu—Lord Śrī Caitanya Mahāprabhu; harāṣṭa haňā—being very pleased.

TRANSLATION

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and departed for southern India. The Lord Himself was very pleased.

TEXT 174

పరమानంద పురి తేడే చిలుప నీలాచలే ||
మహాప్రభా చిలుప ఆఇలా స్తీశలే || 174 ||

paramānanda purī tabe calilā nilācale
mahāprabhu cali cali ailā śrī-sāile
SYNONYMS

paramānanda purī—Paramānanda Purī; tabe—then; calilā nilācale—departed for Jagannātha Purī; mahāprabhu—Śrī Caitanya Mahāprabhu; cali cali—walking; āilā—came; śri-śaile—to Śrī Śaila.

TRANSLATION

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Śrīṅakara remarks, “Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikārjuna in this area because the Śrī Śaila located in the district of Dharavāla cannot possibly be there. That Śrī Śaila is on the southern side of Belagrama, and the Śiva temple of Mallikārjuna is located there. (Refer to text fifteen of this chapter.) It is said that there on that hill Lord Śiva lived with Devī. Also Lord Brahmā lived there with all the demigods.”

TEXT 175

śiva-durgā rahe tāhān brāhmaṇera veṣe mahāprabhu dekhi’ doňhāra ha-ila ullāse

SYNONYMS

śiva-durgā—Lord Śiva and his wife Durgā; rahe tāhān—stayed there; brāhmaṇera veṣe—in the dress of brāhmaṇas; mahāprabhu dekhi’—seeing Śrī Caitanya Mahāprabhu; doňhāra—of both of them; ha-ila—there was; ullāse—great pleasure.

TRANSLATION

It was in Śrī Śaila that Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahāprabhu, they became very pleased.

TEXT 176

তিন দিন ভিক্ষা দিল করি’ নিমন্ত্রণ ।
নিজুতে বসি’ গুণবার্তা। কহে দুই জন || ১৭৬ ||
tina dina bhikṣā dila kari' nimantraṇa
nibhṛte vasi' gupta-vārtā kahe dui jana

SYNONYMS

tina dina—for three days; bhikṣā dila—offered alms; kari' nimantraṇa—inviting Him; nibhṛte—in a solitary place; vasi’—sitting together; gupta-vārtā—confidential talks; kahe—speak; dui jana—both of them.

TRANSLATION

Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

TEXT 177

तांर सारे महाप्रभु करि इष्टगोष्ठी ।
तांर आज्ञा लेज आইल | पुरी कामकोशी || १७७ ||

tāṅra saṅge mahāprabhu kari iṣṭa-goṣṭhi
tāṅra ājñā laṅā āilā purī kāmakoṣṭhi

SYNONYMS

tāṅra saṅge—with him; mahāprabhu—Śrī Caitanya Mahāprabhu; kari iṣṭa-goṣṭhi—discussing spiritual subject matter; tāṅra—his; ājñā—order; laṅā—taking; āilā—came; purī kāmakoṣṭhi—to Kāmakoṣṭhi-puri.

TRANSLATION

After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhi-puri.

TEXT 178

दक्षिण-मथुरा | आইल | कामकोशी हैं ।
ताज़ | देखा हैं एक ब्राह्मण सहित || १७८ ||

dakṣiṇa-mathurā āilā kāmakoṣṭhi haite
tāhāṅ dekhā haila eka brāhmaṇa-sahite

SYNONYMS

dakṣiṇa-mathurā—at southern Mathurā; āilā—arrived; kāma-koṣṭhi haite—from Kāmakoṣṭhi; tāhāṅ—there; dekhā haila—He met; eka—one; brāhmaṇa-sahite—with a brāhmaṇa.
TRANSLATION

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakोṣṭhi, He met a brāhmaṇa.

PURPORT

This southern Mathurā, presently known as Mādurā, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaivakṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called Mīnākṣī-Devi, which is a very great architectural achievement. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Mohammedans attacked this temple, as well as the temple of Sundaresvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaya reigned on the throne of Mādurā. Long ago, Emperor Kulasekhara ruled this area, and during his reign he established a colony of brāhmaṇas. A well-known king named Anantagūṇa Pāṇḍya is an eleventh generation descendant of Emperor Kulaśekharā.

TEXT 179

sei vipra mahāprabhuke kaila nimantraṇa
rāma-bhakta sei vipra—virakta mahājana

SYNONYMS

sei vipra—that brāhmaṇa; mahāprabhuke—unto Lord Śrī Caitanya Mahāprabhu; kaila—did; nimantraṇa—invitation; rāma-bhakta—devotee of Lord Rāmacandra; sei—that; vipra—brāhmaṇa; virakta—very detached; mahājana—a great devotee and authority.

TRANSLATION

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and authority on Lord Śrī Rāmacandra. He was always detached from material activities.
kṛtamālāya snāna kari’ āilā tāṅra ghare
bhiṅgā ki dibena vipra,—pāka nāhi kare

SYNONYMS

kṛta-mālāya—in the Kṛtamālā River; snāna kari’—bathing; āilā—came; tāṅra—of the brāhmaṇa; ghare—to the home; bhiṅgā—offering of alms; ki dibena—what shall give; vipra—the brāhmaṇa; pāka—cooking; nāhi kare—did not do.

TRANSLATION

After bathing in the River Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa’s house, but before taking lunch, He saw that the food was unprepared because the brāhmaṇa had not cooked it.

TEXT 181

mahāprabhu kahe tatire, —śuna mahāśaya madhyaḥna haila, kene pāka nāhi haya

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu said; tatire—unto him; śuna mahāśaya—please hear, My dear sir; madhya-ahna haila—it is already noon; kene—why; pāka nāhi haya—you did not cook.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu said, “My dear sir, please tell me why you have not cooked. It is already noon.”

TEXT 182

vipra kahe,—prabhu, mora arānye vasati
pākera sāmagnī vane nā mile sampṛati

SYNONYMS

vipra kahe—the brāhmaṇa replied; prabhu—O Lord; mora—my; arānye—in the forest; vasati—residence; pākera sāmagnī—the ingredients for cooking; vane—in the forest; nā mile—are not available; sampṛati—at this time.
TRANSLATION

The brähmana replied, “My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

TEXT 183

vanya šāka-phala-mūla ānibey laksmaṇa
tabe sitā karībey pāka-prayojana

SYNONYMS

vanya—of the forest; šāka—vegetables; phala-mūla—fruits and roots; ānibey—will bring; laksmaṇa—Lakṣmaṇa; tabe—that time; sitā—mother Sitā; karībey—will do; pāka-prayojana—the necessary cooking.

TRANSLATION

“When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sitā will arrange the necessary cooking.”

TEXT 184

tāhra upāsanā śuni’ prabhu tuṣṭa hailā
āste-vyaste sei vipra randhana karilā

SYNONYMS

tāhra—his; upāsanā—method of worship; śuni’—hearing; prabhu—Lord Śrī Caitanya Mahāprabhu; tuṣṭa hailā—was very much pleased; āste-vyaste—with great haste; sei—that; vipra—brāhmaṇa; randhana karilā—began to cook.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to hear about the brähmaṇa’s method of worship. Finally the brähmaṇa hastily made arrangements for cooking.

TEXT 185

ypedu bhiṣka kail dîner brāhmyaghya
nirbhṛga sei bhirup upobasa kore
prabhu bhikṣā kaila dinera tṛtiya-prahare
nirvīṇa sei vipra upavāsa kare

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; bhikṣā kaila—took His luncheon; dinera—of the day; tṛtiya-prahare—at about three o’clock; nirvīṇa—sorrowful; sei—that; vipra—brāhmaṇa; upavāsa kare—fasted.

TRANSLATION

Śrī Caitanya Mahāprabhu took His lunch at about three o’clock, but the brāhmaṇa, being very sorrowful, fasted.

TEXT 186

prabhu kahe,—vipra kāṅhe kara upavāsa
kene eta duḥkha, kene karaha hutāsa

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; vipra—My dear brāhmaṇa; kāṅhe—why; kara upavāsa—you are fasting; kene—why; eta—so much; duḥkha—unhappiness; kene—why; karaha hutāsa—you express so much worry.

TRANSLATION

While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, “Why are you fasting? Why are you so unhappy? Why are you so worried?”

TEXT 187

vipra kahe,—jivane mora nāhi prayojana
agni-jale praveṣīyā chadṛiba jivana

SYNONYMS

vipra kahe—the brāhmaṇa said; jivane mora—for my life; nāhi—there is not;prayojana—necessity; agni—in fire; jale—in water; praveṣīyā—entering;chadṛiba—I shall give up; jivana—life.
TRANSLATION

The brāhmaṇa replied, "I have no reason to live. I shall give up my life by entering either fire or water.

TEXT 188

jagat-mātā mahā-lakṣmī sitā-ṭhākurāṇī
rākṣase sparśila tāṅre,—ihā kāne śuni

SYNONYMS

jagat-mātā—the mother of the universe; mahā-lakṣmī—the supreme goddess of fortune; sitā-ṭhākurāṇī—mother Sitā; rākṣase—the demon Rāvaṇa; sparśila—touched; tāṅre—her; ihā—this; kāne śuni—I have heard.

TRANSLATION

"My dear sir, mother Sitā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

TEXT 189

e sārīra dharibāre kabhū nā yuyāya
ei duḥkhe jvale deha, prāna nāhi yāya

SYNONYMS

e sārīra—this body; dharibāre—to keep; kabhū—ever; nā—not; yuyāya—deserve; ei duḥkhe—in this unhappiness; jvale deha—my body is burning; prāna—my life; nāhi yāya—does not go away.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."
Sri Caitanya-caritamrta [Madhya-lila, Ch. 9]

prabhu kahe, — e bhāvanā nā kariha āra
pañcita haṇa kene nā karaha vicāra

SYNONYMS
prabhu kahe—the Lord said; e bhāvanā—this kind of thinking; nā—do not; kariha—do; āra—anymore; pañcita haṇa—being a learned pañcita; kene—why; nā karaha—you do not make; vicāra—consideration.

TRANSLATION
Śrī Caitanya Mahāprabhu replied, “Please do not think this way any longer. You are a learned pañcita. Why don’t you consider the case?”

TEXT 191

iśvara-preyasī sitā — cid-ananda-mūrti
prākṛta-indriyera tāhre dekhite nāhi śakti

SYNONYMS
iśvara-preyasī—the dearmost wife of the Lord; sitā—mother Sītā; cit-ananda-mūrti—spiritual blissful form; prākṛta—material; indriyera—of the senses; tāhre—her; dekhite—to see; nāhi—there is not; śakti—power.

TRANSLATION
Śrī Caitanya Mahāprabhu continued, “Sitādevi, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no one material has such power.

TEXT 192

sparśibāra kārya āchuka, nā pāya darśana
sitāra ākṛti-māyā harila rāvana

SYNONYMS
sparśibāra—to touch; kārya—business; āchuka—let it be; nā—does not; pāya—get; darśana—sight; sitāra—of mother Sītā; ākṛti-māyā—the form made of māyā; harila—took away; rāvana—the demon Rāvana.
“To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvana kidnapped her, he kidnapped only her material illusory form.

TRANSLATION

“As soon as Rāvana arrived before Sītā, she disappeared. It was just to cheat Rāvana that she sent an illusory material form.

SYNONYMS

rāvana—the demon Rāvana; āsitei—as soon as he arrived; sītā—mother Sītā; antardhāna kaila—disappeared; rāvanera āge—before the demon Rāvana; māyā-sītā—illusory material form of Sītā; pāṭhāila—sent.

TRANSLATION

“Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas.”

PURPORT

As stated in Kaṭha Upaniṣad (2.3.9,12):
“Spirit is not within the jurisdiction of material eyes, words or mind.”

Similarly in Śrimad-Bhāgavatam (10.84.13):

yasyātmā-buddhiḥ kunape tri-dhātu
sva-dhiḥ kalatrādiṣu bhauma-ijya-dhiḥ
yat-tirtha-buddhiḥ salile na kharicij
janeṣv abhijñeṣu sa eva go-kharah

Spiritual substance cannot be seen by the unintelligent because they do not have the eyes or the mentality to see spirit soul. Consequently they think that there is no such thing as spirit. However, followers of the Vedic injunctions take their information from Vedic statements, as found in Śrimad-Bhāgavatam and Kaṭha Upaniṣad.

TEXT 195

विश्वास करह कु-भवना ना करिह मने।
पुनरपि कु-भवना ना करिह मने॥ १९५॥

visvāsa karaha tumi āmara vacane
punarapi ku-bhāvanā nā kariha mane

SYNONYMS

visvasa karaha—believe; tumi—you; āmara—My; vacane—in the words; punarapi—again; ku-bhāvanā—misconception; nā kariha—do not do; mane—in the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, “Have faith in My words and do not burden your mind any longer with this misconception.”

PURPORT

This is the process of spiritual understanding. Acintyā khalu ye bhāvā na tāṁs tarkena yojayet. We should not try to understand things beyond our material con-
ception by argument and counter argument. Mahājano yena gataḥ sa panthāḥ: we have to follow in the footsteps of great authorities coming down in the paramparā system. If we approach a bona fide ācārya and keep faith in his words, spiritual realization will be easy.

TEXT 196

prabhura vacane viprera ha-ila viśvāsa
bhōjana karila, haila jīvanera āśa

SYNONYMS

prabhura vacane—in the words of Lord Śrī Caitanya Mahāprabhu; viprera—of the brāhmaṇa; ha-ila—was; viśvāsa—faith; bhōjana karila—he took his lunch; haila—there was; jīvanera—for living; āśa—hope.

TRANSLATION

Although the brāhmaṇa was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

TEXT 197

tāṅre āśvāsiyā prabhu karilā gamana
kṛtamāḷaḥ snāna kari āilā durvaśana

SYNONYMS

tāṅre āśvāsiyā—assuring him; prabhu—Śrī Caitanya Mahāprabhu; karilā gamana—departed; kṛta-māḷāḥ—in the river known as Kṛtamāḷā; snāna kari—bathing; āilā—came; durvaśana—to Durvaśana.

TRANSLATION

After thus assuring the brāhmaṇa, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at Durvaśana, where He bathed in the River Kṛtamāḷā.
PURPORT

Presently this Kṛtāmala River is known as the River Bhagāi. This river has three tributaries, named Suruli, Varāhanadī and Baṭṭilla-guṇḍu. The River Kṛtāmala is also mentioned in Śrimad-Bhāgavatam (11.5.39) by the sage Karabhājana.

TEXT 198

दुर्भाष्यन रघुनाथे तीला दराचन ∥
महेन्द्र-शेले पराृतरे माला विकला दराशन ∥ १९८ ∥

durvaśane raghunāthe kaila daraśana
mahendra-śaile paraśurāmera kaila vandana

SYNONYMS

durvaśane—at Durvaśana; raghu-nāthe—Lord Rāmacandra; kaila daraśana—Śrī Caitanya Mahāprabhu visited; mahendra-śaile—on Mahendra-śaila; paraśurāmera—to Lord Paraśurāma; kaila vandana—offered prayers.

TRANSLATION

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila, He saw Lord Paraśurāma.

PURPORT

In Durvaśana, or Darbhaśayana, there is a temple of Lord Rāmacandra, located seven miles east of Rāmanāda. The temple overlooks the ocean. The hill known as Mahendra-śaila is near Tinebheli, and at the end of this hill is a city known as Tricinaguri. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the Rāmāyaṇa.

TEXT 199

सेतुबंधे असि’ तीला धनुर्स्तिर्थे सनान ∥
रामेश्वर देखि’ ताहि’ करिल विश्राम ∥ १९९ ∥

setubandhe āsi’ kaila dhanustirthe snāna
rāmeśvara dekhi’ tāhāṁ karila viśrāma

SYNONYMS

setu-bandhe āsi’—coming to Setubandha; kaila—did; dhanuḥ-tirthe snāna—bathing at the holy place known as Dhanustirtha; rāmeśvara dekhi’—visiting the holy place Rāmeśvara; tāhāṁ—there; karila viśrāma—took rest.
TRANSLATION

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at a place called Dhanustirtha. From there He visited the Rāmeśvara temple and then took rest.

PURPORT

The path through the ocean to the islands known as Maṇḍapam and Pambam consists partly of sand and partly of water. The island of Pambam is about eleven miles long and six miles wide. From the Pambam Harbor four miles to the north is a temple known as Rāmeśvara. It is said, devi-pattanan ārabhya gaccheyuh setubandhanam: “After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara.” In this area there are twenty-four different holy places, one of which is Dhanustirtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Rāmanāda. It is said that here, due to the request of Vibhiṣaṇa, the younger brother of Rāvaṇa, Lord Rāmacandra destroyed a small bridge with His bow upon returning to His capital. If one visits Dhanustirtha, he is liberated from the cycle of birth and death. It is also said that if one bathes at Dhanustirtha, he gets all the fruitive results of performing the yajña known as agnīstoma.

Setubandha is on the island of Pambam. There is a temple of Lord Śiva there called Rāmeśvara. This indicates that Lord Śiva is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra.

TEXT 200

विप्र-सप्ताह सुने तांहा कुर्म-पुराण ||
तार मध्ये आइल| पतिव्रता-उपाख्यान || २०० ||

vipra-sabhāya śune tāṁhā kūrma-purāṇa
tāra madhye āilā pativrata-upākhyāna

SYNONYMS

vipra-sabhāya—among the assembly of brāhmaṇas; śune—hears; tāṁhā—there; kūrma-purāṇa—the Kūrma Purāṇa; tāra madhye—within that book; āilā—there was; pati-vratā—of the chaste woman; upākhyāna—narration.

TRANSLATION

There, among the brāhmaṇas, Śrī Caitanya Mahāprabhu heard the Kūrma Purāṇa, wherein was mentioned the chaste woman’s narration.
Sri Caitanya-caritamrta [Madhya-lila, Ch. 9]

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Thākura remarks that in the Kurma Purāṇa there are only two khaṇḍas, namely the Pūrva-khaṇḍa and Uttara-khaṇḍa. Sometimes it is said that the Kurma Purāṇa contains six thousand verses, but originally the Kurma Purāṇa contains seventeen thousand verses. According to Śrīmad-Bhāgavatam, there are seventeen thousand verses in the Kurma Purāṇa, which is one of the eighteen Mahā-purāṇas. The Kurma Purāṇa is considered the fifteenth of these Mahā-purāṇas.

TEXT 201

पतिव्रता-शिरोमणि जनक-नन्दिनी ।
जगतेऽर्थावतीर्थता-रामेऽर्थी गुरुहिं ॥ २०१ ॥

pativratā-śiromani janaka-nandini
jagatera mātā sitā — rāmera grhiṇī

SYNONYMS
pati-vratā—chaste woman; śiromani—the topmost; janaka-nandini—is the daughter of King Janaka; jagatera—of all the three worlds; mātā—the mother; sitā—Sitā; rāmera—of Lord Rāmacandra; grhiṇī—wife.

TRANSLATION
Śrīmati Sitadevi is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women, she is supreme, and she is the daughter of King Janaka.

TEXT 202

रावण देखिया सीता लैल अग्निर शरण ।
रावण हैते अग्नि कैल सीताक्षे अवरण ॥ २०२ ॥

rāvaṇa dekhiyā sitā laila agnira śarāṇa
rāvaṇa haite agni kaila sitāke āvaraṇa

SYNONYMS
rāvaṇa dekhiyā—after seeing Rāvaṇa; sitā—mother Sitā; laila—took; agnira—of fire; śarāṇa—shelter; rāvaṇa—Rāvaṇa; haite—from; agni—fire; kaila—did; sitāke—unto mother Sitā; āvaraṇa—covering.

TRANSLATION
When Rāvaṇa came to kidnap mother Sitā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sitā, and in this way she was protected from the hands of Rāvaṇa.
‘माया-सीता’ रावण निल, सुनिला आख्याते।
सुनिल महानेकू हैल आनंदित मने॥ २०३॥

‘माया-सीता’ रावण निला, सुनिला आख्याने
सुनि’ महाप्रभु हैला आनंदिता मने।

SYNONYMS

माया-सीता—false, illusory Sītā; rāvana—the demon Rāvan; nila—took; सुनिला—heard; आख्याने—in the narration of the Kūrma Purāṇ; सुनि’—hearing this; महाप्रभु—Lord Śrī Caitanya Mahāprabhu; हैला—became; आनंदिता—very happy; मने—within the mind.

TRANSLATION

Upon hearing from the Kūrma Purāṇa how Rāvan had kidnapped the false form of mother Sītā, Śrī Caitanya Mahāprabhu became very satisfied.

TEXT 204

सीता लाना राखिले राखिले पारवतीर प्रवेश॥
‘माया-सीता’ दिया अग्नि वञ्चिला रावणे॥ २०४॥

sītā laṅā rākhilena pārvaṭīra sthāne
‘माया-सीता’ diya āgni vañcilā rāvaṇe

SYNONYMS

सीता लाना—taking away mother Sītā; राखिला—kept; pārvaṭīra sthāne—with mother Pārvatī, or goddess Durgā; माया-सीता—the false, illusory form of Sītā; diya—delivering; āgni—fire-god; vañcilā—cheated; rāvaṇe—the demon Rāvan.

TRANSLATION

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvan, and in this way Rāvan was cheated.

TEXT 205

रघुलाख आलि’ यबे रावणेन मारिल॥
अग्नि-परीक्षा दिनेते यबे सीतारे आलि॥ २०५॥
rāghunātha āśī yabe rāvane mārila
agni-parikṣā dite yabe sitāre ānila

SYNONYMS
rāghu-nātha—Lord Rāmacandra; āśī’—coming; yabe—when; rāvane—Rāvana; mārila—killed; agni-parikṣā—test by fire; dite—to give; yabe—when; sitāre—Sītā; ānila—brought.

TRANSLATION
After Rāvana was killed by Lord Rāmacandra, Sītādevī was brought before the fire.

TEXT 206

तबे मायासीता अयो करि अन्तर्धान ।
सत्य-सीता आनि’ दिल राम-विद्यमान ॥ २०६ ॥

tabe māyā-sitā āni kari antardhāna
satya-sitā āni dila rāma-vidyamāna

SYNONYMS
tabe—at that time; māyā-sitā—the illusory form of Sītā; āni’—bringing; kari—doing; antardhāna—disappearing; satya-sitā—real Sītā; āni’—brining; dila—delivered; rāma—of Rāmacandra; vidyamāna—in the presence.

TRANSLATION
When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

TEXT 207

शुनिन्हा प्रभुर आनंदित ैल मन ।
रामदास-विप्रेर कथा छैल श्रान ॥ २०७ ॥

śuniṃḥa prabhura ānandita haila mana
rāmadāsa-viprera kathā ha-ila smaraṇa

SYNONYMS
śuniṃḥa—hearing; prabhura—of Śrī Caitanya Mahāprabhu; ānandita—very pleased; haila—became; mana—the mind; rāma-dāsa-viprera—of the brāhmaṇa known as Rāmadāsa; kathā—words; ha-ila smaraṇa—He remembered.
When Sri Caitanya Mahaprabhu heard this story, He was very pleased, and He remembered the words of Ramadasa Vipra.

Indeed, when Sri Caitanya Mahaprabhu heard these conclusive statements from Kurma Purana, He felt great happiness. After asking the brahmana's permission, He took possession of those manuscript scrolls. In this way Sri Caitanya Mahaprabhu received the old manuscript of the Kurma Purana.

Since the Kurma Purana was very old, the manuscript was also very old. Sri Caitanya Mahaprabhu took possession of the original leaves in order to have direct evidence. The text was copied on to a new scroll in order that the Purana be replaced.
TEXT 210

patra lañā punah daksīna-mathurā āilā
rāmadāsa vipre sei patra āni dilā

SYNONYMS

patra lañā—taking those leaves; punah—again; daksīna-mathurā—to southern Mathura; āilā—came; rāma-dāsa vipre—unto the brāhmaṇa known as Rāmadāsa; sei patra—those leaves; āni—bringing back; dilā—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to southern Mathura [Mādurā] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

TEXTS 211-212

sitayārādhito vahniś
chāyā-sitām ajijanat
tāṁ jahāra daśa-grivaḥ
sitā vahni-purāṁ gatā

pariksā-samaye vahniṁ
chāyā-sitā viveśa sa
vahniḥ sitāṁ samāniya
tat-purastād aninayat

SYNONYMS

sitayā—by mother Sītā; ārādhitāḥ—being called for; vahniḥ—the fire-god; chāyā-sitām—the illusory form of mother Sītā; ajijanat—created; tāṁ—her; jahāra—kidnapped; daśa-grivaḥ—the ten-faced Rāvaṇa; sitā—mother Sītā; vahni-purāṁ—to the abode of the fire-god; gatā—departed; pariksā-samaye—at
the time of testing; vahnim—the fire; chāyā-sitā—the illusory form of Sītā; viveśa—entered; sā—she; vahnīḥ—the fire-god; sitām—the original mother Sītā; samāniya—bringing back; tat-purastat—in His presence; aninayat—brought back.

TRANSLATION

“When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Ravan, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra.’”

PURPORT

These two verses are taken from the Kūrma Purāṇa.

TEXT 213

पत्र पाना विप्रेर वै हैल आनंदित मन।
प्रभुरं चरणं धरीं करये क्रूण्डन ॥ २१३ ॥

patra pānā viprera haila ānandita mana
prabhura caraṇe dhari‘ karaye krandana

SYNONYMS

patra pānā—getting the leaves; viprera—of the brahma; haila—there was; ānandita—pleased; mana—mind; prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari‘—taking; karaye—does; krandana—crying.

TRANSLATION

Rāmadasa Vipra was very pleased to receive the original scrolls of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

TEXT 214

বিপ্র কহে,—তুমি সাংকোচ শ্রীরূপমন।
সন্তাসীর বেষে মোরে দিলৈ দরশন ॥ ২১৪ ॥

vipra kahe,—tumi sāksat śrī-raghuṇandana
sannyāsīra veṣe more dilā daraśana
SYNONYMS

vipra kahe—the brāhmaṇa said; tumī—You; sākṣāt—directly; sīr-raughunan-dana—Lord Śrī Rāmacandra; sannvāsa veṣe—in the dress of a mendicant; more—unto me; dīlā—You gave; daraśana—audience.

TRANSLATION

After receiving the manuscript, the brāhmaṇa, being very pleased, said, “Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāśi to give me audience.

TEXT 215

mahā-duḥkha ha-ite more karilā nistāra
āji mora ghare bhikṣā kara angikāra

SYNONYMS

mahā-duḥkha—great unhappiness; ha-ite—from; more—me; karilā nistāra—You delivered; āji—today; mora—my; ghare—at home; bhikṣā—lunch; kara—do; angikāra—accept.

TRANSLATION

“My dear sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

TEXT 216

mano-duḥkhe bhāla bhikṣā nā dila sei dine
mora bhāgye punarapi pāiluṅ darášane

SYNONYMS

mano-duḥkhe—out of great mental distress; bhāla bhikṣā—good lunch; nā dila—could not give You; sei dine—that day; mora bhāgye—because of my fortune; punarapi—again; pāiluṅ—I have gotten; darášane—visit.
TRANSLATION

“Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home.”

TEXT 217

एत बलि’ सेई विप्र सुखे पाक कैल।
उत्तम प्रकारे प्रभुके भिक्षा कराइल॥ २१७॥

eta bali’ sei vipra sukhe pāka kaila
uttama prakāre prabhuke bhikṣā karāila

SYNONYMS

eta bali’—saying this; sei vipra—that brāhmaṇa; sukhe—in great happiness; pāka kaila—cooked; uttama prakāre—very nicely; prabhuke—unto Lord Śrī Caitanya Mahāprabhu; bhikṣā—lunch; karāila—gave.

TRANSLATION

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

TEXT 218

সেই রাত্রি তাহি। রহি’ তাহারে কুপা করি’।
পাঞ্জ্যদেশে তামরপর্ণী গেলা গৌরহারি॥ ২১৮॥

sei rātri tāhān rahi’ tāhāre kṛpā kari’
pāṇḍya-deśe tāmraparṇī gelā gaurahari

SYNONYMS

sei rātri—that night; tāhān—there; rahi’—staying; tāhāre—unto the brāhmaṇa; kṛpā kari’—showing mercy; pāṇḍya-deśe—in the country known as Pāṇḍya-deśa; tāmra-parṇī—to the place named Tāmraparṇī; gelā—went; gaura-hari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward Tāmraparṇī in Pāṇḍya-deśa.
Pāṇḍya-deśa is situated in the southern part of India known as Kerala. In all these areas there were many kings with the title Pāṇḍya who ruled over places known as Mādurā and Rāmeśvara. In the Rāmāyaṇa the name of Tāmraparṇī is mentioned. Tāmraparṇī is also known as Puruṇai and is situated on the bank of the Tinebheli River. This river flows into the Bay of Bengal. Tāmraparṇī is also mentioned in Śrīmad-Bhāgavatam (11.5.39).

There was also a temple of Lord Viṣṇu at Naya-tripati on the bank of the River Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deity with great curiosity and wandered on.

This Naya-tripati is also called Ālovara Tirunagari. It is a town about seventeen miles southeast of Tinebheli. There are nine temples there of Śripati, or Viṣṇu. All the Deities of the temples assemble together during a yearly festival in the town.
SYNONYMS

ciyadatala—named Ciyadatala; tirtha—at the holy place; dekhi—seeing; śrī-rāma-lakṣmaṇa—the Deity of Lord Rāma and Lakṣmaṇa; tilakāñci—to Tilakāñci; āsi’—coming; kaila—did; śiva dārāsana—visiting the temple of Lord Śiva.

TRANSLATION

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyadatala, where He saw the Deities of the two brothers, Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tilakāñci, where He saw the temple of Lord Śiva.

PURPORT

Ciyadatala is sometimes known as Cheratala. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tilakāñci is about thirty miles northeast of the city of Tinebheli.

TEXT 221

gajendra-mokṣaṇa-tirthe dekhi viṣṇu-mūrti
pāṇāgaḍi-tirthe āsi’ dekhila sitāpati

SYNONYMS

gajendra-mokṣaṇa-tirthe—at the holy place named Gajendra-mokṣaṇa; dekhi—seeing; viṣṇu-mūrti—the Deity of Lord Viṣṇu; pāṇāgaḍi-tirthe—to the holy place Pāṇāgaḍi; āsi’—coming; dekhila—saw; sitā-pati—Lord Śrī Rāmacandra and Sitādevi.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pāṇāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sitā.

PURPORT

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera. Actually the Deity is not of Lord Śiva but of Viṣṇu. Pāṇāgaḍi is about thirty miles south of the Tinebheli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of
Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāmaliṅga Śiva.

**TEXT 222**

চাষ্টাপুরে আসি’ দেখি’ শ্রীরাম-লক্ষ্মণ ।
শ্রীবৈকুণ্ঠে আসি’ তৈল বিষু দরশন ॥ ২২২ ॥

camtāpure āsi’ dekhi’ śri-rāma-lakṣmaṇa
śri-vaiṅguṇṭhē āsi’ kaila viṣṇu daraśana

**SYNONYMS**

camtāpure—to Camtāpura; āsi’—coming; dekhi’—seeing; śri-rāma-lakṣmaṇa—Lord Rāmacandra and Lakṣmaṇa; śri-vaiṅguṇṭhe āsi’—coming to Śrī Vaikunṭha; kaila—did; viṣṇu daraśana—seeing the temple of Lord Viṣṇu.

**TRANSLATION**

Later the Lord went to Camtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikunṭha and saw the temple of Lord Viṣṇu there.

**PURPORT**

This Camtāpura is sometimes called Ceṅgānura and is located in the state of Tribāṅkura. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikunṭha—about four miles north of Āloyāra Tirunagarī and sixteen miles southeast of Tinebheli—is situated on the bank of the Tāmraparṇī River.

**TEXT 223**

মলয়-পর্বতে তৈল অগ্ণ্য-বন্ধন ।
কন্যাকুমারী তাহই’ তৈল দরশন ॥ ২২৩ ॥

malaya-parvate kaila agastyavandana
kanyā-kumāri tāṅhāṅ kaila daraśana

**SYNONYMS**

malaya-parvate—in the Malaya Hills; kaila—did; agastyavandana—obeisances to Agastya Muni; kanyā-kumāri—Kanyākumāri; tāṅhāṅ—there; kaila daraśana—visited.
TRANSLATION
Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited a place known as Kanyakumāri [presently Cape Comorin].

PURPORT
The range of mountains in South India beginning at Kerala and extending up to Cape Comorin is called Malaya-parvata. Concerning Agastya there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyam-palli in the district of Tāṇjor. (2) There is a temple of Lord Skanda on a hill known as Śivagiri, and it is supposed to have been established by Agastya Muni. (3) Some say that near Cape Comorin there is a hill known as Paṭhiyā, which was supposed to have served as Agastya Muni’s residence. (4) There is another place known as Agastya-malaya, which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is known as Kanyakumāri.

TEXT 224

आम्लितलाय देखि’ श्रीराम गौरहरि ।
मल्लार-देशेते आइला यथा भट्टाधारि ॥ २२४ ॥

āmliatalāya dékhi’ śrī-rāma gaurahari
mallāra-deśete āilā yathā bhaṭṭādhārī

SYNONYMS
āmliatalāya—at Āmliatala; dékhi’—seeing; śrī-rāma—the Deity of Rāmacandra; gaurahari—Śrī Caitanya Mahāprabhu; mallāra-deśete—to Mallāra-deśa; āilā—came; yathā—where; bhaṭṭādhārī—the Bhaṭṭādhārī community.

TRANSLATION
After visiting Kanyakumāri, Śrī Caitanya Mahāprabhu came to Āmliatala, where He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭādhāris lived.

PURPORT
North of Mallāra-deśa is South Kānāḍā. To the east is Kurga and Mahīśūra. To the south is Kocina, and to the west is the Arabian Sea. As far as the Bhaṭṭādhāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of sannyāsīs, but their real business is stealing and cheating. They allure others to supply
women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

TEXT 225

তমালা-কার্তিক দেখি’ আইল বেতাপ্রান।
রঘুনাথ দেখি’ তাহাঁ বঞ্চিল। রজনী || ২২৫ ||

tamāla-kārtika dekhi’ āila vetāpani
raghunātha dekhi’ tāhān vaṅcilā rajani

SYNONYMS

tamāla-kārtika—the place named Tamāla-kārtika; dekhi’—seeing; āila—came; vetāpani—to Vetāpani; raghu-nātha dekhi’—seeing the temple of Lord Rāmacandra; tāhān—there; vaṅcilā rajani—passed the night.

TRANSLATION

After visiting Mallāra-desa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

PURPORT

Tamāla-kārtika is forty-four miles south of Tinebheli and two miles south of the Aramavalli mountain. It is located within the jurisdiction of Tobala. There is situated there a temple of Subrahmanya, or Lord Kārtika, the son of Lord Śiva. Vetāpani, or Vātāpānī, is north of Kaila in the Tribāṅkura state. It is known also as Bhūtapanḍi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

TEXT 226

গোসাঙিণির সঙ্গে রহে ক্রৃষ্ণদাস ত্রাঙ্গন।
ভূটারিকেহ তাহাঁ হৈল দরশন। || ২২৬ ||
gosāṅira saṅge rahe krṣṇadāsa brāhmaṇa
bhaṭṭathāri-saha tāhān haila daraśāna
SYNONYMS

gosāñira—the Lord; sañge—with; rahe—there was; kṛṣṇa-dāsa brāhmaṇa—a brāhmaṇa servant named Kṛṣṇadāsa; bhaṭṭāṭhāri-saha—with the Bhaṭṭāṭhāris; tāhān—there; haila—there was; daraśana—a meeting.

TRANSLATION

Śrī Caitanya Mahāprabhu was accompanied by His servant called Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭāṭhāris there.

TEXT 227

śrīdhāma vesaḥ bāla lōpita janaśail ।
ārī rūpa virāt vikṣeṇaś caṅsita ॥ २२७ ॥

stri-dhana dekhānā tānra lobha jannāila
ārya sarala viprera buddhi-nāṣa kaila

SYNONYMS

stri-dhana—women; dekhānā—showing; tānra—his; lobha—attraction; jannāila—they created; ārya—gentleman; sarala—simple; viprera—of the brāhmaṇa; buddhi-nāṣa—loss of intelligence; kaila—they made.

TRANSLATION

The Bhaṭṭāṭhāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

TEXT 228

prāte uthi’ āilā vipra bhaṭṭāṭhāri-ghare
tāhāra uddeśe prabhu āilā satvare ॥ २२८ ॥

prāte—in the morning; uthi’—rising from bed; āilā—came; vipra—the brāhmaṇa Kṛṣṇadāsa; bhaṭṭāṭhāri-ghare—to the place of the Bhaṭṭāṭhāris; tāhāra uddeśe—for him; prabhu—Lord Caitanya Mahāprabhu; āilā—came; satvare—very soon.
TRANSLATION
The allured Kṛṣṇadāsa went to their place early in the morning. Just to find him out, the Lord also went there very quickly.

TEXT 229

āsīyā kahena saba bhaṭṭathāri-gaṇe
āmāra brāhmaṇa tumi rākha ki kārane

SYNONYMS
āsīyā—coming; kahena—He said; saba—all; bhaṭṭathāri-gaṇe—to the Bhatṭathāris; āmāra—My; brāhmaṇa—brāhmaṇa assistant; tumi—you; rākha—are keeping; ki—for what; kārane—reason.

TRANSLATION
Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, “Why are you keeping My brāhmaṇa assistant?

TEXT 230

āmi-ha sannyāsi dekha, tumi-ha sannyāsi
more duḥkha deha,—tomāra ‘nyāya’ nāhi vāsi

SYNONYMS
āmi-ha—I; sannyāsi—in the renounced order of life; dekha—you see; tumi-ha—you; sannyāsi—in the renounced order of life; more—unto Me; duḥkha—pains; deha—you give; tomāra—your; nyāya—logic; nāhi vāsi—I do not find.

TRANSLATION
“I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this.”

TEXT 231

šuṇ ‘sab bhaṭṭathāri uṭṭha ānra lāṅga
mārībāre āiḥ saṃ vārīdikē ḍāṅga

SYNONYMS
šuṇ—see; bhaṭṭathāri—in the renounced order of life; uṭṭha—you; ānra—unto Me; lāṅga—you give; mārībāre—in the renounced order of life; saṃ—unto Me; vārīdikē—you give; ḍāṅga—reason.
suna' saba bhaṭṭathāri uṭhe astra laṅā māribāre āila sabe cārī-dike dhāṅā

SYNONYMS
suna’—hearing; saba—all; bhaṭṭathāri—nomads; uṭhe—rise up; astra—weapons; laṅā—taking; māribāre—to kill; āila—came; sabe—all; cārī-dike—all around; dhāṅā—running.

TRANSLATION
Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running, with weapons in their hands, desiring to hurt the Lord.

TEXT 232

tāra astra tāra arūge paḍe hāta haite
khaṇḍa khaṇḍa hails bhaṭṭathāri palāya cāri bhite

SYNONYMS
tāra astra—their weapons; tāra arūge—on their bodies; paḍe—fall; hāta haite—from their hands; khaṇḍa khaṇḍa—cut into pieces; hails—became; bhaṭṭathāri—the nomads; palāya—run away; cāri bhite—in the four directions.

TRANSLATION
However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.

TEXT 233

bhaṭṭathāri-ghare mahā uṭhila krandana
ekese dhari’ vipre laṅā karila gamana

SYNONYMS
bhaṭṭathāri-ghare—at the home of the Bhaṭṭathāris; mahā—great; uṭhila—there arose; krandana—crying; keše dhari’—catching by the hair; vipre—the brāhmaṇa Kṛṣṇadāsa; laṅā—taking; karila—did; gamana—departure.
TRANSLATION
While there was much roaring and crying at the Bhaṭṭathārī community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

TEXT 234

That very night, Śrī Caitanya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvini River. They took their bath and then went to see the temple of Ādi-keśava.

TEXT 235

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.
TEXT 236

grema dekhī' loka ke hel mahā-camatāra
sarva-loka ke hel prabhura pramā saṅkāra

prema dekhī' loke haila mahā-camatāra
sarva-loka kaila prabhura parama satkāra

SYNONYMS

prema dekhī'—seeing His ecstatic features; loke—people; haila—became;
maḥā-camatāra—greatly astonished; sarva-loka—all people; kaila—did;
prabhura—of Lord Śrī Caitanya Mahāprabhu; parama satkāra—great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

TEXT 237

mahā-bhakta-gana-saha tāhān goṣṭhi kaila
‘brahma-sūrāhitadhyaya’-puṁthi tāhān pāila

SYNONYMS

mahā-bhakta-gana-saha—among highly advanced devotees; tāhān—there;
goṣṭhi kaila—discussed; brahma-sūrāhitadhyaya—one chapter of Brahma-
sūrāhitā; puṁthi—scripture; tāhān—there; pāila—found.

TRANSLATION

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-sūrāhitā.

TEXT 238

puṁthi pāṁga prabhur hel aṅgā aṅgā
kamā śṛ-śanduṅgu-pulak bīkār

puṁthi pāṁga prabhur hel aṅgā aṅgā
kamā śṛ-śanduṅgu-pulak bīkār

238
puṇṭhi pāṇā prabhura haila ānanda apāra
kampāśru-sveda-stambha-pulaka vikāra

SYNONYMS
puṇṭhi pāṇā—getting that scripture; prabhura—of Lord Śrī Caitanya Mahāprabhu; haila—there was; ānanda—happiness; apāra—unlimited; kampa—trembling; aśru—tears; sveda—perspiration; stambha—being stunned; pulaka—jubilation; vikāra—transformations.

TRANSLATION
Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation—trembling, tears, perspiration, trance and jubilation—were manifest in His body.

TEXTS 239-240

siddhānta-śāstra nāhi ‘brahma-saritā’ra sama
govinda-mahimā jñānera parama kāraṇa

alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra

SYNONYMS
siddhānta-śāstra—conclusive scripture; nāhi—there is not; brahma-saritāra sama—like the scripture Brahma-saritā; govinda-mahimā—of the glories of Lord Govinda; jñānera—of knowledge; parama—final; kāraṇa—cause; alpa-akṣare—briefly; kahe—expresses; siddhānta—conclusion; apāra—unlimited; sakala—all; vaiṣṇava-śāstra—devotional scriptures; madhye—among; ati sāra—very essential.

TRANSLATION
There is no scripture equal to the Brahma-saritā as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in Brahma-saritā, it is essential among all the Vaiṣṇava literatures.
PURPORT

The *Brahma-saṁhitā* is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Adi-keśava temple. In that Fifth Chapter, the philosophical conclusion of *acintya-bhedabheda-tattva* (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of *kāma-gāyatrī, kāma-bīja* and the original Mahā-Viṣṇu, and a specific description of the spiritual world, specifically Goloka Viṣṇu. *Brahma-saṁhitā* also explains the demigod Gaṇeṣa, the Garbhodakāśayi Viṣṇu, the origin of the Gāyatrī *mantra*, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durgā, the meaning of austerity, the five gross elements, love of Godhead, impersonal Brahman, the initiation of Lord Brahmā, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, *yoga-nidrā*, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Rāmacandra, Deities, the conditioned soul and its duties, the truth about Lord Viṣṇu, prayers, Vedic hymns, Lord Śiva, Vedic literature, personalism and impersonalism, good behavior and many other subjects are also discussed. There is also a description of the sun and the universal forms of the Lord. All these subjects are conclusively explained in a nutshell in this *Brahma-saṁhitā*.

TEXT 241

बहु यत्ने सेइ पुरंथि निल लेखाइया।
‘अनन्त-पदमाभ’ आइला हराषित हए।॥ २४१ ॥

*bahu yatne sei puṛṇthi nila lekhāiyā* ।
‘ananta padmanābha’ āilā haṛaṣiṭa haṅā॥ २४१ ॥

**SYNONYMS**

*bahu yatne*—with great attention; *sei puṛṇthi*—that scripture; *nila*—took; *lekhāiyā*—having it copied; *ananta-padmanābha*—to Ananta Padmanābha; *āilā*—came; *haṛaṣiṭa*—in great happiness; *haṅā*—being.

**TRANSLATION**

Śrī Caitanya Mahāprabhu copied the *Brahma-saṁhitā* and afterwards, with great pleasure, went to a place known as Ananta Padmanābha.

**PURPORT**

Concerning Ananta Padmanābha, one should refer to *Madhya-lilā*, Chapter One, text 115.
TEXT 242

dina-dui padmanābhera kailā daraśana
ānande dekhite āilā śri-janārđana

SYNONYMS

dina-dui—two days; padma-nābhera—of the Deity known as Padmanābha;
kailā daraśana—visited the temple; ānande—in great ecstas; dekhite—to see;
āilā—came; śri-janārdana—to the temple of Śrī Janārdana.

TRANSLATION

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple there. Then, with great ecstas, He went to see the temple of Śrī Janārdana.

PURPORT

The temple of Śrī Janārdana is situated twenty-six miles north of Trivāndrama near the Varkālā railway station.

TEXT 243

dina-dui tāhāṅ kari' kirtana-nartana
payasvini āsiyā dekhe śaṅkara nārāyaṇa

SYNONYMS

dina-dui—two days; tāhāṅ—there; kari’—performing; kirtana-nartana—chanting and dancing; payasvini āsiyā—coming to the bank of the Payasvini; dekhe—sees; śaṅkara nārāyaṇa—the temple of Śaṅkara-nārāyaṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvini River and visited the temple of Śaṅkara-nārāyaṇa.
TEXT 244

There He saw the monastery known as Śrīgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the River Tuṅgabhadra.

PURPORT

The monastery known as Śrīgeri-maṭha is situated in the province of Mysore (Mahīśūra) in the district of Simogā. This monastery is located on the left bank of the River Tuṅgabhadra, seven miles south of Harihara-pura. The real name of this place is Śrīga-giri or Śrīga-vera-pūri, and it is the headquarters of Śaṅkaracārya. Śaṅkaracārya had four principal disciples, and he established four centers under their management.

In North India at Badarikāśrama, the monastery named Jyotir-maṭha was established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sāradā monastery was established, and the fourth monastery, established in South India, is known as Śrīgeri-maṭha. In the Śrīgeri-maṭha, the sannyāsīs assume the designations Sarasvati, Bharati and Purī. They are all ekadaṇḍi-sannyāsīs, distinguished from the Vaiṣṇava sannyāsīs, who are known as triadaṇḍi-sannyāsīs. The Śrīgeri-maṭha is situated in South India in a portion of the country known as Andhra, Draviḍa, Karnāṭa and Kerala. The community is called Bhūvibāra, and the dynasty is called Bhūr-bhuvaḥ. The place is called Rāmeśvara, and the slogan is “Aham brahmaḥ.” The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The ācārya is Hastāmalaka, and the brahma-cārī assistants of the sannyāsīs are known as Caitanya. The place of pilgrimage is called Tuṅgabhadra, and the subject for Vedic study is the Yajur Veda.
The list of the disciplic succession from Śaṅkarācārya is available, and the names of the acāryas and their dates according to the Śaka Era (or Śakābda) are as follows: Śaṅkarācārya, 622 Śaka; Suresvara-cārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-cārya, 827; Jñānagiri Acārya, 871; Sirhīghiri Acārya, 958; Īśvara Tīrtha, 1019; Narasirīhi Tīrtha, 1067; Vidyātīrtha Vidyāśaṅkara, 1150; Bhāratī-Kṛṣṇa Tīrtha, 1250; Vidyāranyā Bhāratī, 1253; Candrasekhara Bhāratī, 1290; Narasirīhi Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candrasekhara Bhāratī, 1371; Narasirīhi Bhāratī, 1386; Puruṣottama Bhāratī, 1394; Rāmacandra Bhāratī, 1430; Narasirīhi Bhāratī, 1479; Narasirīhi Bhāratī, 1485; Dhanamaḍi-narasirīhi Bhāratī, 1498; Abhinava-narasirīhi Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasirīhi Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsirīhi Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasirīhi Bhāratī, 1739; Saccidānanda Śivābhīhāvā Vidyā-narasirīhi Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda Era in the month of Vaisākha, on the third day of the waxing moon, in a place in South India known as Kālādi. His father’s name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took sannyāsa from Govinda, who was residing on the banks of the Narmadā. After accepting sannyāsa, Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasi and from there went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on Brahma-sūtra, as well as ten Upaniṣads and Bhagavad-gītā. He also wrote Sanat-sujātiya and Nṛsirīha-tāpinī. Among his many disciples, his four chief disciples are Padmapāda, Suresvara, Ṣastānālaka and Troṭaka. After departing from Vārāṇasi, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhāṭṭa, being on his deathbed, sent him to his disciple Maṇḍana, in the city of Māhiṣmati. It was then that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the śāstras. Maṇḍana had a wife named Sarasvati, or Ubhaya-bhārati, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a brahmacāri since birth and therefore had no experience in amorous love. He took a month’s leave from Ubhaya-bhārati and, by his mystic power, entered the body of a king who had recently died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhārati, but without hearing his discussion, she blessed him and assured the continuous existence of the Śrīgeri-maṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of sannyāsa from Śaṅkarācārya and became known as Suresvara.
Lord Caitanya’s Travels to the Holy Places

Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left the material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Mālabāra.

TEXT 245

मध्वाचार्य-स्थाने आईल यान्ह ‘तत्त्वादी।
उदुपिते ‘क्रṣṇा’ देखि, ताहाँ हैल प्रेममादी।२४५

madhvācārya-sthāne āilā yāṅhā ‘tattvādī’
udupite ‘krṣṇa’ dekhi, tāhāṅ haila premonmādi

SYNONYMS

madhva-ācārya-sthāne—at the place of Madhvācārya; āilā—arrived; yāṅhā—where; tattva-vādī—philosophers known as Tattvavadis; udupite—at the place known as Udupi; krṣṇa—the Deity of Lord Kṛṣṇa; dekhi—seeing; tāhāṅ—there; haila—became; prema-unmādi—mad in ecstasy.

TRANSLATION

Caitanya Mahāprabhu next arrived at the place of Madhvācārya, where the philosophers known as Tattvavadis resided. He stayed there at a place known as Udupi, where he saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

PURPORT

Śrīpāda Madhvācārya took his birth at Udupi, which is situated in the South Kānacchā district of South India, just west of Sahyādri. This is the chief city of the South Kānacchā province and is near the city of Maṅgalore, which is situated to the south of Udupi. In the city of Udupi is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a śivālī-brāhmaṇa dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 of Śakābda. According to some, he was born in the year 1160 Śakābda.

In his childhood, Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is also said that his father piled up many debts, and Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. One demon named Maṅjimāṁ lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted sannyāsa at the age of twelve. After receiving sannyāsa from Acyuta Prekṣa, he received the
name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśāṅkara, the exalted leader of Śrīgeri-maṭha. Vidyāśāṅkara was actually diminished in the presence of Madhvacārya. Accompanied by Satya Tīrtha, Madhvacārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on Bhagavad-gītā before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvacārya had finished his commentary on Bhagavad-gītā. His companion Satya Tīrtha wrote down the entire commentary. When Madhvacārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the River Godāvari. He met there with two learned scholars named Sobhana Bhāṭṭa and Svāmī Śātrī. Later these scholars became known in the disciplic succession of Madhvacārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupi, he would sometimes bathe in the ocean. On such an occasion he composed one prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvacārya agreed to take some gopi-candana. He received a big lump of gopi-candana, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvacārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could raise it. Madhvacārya personally brought this Deity to Uḍupi. Madhvacārya had eight disciples, all of whom took sannyāsa from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupi according to the plans Madhvacārya established.

Madhvacārya then for the second time visited Badarikāśrama. While he was passing through Mahārāṣṭra, the local king was digging a big lake for the public benefit. As Madhvacārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvacārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga Pradesh there were fights between Hindus and Mohammedans. The Hindus were on one bank of the river, and the Mohammedans on the other. Due to the community tension, no boat was available for crossing the river. The Mohammedan soldiers were always stopping passengers on the other side, but Madhvacārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Mohammedan king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvacārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he
killed them all. When his companion Satya Tirtha was attacked by a tiger, Madhvacarya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the śalagrama-śilā known as Aṣṭamūrti. After this, he summarized the Mahābhārata.

Madhvacarya’s devotion to the Lord and his erudite scholarship are known throughout India. Because of this, the owners of the Śrīneri-maṭha established by Śaṅkaracārya became a little perturbed. At that time the followers of Śaṅkaracārya were afraid of Madhvacarya’s rising power, and they began to tease Madhvacarya’s disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvacarya was not in line with Vedic principles. One person named Puṇḍarika Puri, a follower of the Māyāvāda philosophy of Śaṅkaracārya, came before Madhvacarya to discuss the śāstras. It is said that all of Madhvacarya’s books were taken away, but later they were found with the help of King Jayasirhha, ruler of Kumla. In discussion, Puṇḍarika Puri was defeated by Madhvacarya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvacarya’s disciple, and his son later became Nārāyaṇacārya, the younger brother of Nārāyaṇacārya took sannyāsa and later became known as Viṣṇu Tirtha.

At that time it was reputed that there was no limit to the bodily strength of Purṇaprajña, Madhvacarya. There was a person named Kaḍaṇjari who was famed for possessing the strength of thirty men. Madhvacarya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvacarya passed from this material world at the age of eighty while writing a commentary on the Aitareya Upaniṣad. For further information about Madhvacarya, one should read Madhva-vijaya by Narāyaṇacārya. The acāryas of the Madhva-sampradāya established Udupi as the chief center, and the monastery there was known as Uttarakṛṣṇa-maṭha. A list of the different centers of the Madhvacarya-sampradāya can be found at Udupi, and their maṭha commanders are (1) Viṣṇu Tirtha (Śodamaṭha), (2) Janārdana Tirtha (Kṛṣṇapura-maṭha), (3) Vāmana Tirtha (Kanuramaṭha), (4) Narasirihna Tirtha (Adamara-maṭha), (5) Upendra Tirtha (Puttugimaṭha), (6) Rāma Tirtha (Śirura-maṭha), (7) Hṛṣikeya Tirtha (Palimara-maṭha), and (8) Akṣobhya Tirtha (Pejavaramaṭha). The disciplic succession of the Madhvacarya-sampradāya is as follows: (1) Harīṣa Paramātmā; (2) Caturmukha Brahmā; (3) Śaṅkādi; (4) Durvāsā; (5) Jñānaniḥ; (6) Gaurud-vāhana; (7) Kaivalya Tirtha; (8) Jñāneśa Tirtha; (9) Para Tirtha; (10) Satyaprajña Tirtha; (11) Prājña Tirtha; (12) Aṣṭa Purṣācārya Tirtha; (13) Śrī Madhvacarya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya, 1159; (15) Jaya Tirtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavindra, 1255; (18) Vāgliṣa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22)
Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhiśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhīnava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasantūṭa, 1752; (39) Satyaparāja, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyaśeṣa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808.

After the sixteenth acārya (Vidyādhirāja Tīrtha), there was another disciplic succession, including Rajendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmanya; Vyāsa Rāya, 1470-1520. The nineteenth acārya, Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhindra; Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha sannyāsīs. As stated, Uḍupī is situated in South Kānāḍā, about thirty-six miles north of Maṅgalore. It is situated beside the sea. This information is available from the South Kānāḍa Manual and the Bombay Gazette.

TEXT 246

‘नर्तक गोपाल देखे परम-मोहने।
मध्वाचार्ये सन्ध प्रिया आइला तोर स्थाने॥ २४६॥

nartaka gopāla dekhe parama-mohane
madhvācārye svapna diya āilā tānra sthāne

SYNONYMS

nartaka gopāla—dancing Gopāla; dekhe—saw; parama-mohane—most beautiful; madhva-ācārye—unto Madhvacārya; svapna diya—appearing in a dream; āilā—came; tānra—his; sthāne—to the place.

TRANSLATION

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw “dancing Gopāla,” a most beautiful Deity. This Deity appeared to Madhvacārya in a dream.

TEXT 247

गोपीचन्दन-स्तंब आज़िल भिन्नते।
मध्वाचार्य सेह कुच पाइल। कौनमते॥ २४७॥

SYNONYMS

SYNONYMS

TEXT 247

गोपीचन्दन-स्तंब आज़िल भिन्नते॥
मध्वाचार्य सेह कुच पाइल। कौनमते॥ २४७॥
Lord Caitanya’s Travels to the Holy Places

Text 249

gopi-candana-tale āchila dīṅgāte
madhvācārya sei kṛṣṇa pāilā kona-mate

SYNONYMS

gopi-candana-tale—under heaps of gopi-candana (yellowish clay used for tilaka); āchila—came; dīṅgāte—in a boat; madhva-ācārya—Madhvācārya; sei kṛṣṇa—that Kṛṣṇa Deity; pāilā—got; kona-mate—somehow or other.

TRANSLATION

Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of gopi-candana that had been transported in a boat.

TEXT 248

madhvasārārtha ānī' tāṅre karila sthāpanā
dhāvādhi sevā kare tattvādī-gaṇa

SYNONYMS

madhva-ācārya—Madhvācārya; ānī’—bringing; tāṅre—Him; karila sthāpana—installed; adya-avadhi—to date; sevā kare—worship; tattva-vādi-gaṇa—the Tat-tvādis.

TRANSLATION

Madhvācārya brought this dancing Gopāla Deity to Uḍupī and installed Him in the temple. To date, the followers of Madhvācārya, known as Tat-tvādis, worship this Deity.

TEXT 249

kṛṣṇakurūṛtī dekhi' prabhū mahā-sukha pāila
premāveśe bahu-kṣaṇa nṛtya-gīta kaila

SYNONYMS

kṛṣṇa-mūrti dekhi’—seeing the Deity of Lord Kṛṣṇa; prabhū—Lord Śri Caitanya Mahāprabhu; mahā-sukha—great happiness; pāila—got; prema-āveśe—in
ecstatic love; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta*—dancing and singing; *kaila*—performed.

**TRANSLATION**

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

**TEXT 250**

>tattvavādi-gaṇa prabhuke ‘māyāvādī’ jñāne।
>prathama darsane prabhuke nā kaila sambhāṣaṇe

SYNONYMS

*tattva-vādi-gaṇa*—the Tattvavādīs; *prabhuke*—Śrī Caitanya Mahāprabhu; *māyāvādī jñāne*—considering as a Māyāvādī sannyāsi; *prathama darsane*—in the first meeting; *prabhuke*—Śrī Caitanya Mahāprabhu; *nā*—did not; *kaila*—do; *sambhāṣaṇe*—addressing.

**TRANSLATION**

At first sight, the Tattvavādī Vaiśṇavas considered Śrī Caitanya Mahāprabhu a Māyāvādī sannyāsi. Therefore they did not talk to Him.

**TEXT 251**

>pāche prema-avesa dekhi’ haila camatkāra
>vaishnava-jñāne bahuta karila satkāra

SYNONYMS

*pāche*—later; *prema-āvesa*—ecstatic love; *dekhī’*—seeing; *haila camatkāra*—became struck with wonder; *vaishnava-jñāne*—understanding as a Vaiṣṇava; *bahuta*—much; *karila*—did; *satkāra*—reception.

**TRANSLATION**

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.
TEXT 252
‘বৈষ্ণবতা’ সবার অন্তরে গর্ব জানি।
ঈষৎ হাসিয়া কিছু কহে গোরমণি || ২৫২ ||
‘vaisṇavatā’ sabāra antare garva jāni
iṣat hāsiyā kichu kahe gauramāṇi

SYNONYMS
vaisṇavatā—Vaiṣṇavism; sabāra—of all of them; antare—within the mind; garva—pride; jāni—knowing; iṣat—mildly; hāsiyā—smiling; kichu—something; kahe—says; gaura-māṇi—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION
Śrī Caitanya Mahāprabhu could understand that the Tattvavādis were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

TEXT 253
তাঁর সবার অন্তরে গর্ব জানি গোরচন্দ্র।
তাঁর সমস্তে গোষ্ঠী করিলা আরম্ভ। || ২৫৩ ||
tāṅ-sabāra antare garva jāni gauracandra
tāṅ-sabā-saṅge goṣṭhī karilā ārambha

SYNONYMS
tāṅ-sabāra—of all of them, antare—within the mind; garva—pride; jāni—knowing; gaura-candra—Śrī Caitanya Mahāprabhu; tāṅ-sabā-saṅge—with them; goṣṭhī—discussion; karilā—made; ārambha—beginning.

TRANSLATION
Considering them very proud, Caitanya Mahāprabhu began His discussion.

TEXT 254
তত্ত্ববাদী আচার্য—সব শাস্ত্রেতে প্রবীণ।
তাহে প্রশ্ন কৈল প্রভু হএঃ যেন দীন। || ২৫৪ ||
tattvavādī ācārya—saba śāstre praviṇa
tāṅre prasna kaila prabhu haṇā yena dīn
SYNONYMS

tattvā-vādi ācārya—the chief preacher of the Tattvavāda community; saba—all; śāstre—in revealed scriptures; pravīṇa—experienced; tātre—unto him; praśna—question; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; haṅā—becoming; yena—as if; dina—very humble.

TRANSLATION

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Out of humility, Śrī Caitanya Mahāprabhu questioned him.

TEXT 255

sādhyā-sādhana āmi nā jāni bhāla-mate
sādhyā-sādhana-sreṣṭha jānāha āmāte

SYNONYMS

sādhyā-sādhana—the aim of life and how to achieve it; āmi—I; nā—not; jāni—know; bhāla-mate—very well; sādhyā-sādhana—the aim of life and how to achieve it; sreṣṭha—the best; jānāha—kindly explain; āmāte—unto Me.

TRANSLATION

Caitanya Mahāprabhu said, “I do not know very well the aim of life and how to achieve it. Please tell me of the best ideal for humanity and how to attain it.”

TEXT 256

ācārya kahe—‘वर्णाश्रय-धर्म, क्रष्णे समर्पण’।
এই হয় কৃষ্ণভক্তের শ্রেষ্ঠ ‘সাধন’।

SYNONYMS

ācārya kahe—the ācārya said; varṇa-āśrama-dharma—the institution of four castes and four āśramas; krṣṇe—unto Krṣṇa; samarpana—to dedicate; ei haya—this is; krṣṇa-bhaktera—of the devotee of Krṣṇa; sreṣṭha sādhana—the best means of achievement.
The acarya replied, “When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

TRANSLATION

“When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha. This is the highest goal of life and the verdict of all revealed scriptures.”

SYNONYMS

pañca-vidha mukti—five kinds of liberation; pañā—getting; vaikuṇṭhe—in the spiritual world; gamana—transference; sādhya-śreṣṭha haya—is the highest achievement of the goal of life; ei—this; śāstra-nirūpaṇa—the verdict of all revealed scriptures.

TRANSLATION

Sri Caitanya Mahaprabhu said, “According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.”

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śastre kahe—in the śāstra it is said; śravana-kirtana—the process of chanting and hearing; kṛṣṇa-prema-sevā—of loving service to Lord Kṛṣṇa; phalera—of the result; paraṇa-sādhana—best process of achievement.

TEXT 257

‘पञ्चविध मुक्ति’ पाञ्जा बीकुर्जे गमन ।
‘साध्य-श्रेष्ठ’ हय,—एह सांस्कृत-निरूपन ॥ २५७ ॥

‘pañca-vidha mukti’ pañā vaikuṇṭha gamana
‘sādhya-śreṣṭha’ haya,—ei śāstra-nirūpaṇa

SYNONYMS

pañca-vidha mukti—five kinds of liberation; pañā—getting; vaikuṇṭhe—in the spiritual world; gamana—transference; sādhya-śreṣṭha haya—is the highest achievement of the goal of life; ei—this; śāstra-nirūpaṇa—the verdict of all revealed scriptures.

TRANSLATION

The acarya replied, “When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

TEXT 258

‘प्रभु कहे,—शास्त्रे कहे श्रवण-कृत्तान’
कृष्णप्रेमसेवा-फलेर ‘परम-साधन’ ॥ २५८ ॥

prabhu kahe,—śastre kahe śravana-kirtana
kṛṣṇa-prema-sevā-phalera ‘paraṇa-sādhana’

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śastre kahe—in the śāstra it is said; śravana-kirtana—the process of chanting and hearing; kṛṣṇa-prema-sevā—of loving service to Lord Kṛṣṇa; phalera—of the result; paraṇa-sādhana—best process of achievement.

TRANSLATION

Sri Caitanya Mahāprabhu said, “According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.
According to the Tattvavādīs, the best process is to execute the duties of the four varṇas and āśramas. In the material world, unless one is situated in one of the varṇas (brāhmaṇa, kṣatriya, vaiśya and śūdra) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the āśramas (brahmacarya, grhaṁśta, vānapraṣṭha and sannyāsa), which are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of varṇa and āśrama for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu’s opinion the highest goal is attaining love of Godhead, either in the material or spiritual world. In the material world this is practiced according to śastric injunction, and in the spiritual world the real achievement is already there.

TEXTS 259-260

śravaṇam kirtanam viṣṇoh
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam

iti purāṇarūpam viṣṇau
bhaktiś cen nava-lakṣanā
kriyeta bhagavaty addhā
tan manye ‘dhitam uttamam

SYNONYMS

śravaṇam—hearing of the holy name, form, qualities, entourage and pastimes, which must pertain to Lord Viṣṇu; kirtanam—vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); viṣṇoh—of Lord Viṣṇu; smaraṇam—remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; pāda-sevanam—executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; ar-
canam—worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra, Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; vandanam—offering prayers to the Supreme Personality of Godhead; dāsyam—always thinking oneself an eternal servant of the Supreme Personality of Godhead; sakhyam—making friends with the Supreme Personality of Godhead; ātma-nivedanam—dedicating everything (body, mind and soul) for the service of the Lord; iti—thus; purūśā—by the human being; ar-pitā—dedicated; viṣṇau—unto the Supreme Personality of Godhead, Viṣṇu; bhaktiḥ—devotional service; cet—if; nava-lakṣaṇa—possessing nine different systems, as above mentioned; kriyeta—one should execute; bhagavati—unto the Supreme Personality of Godhead; addhā—directly (not indirectly through karma, jñāna or yoga); tat—that; manye—I understand; adhitam—studied; uttamam—first class.

TRANSLATION

‘This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of revealed scriptures.’

PURPORT

Śrī Caitanya Mahāprabhu quoted these verses from Śrīmad-Bhāgavatam (7.5.23-24).

TEXT 261

śravaṇa-kirtana ha-ite kṛṣṇe haya 'prema'
seī pañcama puruṣārtha—puruṣārthera simā

SYNONYMS

śravaṇa-kirtana—hearing and chanting; ha-ite—from; kṛṣṇe—unto Lord Kṛṣṇa; haya—there is; premā—transcendental love; seī—that; pañcama puruṣa-artha—the fifth platform of perfection of life; puruṣa-arthera simā—the limit of goals of life.

TRANSLATION

‘When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes, he has attained the fifth platform of success and the limit of life’s goals.'
Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the Vedas, the highest attainment is to rise to the platform of śravaṇam, kīrtanam—chanting and hearing about the Supreme Personality of Godhead. This is confirmed in Śrīmad-Bhāgavatam (1.1.2):

\[
\text{dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ}
\]
\[
\text{vedyaṁ vāstavam atra vastu śivadāṁ tāpa-trayonmūlanam}
\]
\[
\text{śrīmad-bhāgavate mahāmuni-krte kim vā parair iśvāṁ}
\]
\[
\text{sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śūsrūṣubhis tat-kṣaṇāt}
\]

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhāgavatam, he becomes attached to the Supreme Lord."

According to Śrīdhara Svāmī, the material conception of success (mokṣa or liberation) is desired by those in material existence. Not being situated in material existence, the devotees have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (śravaṇam, kīrtanam, etc.). Śrī Caitanya Mahāprabhu’s philosophy holds that devotional service to Kṛṣṇa always exists in everyone’s heart. It simply has to be awakened by the process of śravaṇaṁ kīrtanāṁ viṣṇoḥ. Śravaṇādī suddha-citte karaye udaya (Cc. Madhya 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

**TEXT 262**

एवंतः:  ष्प्रियनाम-कौतिष्ठः

ज्ञाताहुरागो ज्ञातिः उच्चः: ।

हृदयारत्ते सौधिति भौतिः गाय-भौतिः लोकवाङ्गः ॥ २६२ ॥

evaṁ-vrataḥ sva-priya-nāma-kīrtya
drūta-citta uccaiḥ
Lord Caitanya’s Travels to the Holy Places

hasaty atho roditi rauti gayati
unmādavan nṛtyati loka-bāhyah

SYNONYMS

evam-vrataḥ—when one thus engages in a vow to chant and dance; sva—own; priya—very dear; nāma—holy name; kīrtā—by chanting; jāta—in this way develops; anurāgah—attachment; drutā-cittāḥ—very eagerly; uccaiḥ—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gāyati—chants; unmāda-vat—like a madman; nṛtyati—dances; loka-bāhyah—without caring for outsiders.

TRANSLATION

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (11.2.40).

TEXT 263

karma-nindā, karma-tyāga, sarva-sāstre kahē ।
karma haite prema-bhakti kṛṣṇe kabhu nahe ॥ २६३ ॥

SYNONYMS

karma-nindā—condemnation of fruitive activities; karma-tyāga—renunciation of fruitive activities; sarva-sāstre kahē—is announced in every revealed scripture; karma haite—from fruitive activities; prema-bhakti—devotional service in ecstatic love; kṛṣṇe—for Kṛṣṇa; kabhu nahe—can never be achieved.

TRANSLATION

“In every revealed scripture there is condemnation of fruitive activity. It is advised everywhere to give up engagement in fruitive activity, for by it no one can attain the highest goal of life, love of Godhead.
PURPORT

In the Vedas there are three kāṇḍas, or divisions: karma-kāṇḍa, jñāna-kāṇḍa, and upāsanā-kāṇḍa. The karma-kāṇḍa portion stresses the execution of fruitive activities, although ultimately it is advised that one abandon both karma-kāṇḍa and jñāna-kāṇḍa (speculative knowledge) and accept only upāsanā-kāṇḍa, or bhakti-kāṇḍa. One cannot attain love of Godhead by executing karma-kāṇḍa or jñāna-kāṇḍa. However, by dedicating one’s karma, or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind. But when one is actually free from mental pollution, one must be elevated to the spiritual platform. It is then that one needs the association of a pure devotee, for only by a pure devotee’s association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of śravaṇaṁ kīrtanam is very essential. By executing the nine items of devotional service, one is completely purified. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam (Bṛ. 1.1.12). Only then is one able to execute the order of Kṛṣṇa.

\[
\begin{align*}
\text{man-manā bhava} & \text{ mad-bhakto} \\
\text{mad-yaḥi māṁ namaskuru} & \\
\text{mām evaisyasi satyam te} & \\
\text{pratijāne priyo 'si me} & \\
\end{align*}
\]

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.” (Bg. 18.65)

\[
\begin{align*}
\text{sarva-dharmān parityajya} & \\
\text{mām ekaṁ śaraṇāṁ vraja} & \\
\text{ahaṁ tvāṁ sarva-pāpebyo} & \\
\text{mokṣayiśyāmi mā śucaḥ} & \\
\end{align*}
\]

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66)

In this way one develops his original constitutional position by which he can render loving service to the Lord. One cannot be elevated to the highest platform of devotional service by karma-kāṇḍa or jñāna-kāṇḍa. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Thākura states that there are two types of karma-kāṇḍa activities—pious and impious. Pious activities are certainly preferred to impious activities, but even pious activities cannot assure one ecstatic love of God, Kṛṣṇa. Pious and impious activities can bring about material happiness or distress, but there is no possibility in one’s becoming a pure devotee simply by acting piously or impiously. Bhakti, devotional service, means satisfying Kṛṣṇa. In every
revealed scripture—whether jñāna-kāṇḍa or karma-kāṇḍa is stressed—the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, Śrīmad-Bhāgavatam, is the supreme Vedic evidence. In Śrīmad-Bhāgavatam it is said:

\[
\begin{align*}
\text{naiśkarmyam apy acyuta-bhāva-varjitaṁ} \\
\text{na śobhate jñānam alaṁ niraṇjanam} \\
\text{kutaḥ punah śaśvad abhadram īśvare} \\
\text{na cārpaṁ karma yad apy akāraṇam}
\end{align*}
\]

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" (Bhāg. 1.5.12) This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. In all scriptures—in the beginning, middle and end—karma-kāṇḍa and jñāna-kāṇḍa are condemned. In Śrīmad-Bhāgavatam it is said: dharmaḥ projjhita-kaitavo 'tra.

This is explained in the following verses taken from Śrīmad-Bhāgavatam (11.11.32) and Bhagavad-gitā (18.66).

**TEXT 264**

अज्ञातेऽवं गुणान् दोषाद्वादित्वादिनि शक्ति ।
धर्माय सत्याय यां सर्वायां न्येण स सच्चत्त्वः॥ २६४ ॥

\[
\begin{align*}
\text{ājñāyaivaṁ guṇān dośān} \\
\text{mayādiśtān api svakān} \\
\text{dharmaṁ santyajya yaḥ sarvān} \\
\text{māṁ bhajet sa ca sattamaḥ}
\end{align*}
\]

**SYNONYMS**

ājñāya—knowing perfectly; evam—thus; guṇān—qualities; dośān—faults; mayā—by Me; aḍiśtān—instructed; api—although; svakān—own; dharmaṁ—occupational duties; santyajya—giving up; yaḥ—anyone who; sarvān—all; māṁ—unto Me; bhajet—may render service; saḥ—he; ca—and; sat-tamaḥ—first-class person.

**TRANSLATION**

"Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered to be a first-class man."
TEXT 265

sarva-dhamān parityajya
mām ekaṁ śarāṇāṁ vṛaja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

SYNONYMS

sarva-dhamān—all kinds of occupational duties; parityajya—giving up; mām ekam—unto Me only; śarāṇām—as shelter; vṛaja—go; ahaṁ—I; tvāṁ—unto you; sarva-pāpebhyaḥ—from all the reactions of sinful life; mokṣayiṣyāmi—will give liberation; mā—do not; śucaḥ—worry.

TRANSLATION

‘Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.’

TEXT 266

tāvat karmāṇi kurvita
na nirvidyeta yāvatā
mat-kathā-śravanādau vā
śraddhā yāvan na jāyate

SYNONYMS

tāvat—up to that time; karmāṇi—fruitive activities; kurvita—one should execute; na nirvidyeta—is not satiated; yāvatā—as long as; mat-kathā—of discourses about Me; śravanā-ādau—in the matter of śravanam, kirtanam, and so on; vā—or; śraddhā—faith; yāvat—as long as; na—not; jāyate—is awakened.

TRANSLATION

‘As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravanam kirtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.’
PURPORT
This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

TEXT 267

pañca-vidha mukti tyāga kare bhakta-gaṇa phalgu kari' 'mukti' dekhe narakera sama

SYNONYMS
pañca-vidha—five kinds of; mukti—liberation; tyāga kare—give up; bhakta-gaṇa—devotees; phalgu—insignificant; kari’—considering; mukti—liberation; dekhe—see; narakera—to hell; sama—equal.

TRANSLATION
“Pure devotees reject the five kinds of liberation; indeed, liberation for them is very insignificant because they see it as hellish.

TEXT 268

sālokya-sārṣṭi-sāmipyā- sārūpyaikatvam apy uta diyamānāṁ na grhānti vinā mat-sevanāṁ janāḥ

SYNONYMS
sālokya—to live on the same planet as the Supreme Personality of Godhead; sārṣṭi—to possess equal opulence; sāmipyā—always associating with the Supreme Personality of Godhead; sārūpya—possessing equal bodily features; ekatvam—merging into the body of the Supreme Personality of Godhead; api—even; uta—certainly; diyamānām—being offered; na—never; grhānti—accept; vinā—without; mat—My; sevanam—devotional service; janāḥ—devotees.

TRANSLATION
“Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikunṭha planets, possessing the same opulences...
possessed by the Supreme Lord, having the same bodily features as the Lord, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'

PURPORT
This is a verse from Śrimad-Bhāgavatam (3.29.13).

TEXT 269

yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śriyam sura-varaiḥ sadayāvalokāṁ
naicchan nrpas tad ucitarh mahatārāḥ madhu-dvīt-
sevānurakta-manasāṁ abhavo ‘pi phalguḥ

SYNONYMS
yah—one who; dustyajān—very difficult to give up; kṣiti—land; suta—children; svajana—relatives; artha—riches; dārān—and wife; prārthyāṁ—desirable; śriyam—fortune; sura-varaiḥ—by the best of the demigods; sa-dayā—merciful; avalokāṁ—whose glance; na aicchat—did not desire; nrpaḥ—the King (Mahārāja Bharata); tat—that; ucitarh—is befitting; mahatārāḥ—of great personalities; madhu-dvīt—of the killer of the demon Madhu; sevānurakta—engaged in the service; manasāṁ—the minds of whom; abhavaḥ—cessation of the repetition of birth and death; api—even; phalguḥ—insignificant.

TRANSLATION

‘It is very difficult to give up material opulence, land, children, society, friends, riches, wife, or the blessings of the goddess of fortune, which are desired even by great demigods. King Bharata did not desire such things, and this was quite befitting his position because for a pure devotee whose mind is always engaged in service of the Lord, even liberation or merging into the existence of the Lord is insignificant. And what to speak of material opportunity?’

PURPORT
This is a verse from Śrimad-Bhāgavatam (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parikṣit.
TEXT 270

नारायणपराह सर्वे न कुत्सणन विभयति।
स्वर्गापवर्गनरकेषु तुल्यार्धिनः || २७० ||

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svarga-pavarga-narakeśv
api tulyārtha-darsīnāh

SYNONYMS

nārāyaṇa-parāḥ—persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; sarve—all; na—never; kutaścana—anywhere; bibhyati—are afraid; svarga—in the heavenly planetary system; apavarga—on the path of liberation; narakeśv—or in a hellish condition of life; api—even; tulya—equal; artha—value; darsīnāḥ—seers of.

TRANSLATION

"A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition because he considers it the same as elevation to heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he became a little ashamed and criticized Lord Śiva, who was sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of nārāyaṇa-parāḥ sarve na kutaścana bibhyati.

TEXT 271

মুক্তি, কর্ম—দুই বস্তু ত্যজে অস্তক্ষণ।
সেই দুই স্থাপ’ ভূমি ‘সাধু’, ‘সাধন’ || ২৭১ ||

mukti, karma—dui vastu tyaje bhakta-gaṇa
sei dui sthāpa’ tumī ‘sādhyā’, ‘sādhana’
SYNONYMS

mukti—liberation; karma—fruitive activities; dui—two; vastu—things; tyaje—give up; bhakta-gaṇa—the devotees; sei—those; dui—two; sthāpa‘—establish; tumi—you; sādhya—the goal of life; sādhana—the process of achievement.

TRANSLATION

“Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life’s goal and the process to attain it.”

TEXT 272

sannyāsī dekhiyā more karaha vañcana
nā kahilā teñī sādhya-sādhana-lakṣaṇa

SYNONYMS

sannyāsī—a person in the renounced order of life; dekhiyā—seeing; more—unto Me; karaha—you do; vañcana—duplicity; nā kahilā—did not describe; teñī—therefore; sādhya—objective; sādhana—process of achievement; lakṣaṇa—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādi ācārya: “Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective.”

TEXT 273

śuni’ tattvācārya hailā antare lajjita
prabhura vaiṣṇavatā dekhi, ha-ilā vismita

SYNONYMS

śuni’—hearing; tattva-ācārya—the ācārya of the Tattvavāda sampradāya; hailā—became; antare—within the mind; lajjita—ashamed; prabhura—of Lord Śrī Caitanya Mahāprabhu; vaiṣṇavatā—devotion in Vaiṣṇavism; dekhi—seeing; hailā—became; vismita—struck with wonder.
TRANSLATION

After hearing Śrī Caitanya Mahāprabhu, the ācārya of the Tattvavāda sampradāya became very ashamed. Upon observing Śrī Caitanya Mahāprabhu’s rigid faith in Vaiṣṇavism, he was struck with wonder.

TEXT 274

आचार्य कहें,—तुम्हि येि कह, सेि सत्य हय।

The Tattvavādī ācārya replied, “What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

TEXT 275

तथापि मद्धवाचार्य ये करियांि निर्बंि।

“Still, whatever Madhvācārya has ascertained to be the formula for our party, we practice as a party policy.”
TEXT 276

prabhu kahe, —karmī, jñāṇī, —dui bhakti-hina
tomāra sampradāye dekhi sei dui cihna

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; karmī—fruitive worker; jñāṇī—mental speculator; dui—both of them; bhakti-hina—nondevotees; tomāra—your; sampradāye—in the community; dekhi—I see; sei—those; dui—both; cihna—symptoms.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

TEXT 277

sabe, eka guṇa dekhi tomāra sampradāye
satya-vigraha kari’ iśvare karaha niścaye

SYNONYMS

sabe—in all; eka—one; guṇa—quality; dekhi—I see; tomāra—your; sampradāye—in the party; satya-vigraha—the form of the Lord as truth; kari’—accepting; iśvare—the Supreme Personality of Godhead; karaha—you do; niścaye—ascertain.

TRANSLATION

“The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth.”

PURPORT

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī ācārya, who belonged to the Madhvācārya-sampradāya, that their general behavior did not
favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is elevation to a higher standard of life, and for speculative knowledge the contamination is merging into the existence of the Absolute Truth. The Tat tvavāda sampradāya of the Madhvācārya school sticks to the principle of varṇāśrama-dharma, which involves fruitive activity. Their ultimate goal (mukti) is simply a form of desire. A pure devotee should be free from all kinds of desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-sampradāya, or the Tat tvavāda sampradāya, accepted the transcendental form of the Lord. This is the great qualification of these Vaiṣṇava sampradāyas.

It is the Māyāvāda sampradāya that does not accept the transcendental form of the Lord. If a Vaiṣṇava sampradāya is also carried away by that impersonal attitude, that sampradāya has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. The sahajiyās’ Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Madhavendra Puri accepted Madhvācārya only because his sampradāya accepted the transcendental form of the Lord.

TEXT 278
एहिमत भीर घरे गर्व दूरश करि’।
फक्तैर्थे भवे चलि आइल। गौरहरि॥ २७८ ॥

ei-mata tāṅra ghare garva cūrma kari’
phalgu-tirthe tabe cali āilā gaurahari

SYNONYMS

ei-mata—in this way; tāṅra ghare—at his place; garva—pride; cūrma—broken; kari’—making; phalgu-tirthe—to the holy place named Phalgu-tirtha; tabe—then; cali—walking; āilā—came; gaura-hari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvavādis to pieces. He then went to the holy place known as Phalgu-tirtha.

TEXT 279
त्रित्वकूपे बिशालार करि’ दरशन।
पञ्चाग्रा-तीर्थे आइल। शচीर निधन॥ २७९ ॥
tritakūpe viśālāra kari’ daraśana
apaṅcāpsarā-tīrtha āilā śacīra nandana

SYNONYMS
tritakūpe—to Tritakūpa; viśālāra—of the Deity named Viśālā; kari’—doing; daraśana—visiting; paṅca-apsarā-tīrtha—to Paṅcāpsarā-tīrtha; āilā—came; śacīra nandana—the son of mother Śacī.

TRANSLATION
Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Paṅcāpsarā-tīrtha.

PURPORT
The Apsaras, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsaras. There were five Apsaras named Latā, Budbudā, Samīcī, Saurabheyi and Varṇā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Rṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra is always anxious about his position, fearing that if someone becomes more powerful than him, he would lose his elevated position. As soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsaras went to break Acyuta Rṣi’s meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Paṅcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni’s narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsaras. He delivered them from their abominable condition, and from that day the lake came to be known as Paṅcāpsarā, and it became a place of pilgrimage.
SYNONYMS

gokarne—in the place named Gokarna; siva—the temple of Lord Śiva; dekhī’—seeing; ālā—came; dvāipāyani—to Dvāipāyani; sūrparaka-tīrthe—to the holy place named Sūrparaka; ālā—came; nyāsi-śiromaṇi—the best of the sannyāsīs, Śrī Caitanya Mahāprabhu.

TRANSLATION

After seeing Pañcāpsara, Śrī Caitanya Mahāprabhu went to Gokarnation. While there, He visited the temple of Lord Śiva, and then He went to Dvāipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all sannyāsīs, then went to Sūrparaka-tīrtha.

PURPORT

Gokarna is situated in North Kanāḍa in the Mahārāṣṭra province. It is about twenty miles southeast of Kāρoayāra. This place is very famous for the temple of Lord Śiva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple. Sūrparaka is about twenty-six miles north of Bombay. In the Mahārāṣṭra province near Bombay is a district known as Thāna and a place known as Sopārā. Sūrparaka is mentioned in the Mahābhārata (Śanti-parva, Chapter 41, verses 66-67).

TEXT 281

कोलापुरे लक्ष्मी देखी’ देखेन कृष्ण-गंगवती ।
लाञ्ग-गणेश देखी’ देखेन चोर-पार्वती ॥ २८१ ॥

kolāpure lakṣmī dekhī’ dekhena kṣīra-bhagavati
lāṅga-gaṇeśa dekhī’ dekhena cora-pārvati

SYNONYMS

kolāpure—at Kolāpura; lakṣmī—the goddess of fortune; dekhī’—seeing; dekhena—he visited; kṣīra-bhagavati—the temple of Kṣīra-bhagavati; lāṅga-gaṇeśa—the deity Lāṅga-gaṇeśa; dekhī’—seeing; dekhena—He sees; cora-pārvati—the goddess Pārvatī, who is known as a thief.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavati and Lāṅga-gaṇeśa in another temple, known as Cora-pārvati.
Kolāpura is a town in the Mahārāṣṭra province formerly known as Bombay Pradesh. Formerly it was a native state, and it is bordered on the north by the district of Sāṅtārā, on the east and south by the district of Belagāma, and on the west by the district of Ratnagiri. In this place there is a river named Urā. From the Bombay Gazette it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāi, or Mahālakṣī Mandira, (2) Viṭṭhobā Mandira, (3) Śemblāi Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyaṅgirā Mandira, and (6) Yyāllāmmā Mandira.

TEXT 282

तथा हैते पाण्डरपुरे आईले गोरचंदन ।
विठ्ठला-ठाकुर देखी’ पाईले आनंद ॥ २८२ ॥

tathā haite pāṇḍarapure āilā gauracandra
vīṭṭhala-ṭhākura dekhi’ pāilā ānanda

SYNONYMS

tathā haite—from there; pāṇḍara-pure—to Pāṇḍarapura; āilā—came; gauracandra—Lord Śrī Caitanya Mahāprabhu; vīṭṭhala-ṭhākura—the Deity known as Viṭṭhala; dekhi’—seeing; pāilā—got; ānanda—great happiness.

TRANSLATION

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭṭhala Ṭhākura.

PURPORT

This city of Pāṇḍarapura is situated on the River Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura. This Tukārāma Ācārya became very famous in the Mahārāṣṭra province, and he spread the saṅkīrtana movement all over the province. The saṅkīrtana party belonging to Tukārāma is still very popular in Bombay in the province of Mahārāṣṭra. Tukārāma was a disciple of Śrī Caitanya Mahāprabhu, and his book is known as Abhārīga. His saṅkīrtana party exactly resembles the Gauḍīya-Vaiṣṇava saṅkīrtana parties, for they chant the holy name of the Lord with mrdanga and karatālas.

The Lord Viṭṭhala-deva mentioned in this verse is a form of Lord Viṣṇu with four hands. He is Nārāyaṇa.
TEXT 283

prema-āveśe kaila bahuta kirtana-nartana
tāhāṅ eka vipra tāṅre kaila nimantraṇa

SYNONYMS
prema-āveśe—in the great ecstasy of love; kaila—performed; bahuta—much; kirtana-nartana—chanting and dancing; tāhāṅ—there; eka—one; vipra—brāhmaṇa; tāṅre—unto Him; kaila—did; nimantraṇa—invitation.

TRANSLATION
Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual, and one brāhmaṇa, seeing Him in ecstatic love, was very pleased. He even invited the Lord to his home for lunch.

TEXT 284

bahuta adare prabhuke bhikṣā karāila
bhikṣā kari’ tatha eka subha-vārtā pāila

SYNONYMS
bahuta adare—with great love; prabhuke—unto Lord Śrī Caitanya Mahāprabhu; bhikṣā karāila—offered lunch; bhikṣā kari’—after finishing His lunch; tathā—there; eka—one; subha-vārtā—auspicious news; pāila—got.

TRANSLATION
This brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

TEXT 285

madbhājana yajna ‘śrīrajan-pūrī’ nāma
saiṁ gnāme bīragnaḥ kareṇa bhrīṣāma


dhān-pūrī’s magnificent festival ‘Śrīrajan-pūrī’

Note: The text provided is a translation of the Bengali text, and it may not fully capture the nuances of the original content.
Śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 9]

mādhava-purira śīṣya 'śrī-raṅga-puri' nāma
sei grāme vipra-grhe karena viśrāma

SYNONYMS
mādhava-purira śīṣya—one disciple of Mādhavendra Puri; śrī-raṅga-puri—Śrī Raṅga Puri; nāma—named; sei grāme—in that village; vipra-grhe—in the house of a brāhmaṇa; karena viśrāma—rests.

TRANSLATION
Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Puri, one of the disciples of Śrī Mādhavendra Puri, was present in that village at the home of a brāhmaṇa.

TEXT 286

ṣūniyā ca/ila prabhu tanre dekhibare.
vidhyāgṛhe bāsī' āchāne, dekhibaṁ ṭāṁhāre

SYNONYMS
ṣūniyā—hearing; ca/ila—went; prabhu—Śrī Caitanya Mahāprabhu; tanre—him; dekhibare—to see; vidhyāgṛhe—at the house of the brāhmaṇa; bāsī'—sitting; āchāne—was; dekhibā—saw; ṭāṁhāre—him.

TRANSLATION
Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Puri at the brāhmaṇa’s home. Upon entering, the Lord saw him sitting there.

TEXT 287

prēmāveṣe kare tanre daṇḍa-parāṇāma
aśru, pulaka, kampa, sarvāṅge paḍe ghāma

SYNONYMS
prēmāveṣe—in ecstatic love; kare—does; tanre—unto him; daṇḍa-parāṇāma—obeisances, falling flat; aśru—tears; pulaka—jubilation; kampa—
trembling; sarva-āṅge—all over the body; paḍe—there was; ghāma—perspiration.

**TRANSLATION**

As soon as Śrī Caitanya Mahāprabhu saw the brāhmaṇa, He immediately began to offer him obeisances in ecstatic love, falling flat to the ground. The symptoms of transcendental transformation were visible—namely, tears, jubilation, trembling and perspiration.

**TEXT 288**

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PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that in the disciplic succession of Madhvacarya —up to the advent of His Holiness Sripada Lakshmipati Tirtha—only Lord Krsna was worshiped. After Srila Madhavendra Puri, worship of both Radha and Krsna was established. For this reason Sri Madhavendra Puri is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Madhavendra Puri, there is no possibility of awakening the symptoms of ecstatic love. The word gosami is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord’s service is called the best of the paramaharshas. A paramaharsha has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a gosami or a gosvami, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord’s service. He can therefore be addressed as gosami or gosvami. The title gosvami cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvamis of Vrndavana—Srila Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha—and none of them inherited the title of gosvami. All the Gosvamis of Vrndavana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called gosvamis. All the temples of Vrndavana were certainly started by the six Gosvamis. Later the worship in the temples was entrusted to some householder disciples of the Gosvamis, and since then the hereditary title of gosvami has been used. However, only one who is a bona fide spiritual master expanding the cult of Sri Caitanya Mahaprabhu, the Krsna consciousness movement, and who is in full control of his senses can be addressed as a gosvami. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word’s etymology.

TEXT 290

eta bali’ prabhuke uthana kai/a a/itigana
galagali kari’ du/nhe karen/c kranda/na

de bali’—saying this; prabhuke—Lord Sri Caitanya Mahaprabhu; uthana—getting up; kai/a—embracing; galagali—shoulder to shoulder; kari’—doing; du/nhe—both of them; karen/c—crying.
TRANSLATION
After saying this, Śrī Raṅga Puri lifted Śrī Caitanya Mahāprabhu and embraced Him. When they both embraced, they began to cry in ecstasy.

TEXT 291

kṣaṇeke aṁvesa chatā' duṁhāra dhairya haila
iśvara-purira sambandha gosāñi jānāila

SYNONYMS
kṣaṇeke—after just a few moments; aṁvesa—ecstasy; chatā’—giving up; duṁhāra—of both of them; dhairya—patience; haila—there was; iśvara-purira—of Īśvara Puri; sambandha—relationship; gosāñi—Śrī Caitanya Mahāprabhu; jānāila—disclosed.

TRANSLATION
After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Raṅga Puri about His relationship with Īśvara Puri.

TEXT 292

adbhuta premera vanyā duṁhāra uthalila
duṁhe mānya kari' duṁhe ānande vasila

SYNONYMS
adbhuta—wonderful; premera—of love of Godhead; vanyā—inundation; duṁhāra—of both of them; uthalila—arose; duṁhe—both of them; mānya kari’—offering respect; duṁhe—both of them; ānande—with great happiness; vasila—sat down.

TRANSLATION
They were both inundated by the wonderful ecstasy of love, which was aroused in both of them. They finally sat down and respectfully began to converse.
TEXT 293

dui jene kṛṣṇa-kathā kahe rātri-dine
ei-mate goñāila pāṇca-sāta dine

SYNONYMS

dui jane—both the persons; kṛṣṇa-kathā—topics of Kṛṣṇa; kahe—speak; rātri-dine—day and night; ei-mate—in this way; goñāila—passed; pāṇca-sāta—five to seven; dine—days.

TRANSLATION

In this way they discussed topics about Lord Kṛṣṇa continuously for five to seven days.

TEXT 294

kautuke purī tāṅre puchila janma-sthāna
gosāñi kautuke kahena ‘navadvipa’ nāma

SYNONYMS

kautuke—out of curiosity; purī—Śrī Raṅga Purī; tāṅre—Him; puchila—asked; janma-sthāna—the place of birth; gosāñi—Śrī Caitanya Mahāprabhu; kautuke—as a matter of course; kahena—said; nava-dvipa—Navadvipa; nāma—name.

TRANSLATION

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvipa-dhāma.

TEXT 295

śrī-mādhava-purīra saṅge śrī-raṅga-purī
pūrve āsiyāchilla teñho nadiyā-nagarī
SYNONYMS
śrī-mādhava-purī sāṅge—with Śrī Mādhavendra Puri; śrī-raṅga-purī—Śrī Raṅga Puri; pūrve—formerly; āsiyāchilā—came; teňho—he; nadiya-nagari—to the city of Nadia.

TRANSLATION
Śrī Raṅga Puri had formerly gone to Navadvipa with Śrī Mādhavendra Puri, and he therefore remembered the incidents that took place there.

TEXT 296

jagannātha-miśra-ghare bhikṣā ye karila
apūrva mocāra ghanṭa tāhāṅ ye khāila

SYNONYMS
jagannātha-miśra-ghare—in the house of Śrī Jagannātha Miśra; bhikṣā—lunch; ye—that; karila—took; apūrva—unprecedented; mocāra ghanṭa—curry made of plantain flowers; tāhāṅ—there; ye—that; khāila—ate.

TRANSLATION
As soon as Śrī Raṅga Puri recalled Navadvipa, he also recalled accompanying Śrī Mādhavendra Puri to the house of Jagannātha Miśra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

TEXT 297

jagannāthera brāhmaṇī, teňho—mahā-pati-vrata
vātsalye hayena teňha yena jagan-mātā

SYNONYMS
jagannāthera—of Jagannātha Miśra; brāhmaṇī—wife; teňho—she; mahā—great; pati-vrata—devoted to her husband; vātsalye—in affection; hayena—was; teňha—she; yena—as if; jagat-mātā—the mother of the whole universe.
TRANSLATION

Śrī Raṅga Puri also remembered the wife of Jagannātha Miśra. She was very devoted and chaste. As for her affection, she was exactly like the mother of the universe.

TEXT 298

[randhane nipuṇā tāṅ-sama nāhi tribhuvane putra-sama sneha kareṇa sannyāsi-bhojane]

SYNONYMS

randhane—in cooking; nipuṇā—very expert; tāṅ-sama—like her; nāhi—there is none; tri-bhuvane—in the three worlds; putra-sama—like to her own sons; sneha kareṇa—she was affectionate; sannyāsi-bhojane—in feeding the sannyāsis.

TRANSLATION

He also remembered how Śrī Jagannātha Miśra’s wife, Śacīmātā, was expert in cooking. He recalled that she was very affectionate toward the sannyāsis and fed them exactly like her own sons.

TEXT 299

[tāṅra eka yogya putra kariyāche sannyāsa ‘śaṅkarāraṇya’ nāma tāṅra alpa vayasa]

SYNONYMS

tāṅra—her; eka—one; yogya—deserving; putra—son; kariyāche—has accepted; sannyāsa—the renounced order of life; śaṅkara-araṇya—Śaṅkarāraṇya; nāma—named; tāṅra—his; alpa—little; vayasa—age.

TRANSLATION

Śrī Raṅga Puri also understood that one of her deserving sons accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.
TEXT 300

एँ तिर्थे शंकरारण्येर सिद्धीप्राप्ति हैल।

prastāve śri-raṅga-puri eteka kahila || ३०० ||

ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila
prastāve śri-raṅga-puri eteka kahila

SYNONYMS

ei tīrthe—in this holy place; śaṅkarāraṇyera—of Śaṅkarāraṇya; siddhi-prāpti—in attainment of perfection; haila—became fulfilled; prastāve—in the course of conversation; śri-raṅga-puri—Śrī Raṅga Purī; eteka—thus; kahila—spoke.

TRANSLATION

Śri Raṅga Purī informed Śrī Caitanya Mahāprabhu that in this holy place, Pāṇḍarapura, the sannyāsī named Śaṅkarāraṇya attained perfection.

PURPORT

Śrī Caitanya Mahāprabhu’s elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the sannyāsī order under the name of Śaṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāṇḍarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pāṇḍarapura.

TEXT 301

prabhu kahe—पुर्वाश्रमे तेंह मोर स्वाट।

prabhu kahe, —pūrva-āśrame teṅha mora bhrātā
jagannātha miśra—pūrva-āśrame mora pītā

SYNONYMS

prabhu kahe—the Lord replied; pūrva-āśrame—in My previous āśrama; teṅha—He; mora bhrātā—My brother; jagannātha miśra—Jagannātha Miśra; pūrva-āśrame—in My previous āśrama; mora pītā—My father.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “In My previous āśrama, Śaṅkarāraṇya was My brother, and Jagannātha Miśra was My father.”
TEXT 302

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Rāṅga Purī started for Dvārakā-
dhāma.

SYNONYMS

ei-mata—in this way; dui-jane—both of them; iṣṭa-gosṭhi kari’—discussing many topics; dvārakā dekhite—to see Dvārakā; calilā—started; śri-raṅga-puri—Śrī Rāṅga Purī.

TRANSLATION

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Rāṅga Purī started for Dvārakā-
dhāma.

TEXT 303

After Śrī Rāṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhimā River and visited the temple of Viṭṭhala.

SYNONYMS

dina—days; cārī—four; thāthā—there; prabhuke—Lord Caitanya Mahāprabhu; rākhila—kept; brāhmaṇa—the brāhmaṇa; bhimā-nadi—in the River Bhimā; snāna kari’—bathing; kārena—does; viṭṭhala darśana—visit the temple of Viṭṭhala.

TRANSLATION

After Śrī Rāṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhimā River and visited the temple of Viṭṭhala.

TEXT 304
Lord Caitanya’s Travels to the Holy Places

Text 305

The brāhmaṇa community there was composed of pure devotees, who regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Thākura.

PURPORT

This book was composed by Bilvamaṅgala Thākura in 112 verses. There are two or three other books bearing the same name, and there are also two commen-
taries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

TEXT 306

क्रṣṇकर्मायत हुली पुस्तुर आनंद वैहिन ||
आदेह करियाँ पुनिः हित लेखांगा वैहिन || ३०६ ||

krṣṇa-karṇāmṛta suni' prabhura ánanda haila
āgra ha kariyā puñthi lekhāṅā laiła\n
SYNONYMS

krṣṇa-karṇāmṛta suni'-after hearing Kṛṣṇa-karṇāmṛta; prabhura—of Lord Śrī Caitanya Mahāprabhu; ánanda haila—there was great happiness; āgra kariyā—with great eagerness; puñthi—the book; lekhāṅā—getting copied; laiła—took.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to hear the book Kṛṣṇa-karṇāmṛta, and with great eagerness He had it copied and took it with Him.

TEXT 307

‘कर्मायत’-सम वस्तु नाहि त्रिभुवनं ||
याहि हैते हय कृष्णे गुर्ज्रप्रेमांजलिनं || ३०७ ||

‘karṇāmṛta’-sama vastu nāhi tribhuvane
yāhā hai te haya krṣṇe suddha-prema-jñāne

SYNONYMS

karṇāmṛta—Kṛṣṇa-karṇāmṛta; sama—like; vastu nāhi—there is nothing; tribhuvane—in the three worlds; yāhā hai te—from which; haya—there is; krṣṇe—unto Lord Kṛṣṇa; suddha-prema-jñāne—knowledge of pure devotional service.

TRANSLATION

There is no comparison to Kṛṣṇa-karṇāmṛta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

TEXT 308

सौन्दर्य-माधुर्य-कृकंडलीलाम अवधि ||
सेह जाने ये ‘कर्मायत’ पद्ध निरवधि || ३०८ ||
Saundarya-mādhurya-krṣṇa-līlāra avadhi
sei jāne, ye 'karṇāmṛta' pāde niravadhi

**SYNONYMS**

saundarya—beauty; mādhurya—sweetness; krṣṇa-līlāra—of the pastimes of Lord Krṣṇa; avadhi—limit; sei jāne—he knows; ye—one who; karṇāmṛta—the book Krṣṇa-karṇāmṛta; pāde—studies; niravadhi—constantly.

**TRANSLATION**

One who constantly reads Krṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Krṣṇa.

**TEXT 309**

‘त्र्यंसंहिताः’, ‘कर्नामृतं’ दूहि पुढ़ि चाँग।

 hariharakṛṣṇaśyāं पाई आईल | संक्षेप लंग | ३०९ |

‘brahma-saṁhitā’, ‘karṇāmṛta’ dui puṇṭhi pāṇā
mahā-ratna-prāya pāi āilā saṅge laṅā

**SYNONYMS**

brahma-saṁhitā—the book Brahma-saṁhitā; karṇāmṛta—the book Krṣṇa-karṇāmṛta; dui—two; puṇṭhi—books; pāṇā—getting; mahā-ratna-prāya—like the most valuable jewels; pāi—getting; āilā—came back; saṅge—with Him; laṅā—taking.

**TRANSLATION**

The Brahma-saṁhitā and Krṣṇa-karṇāmṛta were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

**TEXT 310**

तापी सना करि’ आईल | माहिष्मतीपुरे |

नाना तीर्थ देखि ताहि | नरमदाति ताहे | ३१० |

tāpi snāna kari’ āilā māhīṣmati-pure
nānā tīrtha dekhi tāhan narmadāra tīre

**SYNONYMS**

tāpi—in the Tāpi River; snāna kari’—taking a bath; āilā—arrived; māhīṣmati-pure—at Māhīṣmati-pura; nānā tīrtha—many holy places; dekhi—seeing; tāhan—there; narmadāra tīre—on the bank of the River Narmadā.
TRANSLATION

Śrī Caitanya Mahāprabhu next arrived at the banks of the River Tāpī. After bathing there, He went to Māhīṣmati-pura. While there, He saw many holy places on the banks of the River Narmadā.

PURPORT

The River Tāpī is presently known as Tapti. The river’s source is a mountain called Multāi, and the river flows through the state of Saurāṣṭra and into the western Arabian Sea. Māhīṣmati-pura is mentioned in Mahābhārata in connection with Sahadeva’s victory. Sahadeva, the youngest brother of the Pāṇḍavas, conquered that part of the country. As stated in Mahābhārata:

tato ratnāny upādāya
purīṁ māhīṣmatīṁ yayaṁ
tatra nilena rājñā sa
caṅkṛṇ yuddharāṁ naraśabhaḥ

"After acquiring jewels, Sahadeva went to the city of Māhīṣmati, where he fought with a king called Nila."

TEXT 311

dhanus-tīrtha dekhi' karilā nirvindhyāte snāne
ṛṣyamūka-giri āilā daṇḍakāraṇye

SYNONYMS

dhanuḥ-tīrtha—Dhanus-tīrtha; dekhi’—seeing; karilā—did; nirvindhyāte—in the River Nirvindhya; snāne—bathing; ṛṣyamūka-giri—at the Ṛṣyamūka Mountain; āilā—arrived; daṇḍaka-arāṇye—in the forest known as Danḍakāraṇya.

TRANSLATION

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the River Nirvindhya. He then arrived at Ṛṣyamūka Mountain and then went to Daṇḍakāraṇya.

PURPORT

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpī-grāma in the district of Belāri. The mountain chain begins along
the bank of the River Tūṅgabhadra, which gradually reaches the state of Hyderābad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakārṇya is a spacious tract of land which begins north of Khāndeśa and extends up to the southern Āhommada-nagara through Nāsika and Āuraṅgābāda. The Godāvari River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

TEXT 312
‘saptatāla-vrksa’ dekhe kānana-bhitara
ati vṛddha, ati sthūla, ati uccatara

SYNONYMS
sapta-tāla-vrksa—seven palm trees; dekhe—sees; kānana bhitara—within the forest; ati vṛddha—very old; ati sthūla—very bulky; ati uccatara—very high.

TRANSLATION
Śrī Caitanya Mahāprabhu then visited a place within the forest called Saptatāla. All the trees there were very old, very bulky and very high.

PURPORT
The name Saptatāla is mentioned in the Kiśkindhya-kanda Chapter of the Rāmāyaṇa and is described in the eleventh and twelfth sections of this chapter.

TEXT 313
saptatāla dekhi’ prabhu āliṅgana kaila
sašari re saptatāla vaikuṇṭhe calila

SYNONYMS
sapta-tāla dekhi’—after seeing the seven palm trees; prabhu—Lord Caitanya Mahāprabhu; āliṅgana kaila—embraced; sa-šari re—with their bodies; saptatāla—the seven palm trees; vaikuṇṭhe calila—returned to Vaikuṇṭhaloka.
TRANSLATION

After seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṇṭhaloka, the spiritual world.

TEXT 314

शुन्यस्थल देखि लोकेर घेल चमत्कार।
लोकेक चुट, ए सन्यासी—राम-अवतार॥ ३१४॥

śūnya-sthala dekhi lokera haila camatkāra
loke kahe, e sannyāsī—rāma-avatāra

SYNONYMS

śūnya-sthala—the vacant place; dekhi’—seeing; lokera—of the people in general; haila—there was; camatkāra—astonishment; loke kahe—all people began to say; e sannyāsī—this sannyāsī; rāma-avatāra—incarnation of Lord Rāmacandra.

TRANSLATION

After the seven palm trees departed for the Vaikuṇṭhas, everyone was astonished to see them gone. The people then began to say, “This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

TEXT 315

सशरीरेत ताल गेल श्रीवैकुण्ठ-धाम।
ऐंद्र शक्ति कार हय, बिन एक राम॥ ३१५॥

saśārīre tāla gela śrī-vaiṣṇu-ḍhāma
aiche sakti kāra haya, vinā eka rāma

SYNONYMS

sa-śārīre—with the material body; tāla—the palm trees; gela—went; śrī-vaiṣṇu-ḍhāma—to the spiritual kingdom, known as Vaikuṇṭha; aiche—such; sakti—power; kāra—whose; haya—is; vinā—without; eka—one; rāma—Lord Rāmacandra.

TRANSLATION

“Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṇṭha planets.”
TEXT 316

prabhu āsi’ kaila pampā-sarovare snāna
pañcavaṭi āsi, tāhāṅ karila viśrāma

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; āsi’—coming; kaila—did; pampā- sarovare—in the lake known as Pampā; snāna—bathing; pañcavaṭi āsi—then coming to Pañcavaṭi; tāhāṅ—there; karila—took; viśrāma—rest.

TRANSLATION

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭi, where He rested.

PURPORT

According to some, the old name of the Tuṅgabhadra River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampā-tīrtha. Yet according to others, there is a lake near Anāgūrḍhī in the direction of Hyderabad. The River Tuṅgabhadra also flows through there. There are many different opinions about the lake called Pampā-sarovara.

TEXT 317

nāsike tryambaka dekhi’ gelā brahma-giri
kuśāvarte āilā yāhāṅ janmilā godāvari

SYNONYMS

nāsike—at the holy place Nāsika; tryambaka—a deity of Lord Śiva; dekhi’—after seeing; gelā—went; brahma-giri—to the place known as Brahma-giri; kuśāvarte āilā—then He came to the holy place known as Kuśāvarta; yāhāṅ—where; janmilā—took birth; godāvari—the River Godāvari.

TRANSLATION

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity Tryambaka. He then went to Brahma-giri and then to Kuśāvarta, the source of the River Godāvari.
PURPORT
Kusavarta is located in the western ghāta, at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

TEXT 318

sapta godāvari āilā kari’ tirtha bahutara
punarapi āilā prabhu vidyānagara

SYNONYMS
sapta godāvari—to the place known as Sapta-godāvari; āilā—came; kari’ tirtha bahutara—visiting various holy places; punarapi—again; āilā—came back; prabhu—Śrī Caitanya Mahāprabhu; vidyā-nagara—to the place where He met Rāmānanda Rāya.

TRANSLATION
After visiting many other holy places, the Lord went to Sapta-godāvari. At last he returned to Vidyānagara.

PURPORT
In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvari River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kaliṅga.

TEXT 319

rāmānanda rāya suni’ prabhura āgamana
ānande āsiyā kaila prabhu-saha milana

SYNONYMS
rāmānanda rāya—Rāmānanda Rāya; suni’—hearing; prabhura—of Lord Caitanya Mahāprabhu; āgamana—return; ānande—in great happiness; āsiyā—coming; kaila—did; prabhu-saha—with Lord Caitanya Mahāprabhu; milana—meeting.

TRANSLATION
When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu’s arrival, he was very pleased, and he immediately went to see Him.
TEXT 320

danḍavat hañā paḍe carane dhariyā
daliṅga kaila prabhu tāṅre uthānā

SYNONYMS

danḍavat hañā—like a stick; paḍe—fell; carane—the lotus feet; dhariyā—catching; daliṅga—embracing; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—him; uthānā—getting up.

TRANSLATION

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

TEXT 321

dui jane premāveše karena krandana
prema-anande sithila haila duñhākāra mana

SYNONYMS

dui jane—both of them; prema-āveše—in ecstatic love; karena—do; krandana—crying; prema-ānande—in ecstatic love; sithila haila—became slackened; duñhākāra—of both of them; mana—minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

TEXT 322

kata-kšane dui janā susthira hañā
nānā iṣṭa-goṣṭhi kare ekatra vasiyā
SYNONYMS

kata-क्षणे—after some time; dui—two; janā—people; su-sthīra haṅā—coming to their senses; nānā—various; iṣṭa-gosṭhi—discussions; kare—do; ekatra—together; vasiyā—sitting.

TRANSLATION

After some time, they both regained their senses and sat together to discuss various subjects.

TEXT 323

तीर्थयात्रा-कथा गृहु सकल कहिला।
कर्नभं, ब्रह्मसंहिता, —-दुइ पुढ़ि दिला॥ ३२३॥

tirtha-yātra-kathā prabhu sakala kahilā
karṇāṁṛta, brahma-saṁhitā, —-dui puṇṭhi dila

SYNONYMS
tirtha-yātra-kathā—topics of His pilgrimage; prabhu—Lord Śrī Caitanya Mahāprabhu; sakala kahilā—described everything; karṇāṁṛta—the book named Kṛṣṇa-karṇāṁṛta; brahma-saṁhitā—the book named Brahma-saṁhitā; dui—two; puṇṭhi—scriptures; dila—delivered.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-karṇāṁṛta and Brahma-saṁhitā. The Lord delivered the books to Rāmānanda Rāya.

TEXT 324

प्रभु कहे,—तुमি येइ सिद्धांत सिद्धांत कहिले।
एइ दुइ पुढ़ि सिद्धांत सब साक्षी दिले॥ ३२४॥

prabhu kahe,—tumi yei siddhānta kahile
ei dui puṇṭhi sei saba sākṣi dile

SYNONYMS

prabhu kahe—the Lord said; tumi—you; yei—whatever; siddhānta—conclusion; kahile—informed; ei dui—these two; puṇṭhi—books; sei—that; saba—everything; sākṣi—evidence; dile—gave.
TEXT 325

रायेर आनंद हैल पुस्तक पाईया।
प्रभु-सह आम्बादिल, राखिल लिखिया॥ ३२५ ॥

रायेर अनन्द हैल पुस्तक पाईया
प्रभु-सह आसवादिल, राखिल लिखिया

SYNONYMS

रायेर—of Raya Ramananda; अनन्द—happiness; हैल—there was; पुस्तक
पाईया—getting those two books; प्रभु-सह—with the Lord; आसवादिल—tasted;
राखिल—kept; लिखिया—writing.

TRANSLATION

Ramananda Raya was very happy to receive these books. He tasted their
contents along with the Lord and made a copy of each.

TEXT 326

‘गोसाङिय’ अईला ग्राम बील कोलाहेल।
प्रभुके देखिते लोक अईल सकल॥ ३२६ ॥

‘गोसाङि’ अईला ग्राम हैल कोलाहल
प्रभुके देखिते लोक अईल सकल

SYNONYMS

गोसाङि—Śrī Caitanya Mahāprabhu; अईला—has returned; ग्राम—in the village;
हैल—there was; कोलाहल—commotion; प्रभुके—Lord Śrī Caitanya
Mahāprabhu; देखिते—to see; लोक—people; अईल—came there; सकल—all.

TRANSLATION

News spread in the village of Vidyanagara about Śrī Caitanya Mahāprabhu’s
arrival, and everyone came to see Him once again.
TEXT 327

After seeing the people who gathered there, Sri Ramananda Raya returned to his own home. At noon, Sri Caitanya Mahaprabhu got up to take His lunch.

SYNONYMS

loka dekhī—seeing the people; rāmānanda—Raya Rāmānanda; gelā—departed; nija-ghare—to his own home; madhyāhne—at noon; uthilā prabhu—Sri Caitanya Mahaprabhu got up; bhikṣā karibāre—to take His lunch.

TRANSLATION

After seeing the people who gathered there, Sri Ramananda Raya returned to his own home. At noon, Sri Caitanya Mahaprabhu got up to take His lunch.

TEXT 328

Sri Ramananda Raya returned at night, and both he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

SYNONYMS

rātri-kāle—at night; rāya—Rāmānanda Rāya; punah—again; kaila—did; āgamanā—coming; dui jane—the two of them; kṛṣṇa-kathāya—in discourses on topics of Kṛṣṇa; kaila—did; jāgaraṇā—keeping the night.

TRANSLATION

Sri Ramananda Raya returned at night, and both he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

TEXT 329

The two of them went to Rātarāja’s house. The five days followed in great joy.

SYNONYMS

dui jane kṛṣṇa-kathā kahe rātri-dine
parama-ānande gela pāńca-sāta dine

TRANSLATION

The two of them went to Rātarāja’s house. The five days followed in great joy.
SYNONYMS

dui jane—both of them; krṣṇa-kathā—topics of Kṛṣṇa; kahe—speak; ratri-dine—day and night; parama-ānande—in great happiness; gela—passed; pānga-sāta dine—five to seven days.

TRANSLATION
Rāmānanda Rāya and Śri Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

TEXT 330

rāmaṇaṇa kahe, —prabhu, tomaṁ ājñā pāñā
rājāke likhiluṁ āmi vinaya kariyā || 330 ||

SYNONYMS

rāmaṇaṇa kahe—Rāmānanda Rāya said; prabhu—my dear Lord; tomaṁ ājñā—Your permission; pāñā—getting; rājāke likhiluṁ—have written a letter to the king; āmi—I; vinaya kariyā—with great humility.

TRANSLATION
Rāmānanda Rāya said, “My dear Lord, with Your permission I have already written a letter to the king with great humility.

TEXT 331

rājā more ājñā dila nilācale yāite
calibāra udyoga āmi lāgiyāchi karite

SYNONYMS

rājā—the king; more—unto me; ājñā dila—has given an order; nilācale yāite—to go to Jagannātha Puri; calibāra—to go; udyoga—arrangement; āmi—I; lāgiyāchi—began; karite—to do.

TRANSLATION
“The king has already given me an order to return to Jagannātha Puri, and I am making arrangements to do this.”
TEXT 332

prabhu kahe, —ethā mora e-nimite āgamana
tomā laṇā nilācale kariba gamana

SYNONYMS
prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; ethā—here; mora—My; e-nimite—for this reason; āgamana—coming back; tomā laṇā—taking you; nilācale—to Jagannātha Puri; kariba—I shall do; gamana—going.

TRANSLATION
Śrī Caitanya Mahāprabhu then said, “It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Puri.”

TEXT 333

rāya kahe, —prabhu, āge cala nilācale
mora sar'ge hāti-ghoḍā, sainya-kolāhale || 333 ||

SYNONYMS
rāya kahe—Rāmānanda Rāya replied; prabhu—Lord; āge cala—You go ahead; nilācale—to Jagannātha Puri; mora sar'ge—with me; hāti-ghoḍā—elephants and horses; sainya—soldiers; kolāhale—tumultuous roaring.

TRANSLATION
Rāmānanda Rāya said, “My dear Lord, it is better that You proceed to Jagannātha Puri alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

TEXT 334

dina-daše ihā-sabāra kari' samādhāna
tomāra päche päche āmi kariba prayāna || 334 ||
SYNONYMS

dina-daše—within ten days; ihā-sabāra—of all of this; kari’ samādhanā—making adjustment; tomāra—You; pāche pāche—following; āmi—I; kariba—shall do; prayāṇa—going.

TRANSLATION

“I shall make arrangements within ten days. Following You, I shall go to Nilācalā without delay.”

TEXT 335

Giving orders to Rāmānanda Rāya to come to Nilācalā, Śrī Caitanya Mahāprabhu departed for Jagannātha Puri with great pleasure.

TEXT 336

Śrī Caitanya Mahāprabhu returned by the same road He formerly took to Vidyānāgara, and all the Vaiṣṇavas along the way saw Him again.
TEXT 337

yahān yāya, loka uthe hari-dhvani kari’
dekhi’ ānandita-mana hailā gaurahari

SYNONYMS

yahān yāya—wherever He goes; loka uthe—people stand up; hari-dhvani kari’—vibrating the holy name of Hare Kṛṣṇa mantra; dekhi’—by seeing; ānandita—happy; mana—in mind; hailā—became; gaura-hari—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

TEXT 338

ālālanāthe āsī’ kṛṣṇadāse pāṭhāila
nityānanda-ādi nija-gaṇe bolāila

SYNONYMS

ālālanāthe—to the place known as Alalanātha; āsī’—coming; kṛṣṇa-dāse—Kṛṣṇadāsa, His assistant; pāṭhāila—sent ahead; nityānanda—Lord Nityānanda; ādi—and others; nija-gaṇe—personal associates; bolāila—called for.

TRANSLATION

When the Lord reached Alalanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda and other personal associates.

TEXT 339

prabhura āgamana śuni’ nityānanda rāya
uṭhiyā calilā, preme theha nāhi pāya
SYNONYMS

prabhura—of Lord Sri Caitanya Mahaprabhu; āgamana—arrival; ṣuni’—hearing; nityānanda rāya—Lord Nityānanda; uṭhiyā calilā—got up and started; preme—in great ecstasy; theha—patience; nāhi pāya—does not get.

TRANSLATION

As soon as Nityānanda received news of Sri Caitanya Mahāprabhu’s arrival, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

TEXT 340

अग्निन्द्र, दामोदर-पंछित, युक्तम्।

नाचिया चलिला, देहेन नाधरे आनंदम्॥ ३४०॥

jagadānanda, dāmodara-panḍita, mukunda
nāciyā calilā, dehe nā dhare ānanda

SYNONYMS

jagadānanda—Jagadānanda; dāmodara-panḍita—Dāmodara Paṇḍita; mukunda—Mukunda; nāciyā—dancing; calilā—departed; dehe—the body; nā dhare—does not hold; ānanda—happiness.

TRANSLATION

Śri Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

TEXT 341

गोपीनाथचार्य चलिला आनंदित हुँग।

प्रभुकरे मिलिला सबे पाथे लाग’ पा्ङ’॥ ३४१॥

gopināthācārya calilā ānandita hañā
prabhure mīlīlā sabe pathe lāg pāñā

SYNONYMS

gopinātha-ācārya—Gopinātha Ācārya; calilā—departed; ānandita—in happiness; hañā—being; prabhure—Lord Śri Caitanya Mahāprabhu; mīlīlā—met; sabe—all; pathe—along the way; lāg—contact; pāñā—getting.
TRANSLATION
Gopinātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

TEXT 342

prabhu premāveṣe sabāya kaila ālingana
premāveṣe sabe kare ānanda-krandana

SYNONYMS
prabhu—Lord Śrī Caitanya Mahāprabhu; prema-āveṣe—in ecstatic love; sabāya—all of them; kaila ālingana—embraced; prema-āveṣe—in ecstatic love; sabe kare—all of them did; ānanda-krandana—crying in pleasure.

TRANSLATION
The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

TEXT 343

sārvabhauma bhaṭṭācārya ānande calilā
samudrera tire āsi' prabhure mililā

SYNONYMS
sārvabhauma bhaṭṭācārya—Śārvabhauma Bhaṭṭācārya; ānande—in pleasure; calilā—went; samudrera tire—on the beach by the ocean; āsi'—coming; prabhure mililā—met the Lord.

TRANSLATION
Śārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.
sārvabhauma mahāprabhu paḍilā caraṇe
prabhu tāṅre uṭhāṅā kaila āliṅgane

SYNONYMS
sārvabhauma—Sārvabhauma Bhaṭṭācārya; mahāprabhu—of Lord Śrī Caitanya Mahāprabhu; paḍilā—fell down; caraṇe—at the feet; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—him; uṭhāṅā—getting up; kaila āliṅgane—embraced.

TRANSLATION
Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

TEXT 345

prema-āveśe sarva-bhauma karilā rodane
sabā-saṅge āilā prabhu iśvara-daraśane

SYNONYMS
prema-āveśe—in ecstatic love; sarva-bhauma—Sārvabhauma; karilā rodane—cried; sabā-saṅge—with all of them; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; iśvara-daraśane—to see the Jagannātha temple.

TRANSLATION
Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then, accompanied by them all, the Lord went to the temple of Jagannātha.

TEXT 346

jagannātha-daraśāna prema-āveśe kaila
kampa-sveda-pulakāśrute śārira bhāsila

SYNONYMS
jagannātha-daraśāna—visiting Lord Jagannātha; prema-āveśe—in ecstatic love; kaila—made; kampa—trembling; sveda—perspiration; pulaka—jubilation; aśrute—with tears; śārira—the whole body; bhāsila—was inundated.
TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.

TEXT 347

bahu Nrtya-gita kaila premavīṣṭa haṇā
pāṇḍā-pāla āila sabe mālā-prasāda laṇā

SYNONYMS

bahu—much; Nrtya-gita—dancing and chanting; kaila—performed; premavīṣṭa—in ecstatic love; haṇā—being; pāṇḍā-pāla—the priests and attendants; āila—came; sabe—all; mālā-prasāda—a garland and remnants of the food of Jagannātha; laṇā—offering.

TRANSLATION

In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha’s food.

PURPORT

Those who are priests engaged in Lord Jagannātha’s service are called pāṇḍās or pāṇḍitas, and they are brāhmaṇas. The attendants who look after the temple’s external affairs are called pālas. Both priests and attendants went together to see Śrī Caitanya Mahāprabhu.

TEXT 348

mālā-prasāda pāṇā prabhu susthira ha-ilā
jagannāthera sevaka saba ānande mililā

SYNONYMS

mālā-prasāda—the garland and prasāda; pāṇā—getting; prabhu—Śrī Caitanya Mahāprabhu; su-sthira ha-ilā—became patient; jagannāthera—of Lord Jagannātha; sevaka—servants; saba—all; ānande mililā—met Him in great pleasure.
TRANSLATION

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasāda of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

TEXT 349

काशीमिश्र आसिः प्रजुर पड़िल। चरणे ।
माण्य करि प्रजुर शंकरे केल आलिंगने ॥ ३४९ ॥

kāśi-miśra āsi prajūr paḍilā caraṇe
māṇya kari prabhu tāṅre kaila ālingane

SYNONYMS

kāśi-miśra—Kāśī Miśra; āsi—coming; prajūr—of the Lord; paḍilā—fell down; caraṇe—at the feet; māṇya kari—with great respect; prabhu—Lord Śrī Caitanya Mahāprabhu; tāṅre—unto him; kaila—did; ālingane—embracing.

TRANSLATION

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

TEXT 350

प्रजुर लम्ब सार्वभूमि निज-घरे गेला ।
नोर घरे भिक्षा बलि निमाण्न केला ॥ ३५० ॥

prabhu laṇā sārvabhauma nija-ghare gelā
mora ghare bhikṣā bali' nimantraṇa kailā

SYNONYMS

prabhu laṇā—taking Lord Śrī Caitanya Mahāprabhu; sārvabhauma—Sār­vabhauma Bhaṭṭācārya; nija-ghare—to his own home; gelā—went; mora—my; ghare—at home; bhikṣā—luncheon; bali'—saying; nimantraṇa kailā—invited.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then took the Lord with him to his home, saying, “Today’s luncheon will be at my home.” In this way he invited the Lord.
TEXT 351

Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 9]

Text 351

Divya mahā-praśāda aneka ānāila
piṭhā-pānā ādi jagannātha ye khāila

SYNONYMS

divya—very nice; mahā-praśāda—remnants of food from Jagannātha; aneka—various; ānāila—brought; piṭhā-pānā ādi—such as cakes and condensed milk; jagannātha—Lord Jagannātha; ye—which; khāila—ate.

TRANSLATION

Sārvabhauma Bhāṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed milk preparations.

TEXT 352

Text 352

Madhyāḥna karilā prabhu nija-gaṇa laṅā
sārvabhauma-ghare bhikṣā karilā āsiyā

SYNONYMS

madhyāḥna—noon lunch; karilā—performed; prabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa laṅā—accompanied by associates; sārvabhauma-ghare—at the home of Sārvabhauma Bhāṭṭācārya; bhikṣā—lunch; karilā—performed; āsiyā—coming.

TRANSLATION

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhāṭṭācārya’s house and took His noon lunch there.

TEXT 353

Text 353

Bhikṣā karē ghatāre karāṅil shayān
aṅgalā sarva-vaṇm karē pārśadabhañ ॥ ३५३ ॥
bhikṣā karāṇā tāhre karāila śayana
apane sārvabhauma kare pāda-sarīvāhana

SYNONYMS
bhikṣā karāṇā—after giving lunch; tāhre—Him; karāila—made; śayana—lie down to rest; āpane—personally; sārvabhauma—Sārvabhauma Bhaṭṭācārya; kare—does; pāda-sarīvāhana—massaging the legs.

TRANSLATION
After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

TEXT 354
prabhu tāhre pāṭhāila bhojana karite
sei rātri tāṅra ghare rahila tāṅra prite

SYNONYMS
prabhu—Śrī Caitanya Mahāprabhu; tāṅre—him; pāṭhāila—sent; bhojana karite—to take lunch; sei rātri—that night; tāṅra ghare—at his home; rahila—remained; tāṅra prite—just to satisfy him.

TRANSLATION
Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

TEXT 355
sārvabhauma-saṅge āra laṅā nija-gaṇa
tīrtha-yātṛā-kathā kahi’ kaila jāgarana

SYNONYMS
sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; āra—and; laṅā nija-gaṇa—taking His own associates; tīrtha-yātṛā-kathā—topics of the pilgrimage; kahi’—telling; kaila—did; jāgarana—keeping the night.
TRANSLATION
Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They stayed awake the entire night hearing the narration of the Lord’s pilgrimage.

TEXT 356

prabhu kahe, — eta tirtha kailun paryatana
tomā-sama vaisnava na dekhilun eka-jana

SYNONYMS

prabhu kahe—the Lord said; eta tirtha—to so many holy places; kailun paryatana—I have traveled; tomā-sama—like you; vaisnava—devotee; na—not; dekhilun—I could see; eka-jana—one man.

TRANSLATION

The Lord told Sārvabhauma Bhaṭṭācārya, “I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere.”

TEXT 357

eka rāmāṇanda rāya bahu sukha dila
bhaṭṭa kahe, — ei lāgi’ milite kahila

SYNONYMS

eka—one; rāmāṇanda rāya—Rāmāṇanda Rāya; bahu sukha—much pleasure; dila—gave; bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya replied; ei lāgi’—for this reason; milite—to meet; kahila—I requested.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “I received much pleasure from the talks of Rāmāṇanda Rāya.” Bhaṭṭācārya replied, “For this reason I requested that You meet him.”
In the Śrī Caitanya-candrodaya (eighth part) Śrī Caitanya Mahāprabhu said, “Sārvabhauma, I have traveled to many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful.”

Sārvabhauma Bhaṭṭācārya replied, “Therefore, my Lord, I requested that You see him.”

Śrī Caitanya Mahāprabhu then said, “There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavadīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions.”

Thus I have ended my narration about Śrī Caitanya Mahāprabhu’s pilgrimage, describing it in brief. It cannot be described very broadly.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī, Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāhā. Near Śiyālī and Cidambaram there is a temple known as Śrī Muśṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Ārkaṭa. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s conclusion.
TEXT 359

अनंत चैतन्यलीला कहिते ना जानि।
लोभे लज्जा खाए। तार करि टानाटानि॥ ३५९॥

ananta caitanya-lilā kahite nā ājani
lobhe lajjā khāṇā tāra kari tānātāni

SYNONYMS

ananta—unlimited; caitanya-lilā—pastimes of Lord Caitanya; kahite—to speak; nā ājani—I do not know; lobhe—out of greed; lajjā khāṇā—becoming shameless; tāra—of them; kari—I do; tānātāni—some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

TEXT 360

प्रभुर तीर्थयात्रा-कथा शुने येइ जन।
चैतन्यचरणं पाय गाढा प्रेमांधन॥ ३६०॥

prabhura tīrtha-yātṛa-kathā śune yei jana
caitanya-carāṇe pāya gāḍha prema-dhana

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; tīrtha-yātṛa—touring of sacred pilgrimages; kathā—topics about; śune—hears; yei—who; jana—person; caitanya-carāṇe—at the lotus feet of Śrī Caitanya Mahāprabhu; pāya—gets; gāḍha—deep; prema-dhana—riches of ecstatic love.

TRANSLATION

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, “The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither Śrīmad-Bhāgavatam
nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance.” The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o’-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any form of the Lord is a result of the conditioned soul’s illusion. However, Śrī Caitanya Mahāprabhu confirms the conclusion of Śrimad-Bhāgavatam on the strength of His philosophy of acintya-bhedābheda-tattva. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogīs. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. Brahma-saṁhitā supports this. A Vaiṣṇava’s visit to the temple of Lord Śiva is different from a nondevotee’s visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī Caitanya Mahāprabhu, and it is confirmed by Bhagavad-gītā:

\[
\begin{align*}
\text{mayā tatam idāṁ sarvaṁ} & \\
\text{jagad avyakta-mūrtinā} & \\
\text{mat-sthāni sarva-bhūtāni} & \\
\text{na cāhaṁ teṣv avasthitāḥ} &
\end{align*}
\]

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” (Bg. 9.4)

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane sahajiyās suppose that the gopīs visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the gopīs prayed to Kātyāyanī to grant them Kṛṣṇa as their husband. Mundaners visit the temple of Kātyāyanī to receive some ma-
tional profit. That is the difference between a Vaiṣṇava’s visit and a nondevotee’s visit.

Not understanding the process of the disciplic succession, so-called logicians put forward the theory of henotheism (pañкопāsanā); that is, they believe that the worship of one god does not deny the existence of other gods. Such philosophical speculation is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. Impersonalists may accept any number of deities, but Vaiṣṇavas only accept Kṛṣṇa as the Supreme and reject all others. Māyāvāda deity worship is certainly idolatry, and their imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in Caitanya-caritāmṛta:

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya niṣṭa-deva-sphūrti

“The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he sees the form of the Supreme Lord immediately manifest. Seeing the energy of the Supreme Personality of Godhead, the Vaiṣṇava immediately remembers the transcendental form of the Lord.” (Cc. Madhya 8.274)

TEXT 361

caitanya-carita śuna śraddhā-bhakti kari’
mātsarya chādiyā mukhe bala ‘hari’ ‘hari’

SYNONYMS

caitanya-carita—the activities of Lord Śrī Caitanya Mahāprabhu; śuna—hear; śraddhā—faith; bhakti—devotion; kari’—accepting; mātsarya—envy; chādiyā—giving up; mukhe—by the mouth; bala—say; hari hari—the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord’s holy name, Hari.
TEXT 362

এই কালিকালে আর নাহি কোন ধর্ম।
বৈষ্ণব, বৈষ্ণবশাস্ত্র, এই কোনে মর্য ৩৬২।

ei kali-kāle āra nāhi kona dharma
vaisnava, vaisnava-śāstra, ei kahe marma

SYNONYMS

ei kali-kāle—in this age of Kali; āra—other; nāhi kona—there is not any; dharma—religious principle; vaisnava—devotee; vaisnava-śāstra—devotional literature; ei kahe marma—this is the purport.

TRANSLATION

In this age of Kali, there are no genuine religious principles. There are only the Vaiṣṇava devotees and the Vaiṣṇava devotional scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with faith, he can be freed from his envious position. Śrīmad-Bhāgavatam is meant for such nonenvious persons (nirmatsarānāṁ satām). In this age a person should not envy Śrī Caitanya Mahāprabhu’s movement but should chant the holy names of Hari and Kṛṣṇa, the mahā-mantra. That is the sum and substance of eternal religion, known as sanātana-dharma. The real Vaiṣṇava is a pure devotee and fully realized soul, and a Vaiṣṇava śāstra refers to śrutī, or the Vedas, which are called śabda-pramāṇa, the evidence of transcendental sound. If one strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead, he will actually be situated in the transcendental disciplic succession. Those who want to attain life’s ultimate goal must follow this principle. In Śrīmad-Bhāgavatam (11.19.17), it is said:

śrutīḥ pratyakṣam aitihyam
anumāṇāṁ catuṣṭayaṁ
pramāṇeṣv anavasthānād
vikalpāt sa virajyate

“Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth.”
TEXT 363

The pastimes of Sri Caitanya Mahaprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.

SYNONYMS

caitanya-candrera lila—the pastimes of Lord Sri Caitanya Mahaprabhu; agadha—unfathomable; gambhira—deep; praveśa karite—to enter into; nari—I am unable; sparsi—I touch; rahī' tira—standing on the bank.

TRANSLATION

Whoever hears the pastimes of Sri Caitanya Mahaprabhu with faith, analytically studying them, attains the ecstatic riches of love of Godhead.

SYNONYMS

caitanya-caritra—the pastimes of Sri Caitanya Mahaprabhu; śraddhāya—with faith; sune—hears; yei jana—which person; yateka vicāre—as far as he analytically studies; tata—so far; pāya—he gets; prema-dhana—the riches of ecstatic love.

TRANSLATION

Whoever hears the pastimes of Sri Caitanya Mahaprabhu with faith, analytically studying them, attains the ecstatic riches of love of Godhead.

TEXT 365

The pastimes of Sri Caitanya Mahaprabhu are just like an unfathomable ocean. It is not possible for me to enter into them. Simply standing on the shore, I am but touching the water.
śrī-rūpa-raghunātha pade yāra āsa
caitanya-caritāmṛta kahe kṛṣṇadāsa

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

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

PURPORT
As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhuryālīlā, Ninth Chapter, describing Śrī Caitanya Mahāprabhu’s travels to many holy places in South India.
CHAPTER 10

The Lord’s Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma Bhāṭṭācārya had many talks with King Pratāparudra. When Mahārāja Pratāparudra requested the Bhāṭṭācārya to arrange an interview with the Lord, Bhāṭṭācārya assured him that he would try to do so as soon as Caitanya Mahāprabhu returned from South India. When the Lord returned to Jagannātha Purī from His South Indian tour, He lived at the home of Kāśi Miśra. Sārvabhauma Bhāṭṭācārya introduced many Vaiṣṇavas to Śrī Caitanya Mahāprabhu after His return. The father of Rāmānanda Rāya, Bhavānanda Rāya, offered another son named Vāṇinātha Paṭṭanāyaka for the Lord’s service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhāṭṭathāris, and thus the Lord proposed to give him leave. Nityānanda Prabhu sent Kṛṣṇadāsa to Bengal to inform the Navadvīpa devotees about the Lord’s return to Jagannātha Purī. All the devotees of Navadvīpa thus began arranging to come to Jagannātha Purī. At this time Paramānanda Purī was at Navadvīpa, and immediately upon hearing news of the Lord’s return, he started for Jagannātha Purī accompanied by a brāhmaṇa named Kamalākānta. Puruṣottama Bhāṭṭācārya, a resident of Navadvīpa, was educated at Vārānasī. He accepted the renounced order from Caitanyānanda, but he himself took the name of Svarūpā. Thus he arrived at the lotus feet of Śrī Caitanya Mahāprabhu. After the demise of Śrī Tīvara Purī, his disciple Covinda, following his instructions, went to see Caitanya Mahāprabhu. Due to his relationship with Keśava Bhārati, Brahmānanda Bhārati was also respectfully received by Śrī Caitanya Mahāprabhu. When he arrived at Jagannātha Purī, he was advised to give up the deerskin clothing he wore. When Brahmānanda understood Śrī Caitanya Mahāprabhu correctly, he accepted Him as Kṛṣṇa himself. However, when Sārvabhauma Bhāṭṭācārya addressed Śrī Caitanya Mahāprabhu as Kṛṣṇa, the Lord immediately protested. In the meantime, Kāśīśvara Gōvīmbi also came to see Caitanya Mahāprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahāprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.
tam vande gaura-jaladāṁ
svasya yo ċārānāmrtaih
vicchedāvag ṛhā-mālānā-
ghakta-sāsyaṁy ajīvayat

SYNONYMS

tam—unto Him; vande—I offer my respectful obeisances; gaura—Śrī Caitanya Mahāprabhu; jala-dam—rain cloud; svasya—of Himself; yah—He who; ċārānāmrtaiḥ—by the nectar of the audience; viccheda—because of separation; avag ṛhā—scarcity of rain; mālā—morose, dried up; ghakta—devotees; sāsyaṁy—food grains; ajīvayat—saved.

TRANSLATION

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

TEXT 2

jaya jaya ċārānām vṛndā
jaya advaita-candra vṛnda

SYNONYMS

jaya jaya—all glories; ċārānām—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; vṛnda—to Vraja; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-ghakta-vṛnda—to all the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.
The Lord’s Return to Jagannātha Puri

pūrve yabe mahāprabhu calilā daksīne
pratāparudra rāja tabe bolāila sārvabhaume

SYNONYMS
pūrve—formerly; yabe—when; mahāprabhu—Śrī Caitanya Mahāprabhu; calilā—departed; daksīne—for His South Indian tour; pratāparudra—Pratāparudra; rāja—the King; tabe—at that time; bolāila—called for; sārvabhaume—Sārvabhauma Bhaṭṭācārya.

TRANSLATION
When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvabhauma Bhaṭṭācārya to his palace.

TEXT 4
বসিয়ে আসন দিল করি’ নমস্কারে ।
মহাপ্রভুর বার্তা তবে পুঁছিল তাঁহারে ॥ ৪ ॥
vasite āsana dila kari’ namaskāre
mahāprabhu vārtā tabe puchila tānhāre

SYNONYMS
vasite—to sit; āsana—sitting place; dila—offered; kari’—doing; namaskāre—obeisances; mahāprabhu—of Śrī Caitanya Mahāprabhu; vārtā—news; tabe—at that time; puchila—inquired; tānhāre—from him.

TRANSLATION
When Sārvabhauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 5
সুনিলাঙ্গ তোমার ঘরে এক মহাশয় ।
গৌড় হইতে আইলাল; তেঁহে মহাকৃপাময় ॥ ৫ ॥
śunilāṅga tomāra ghare eka mahāśaya
gauḍa ha-ite āilā, tenho mahā-krpāmaya

SYNONYMS
śunilāṅga—I have heard; tomāra—your; ghare—at home; eka—one; mahāśaya—great personality; gauḍa ha-ite—from Bengal; āilā—has come; tenho—He; mahā-krpā-maya—very merciful.
TRANSLATION

The King said to the Bhaṭṭācārya, “I have heard that one great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

TEXT 6

tomāre bahu kṛpā kaila, kahe sarva-jaṇa
kṛpā kari’ karāha more tānḥāra darśana

SYNONYMS

tomāre—unto you; bahu kṛpā—great mercy; kaila—showed; kahe—says; sarva-jaṇa—everyone; kṛpā kari’—being merciful; karāha—arrange; more—for me; tānḥāra—His; darśana—interview.

TRANSLATION

“I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview.”

TEXT 7

bhaṭṭa kahe,—ye śunilā saba satya haya
tānra darśana tomāra ghaṭana nā haya

SYNONYMS

bhaṭṭa kahe—Bhaṭṭācārya replied; ye—what; śunilā—you have heard; saba—all; satya—true; haya—is; tānra darśana—His interview; tomāra—of you; ghaṭana—happening; nā haya—is not.

TRANSLATION

The Bhaṭṭācārya replied, “All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.”
**TEXT 8**

বিরক্ত সন্ন্যাসী তেঁহে। রহেন নির্জলে।
অপেক্ষ না করেন তেঁহে। রাজদরশনে॥ ৮ ॥

virakta sannyāsī teṅho rahena nirjane
svapneha nā kareṇa teṅho rāja-daraśane

**SYNONYMS**

virakta—detached; sannyāsī—in the renounced order; teṅho—He; rahena—keeps Himself; nirjane—in a solitary place; svapneha—even in dreams; nā—does not; kareṇa—do; teṅho—he; rāja-daraśane—interview with a king.

**TRANSLATION**

“Sri Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.”

**TEXT 9**

তথাপি প্রকারে তোমাকে করাইতাম দরশন।
সম্প্রতি করিলা তেঁহে। দক্ষিণ গমন॥ ৯ ॥

tathāpi prakāre toma karaitama daraśana
samprati karilā teṅho daksīṇa gamana

**SYNONYMS**

tathāpi—yet; prakāre—somehow or other; toma—you; karaitama—I would have arranged; daraśana—interview; samprati—recently; karilā—has done; teṅho—He; daksīṇa—to the southern part of India; gamana—departure.

**TRANSLATION**

“Still, I would have tried to arrange your interview, but He has recently left to tour South India.”

**TEXT 10**

রাজা কহে, জগন্নাথ ছাড়ি কেনে গেল।॥
গুটি কহে, মহান্তের এই এক লীলা॥ ১০ ॥

রাজা কহে,—জগন্নাথ ছাড়ি’ কেনে গেল।॥
গুটি কহে,—মহাস্তের এই এক লীলা॥ ১০ ॥
raja kahe, —jagannatha chadi’ kene gela
bhatta kahe, —mahantera ei eka lilä

SYNONYMS
raja kahe—the King said; jagannatha chadi’—leaving the palace of Lord Jagannatha; kene gela—why did He leave; bhatta kahe—Sarvabhauma Bhatcacarya replied; mahantera—of a great person; ei—this; eka—one; lilä—pastime.

TRANSLATION
The King asked, “Why has He left Jagannatha Puri?” Bhatcacarya replied, “Such are the pastimes of a great personality.

TEXT 11

tirtha pavitra karite kare tirtha-bhramaña
sei chale nistāraye sāṁsārika jana

SYNONYMS
tirtha—holy places; pavitra karite—to purify; kare—does; tirtha-bhramaña—touring in places of pilgrimage; sei chale—on that plea; nistāraye—delivers; sāṁsārika—conditioned; jana—souls.

TRANSLATION
“Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahaprabhu is visiting many tirthas and delivering many, many conditioned souls.

TEXT 12

bhavad-vidhā bhāgavatās
tirthi-bhūtāḥ svayam vibho
tirthi-kurvanti tirthānī
svāntāḥ-sthena gadābhṛtā

SYNONYMS
bhavat—your good self; vidhā—like; bhāgavatāḥ—devotees; tirthi—as holy places of pilgrimage; bhūtāḥ—existing; svayam—themselves; vibho—O almighty
The lord's Return to Jagannatha Puri

one; tirthi-kurvanti—make into holy places of pilgrimage; tirthani—the holy places; sva-antah-sthena—being situated in their hearts; gadā-bhrta—by the Personality of Godhead.

TRANSLATION

"'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

PURPORT

This verse spoken by Mahārāja Yudhiṣṭhira to Vidura in the Śrimad-Bhāgavatam (1.13.10) is also quoted in the Ādi-līlā (1.63).

TEXT 13

vaiśnavaṁ eka svabhava niscales
tenho jiva nahena, hana svatantra īśvara

SYNONYMS

vaiśnavaḥ—of great devotees; ei—this; haya—is; eka—one; sva-bhava—nature; niścala—unflinching; tenho—he; jiva—conditioned soul; nahena—is not; hana—is; svatantra—independent; īśvara—controller.

TRANSLATION

"A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Tḥākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim them. This is the business of a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Although Śrī Caitanya Mahāprabhu is the worshipable Deity of all Vaiṣṇavas, the activities of a Vaiṣṇava were taught by Him. Nonetheless, He is the complete and independent Supreme Personality of
Godhead. He is pūrṇaḥ suddho nitya-muktaḥ. He is complete, completely uncontaminated and eternal. He is sanātana, for He has no beginning or end.

TEXT 14

राजा कहे,—स्तंभे भुमि याइते केने दिले।
पाय याति यश्क करि’ केने न राखिले।

rājā kahe, —tānre tumī yāite kene dile
pāya yāti yashk kari’ kene nā rākhile

SYNONYMS

rājā kahe—the King said; tānre—Him; tumī—you; yāite—to go; kene—why; dile—allowed; pāya—at His lotus feet; yāti—falling; yashk kari’—endeavoring very much; kene—why; nā—not; rākhile—kept.

TRANSLATION

Upon hearing this, the King replied, ‘‘Why did you allow Him to leave? Why didn’t you fall at His lotus feet and keep Him here?’’

TEXT 15

भत्ताचार्य कहे,—तेंहो स्वयं कृष्ण स्वतंत्र।
साक्षां त्रिकूलं, तेंहो नहें परतंत्र।

bhattācārya kahe,—teṅho svayāṁ iśvara svatantra
sākṣāt śri-krṣṇa, teṅho nahe para-tantra

SYNONYMS

bhattācārya kahe—Sārvabhauma replied; teṅho—He; svayām—personally; iśvara—the Supreme Personality of Godhead; svatantra—independent; sākṣāt—directly; śri-krṣṇa—Lord Kṛṣṇa; teṅho—He; nahe—is not; para-tantra—dependent on anyone.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, ‘‘Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.

TEXT 16

भाषापि राखिते ताँरे वच्च यश्क ैक्षुं।
कृष्णेर व्यत्त्र इच्छा, राखिते नारिष्कुं।

bhāṣāpī rākhitē tāṅre vachc yashk ekṣuṁ.
kṛṣṇe rākatē iccā, rākhitē nārīṣkūṁ.
tathāpi rākhite tāṅre bahu yatna kailuṁ
iśvarera svatantra icchā, rākhite nāriluṁ

SYNONYMS

tathāpi—still; rākhite—to keep; tāṅre—Him; bahu—various; yatna—endeavors; kailuṁ—I made; iśvarera—of the Supreme Personality of Godhead; svatantra—independent; icchā—desire; rākhite—to keep; nāriluṁ—I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

TEXT 17

राजा कहे, —भट्ट तुम्हि विज्ञा सिरोमनि।
तुम्हि ताङ्गे ‘क्रष्ण’ कह, भाव सत्य मानि॥ १७ ॥

rājā kahe, —bhaṭṭa tumī vijña-siromaṇi
tumī tāṅre ‘krṣṇa’ kaha, tāte satya māni

SYNONYMS

rājā kahe—the King said; bhaṭṭa—Sārvabhauma Bhāṭṭācārya; tumī—you; vijña-siromaṇi—the most experienced learned scholar; tumī—you; tāṅre—Him; krṣṇa kaha—address as Lord Krṣṇa; tāte—your statement; satya māṇi—I accept as true.

TRANSLATION

The King said, "Bhāṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Krṣṇa, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an ācārya, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one’s guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous ācārya without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhāṭṭācārya was a brāhmaṇa and a realized soul, whereas Pratāparudra was a kṣatriya. Kṣatriya kings used to obey very faithfully the orders of learned brāhmaṇas and saintly persons, and in this way they would rule their
country. Similarly, vaiśyas used to follow the king’s orders, and the śūdras used to serve the three higher castes. In this way the brāhmaṇas, kṣatriyas, vaiśyas and śūdras used to live cooperatively performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

TEXT 18

punarapi ihāṅ tāňra haile āgamana
eka-bāra dekhi’ kari saphala nayana

SYNONYMS

punarapi—again; ihāṅ—here; tāňra—His; haile—when there is; āgamana—arrival; eka-bāra—once; dekhi’—seeing; kari—I make; sa-phala—fruitful; nayana—my eyes.

TRANSLATION

“When Śrī Caitanya Mahāprabhu returns again, I wish to see Him just once in order to make my eyes perfect.”

TEXT 19

bhaṭṭācārya kahe,—teňho āsibe alpa-kāle
rahite tāhre eka sthāna cāhiye virale

SYNONYMS

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; teňho—He; āsibe—will come; alpa-kāle—very soon; rahite—to keep; tāhre—Him; eka—one; sthāna—place; cāhiye—I want; virale—secluded.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, “His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.”
TEXT 20

ठाकुरेर निकट, आर हाइबे निर्जने ।
एमेद निर्षय करि' ब्रेहर एक ग्हाने ॥ २० ॥

\[ \text{SYNONYMS} \]

\text{ठाकुरेर निकाता, अरा हाइबे निर्जने ।
एमेन निर्षय करि' ब्रेहर एक ग्हाने ॥ २० ॥}

\text{SYNONYMS}:

\[ \text{ठाकुरेर निकाता — near the place of Lord Jagannatha; अरा — also; हाइबे — must be; निर्जने — secluded; एमेन — in this way; निर्जने करि' — considering carefully; ब्रेहर करि' — please give; एक ग्हाने — one place.} \]

\text{TRANSLATION}:

“Lord Caitanya’s residence should be very secluded and also near the temple of Jagannatha. Please consider this proposal and give me a nice place for Him.”

TEXT 21

राजा कहे, —।छे काशीमिश्रेष्ठ भवन ।
ठाकुरेर निकट, हय परम निर्जन ॥ २१ ॥

\[ \text{SYNONYMS} \]

\[ \text{राजा कहे — the King replied; छे — exactly like that; काशी-मिश्र कहे भवन — the house of Kāśi Miśra; ठाकुरेर निकाता — near Lord Jagannatha; हय — is; परम — very; निर्जन — secluded.} \]

\text{TRANSLATION}:

The King replied, “Kāśi Miśra’s house is exactly what you require. It is near the temple and is very secluded, calm and quiet.”

TEXT 22

एत कहि’ राजा रहे उत्कृष्ठत हाँ ।
भट्टाचार्य काशीमिश्रे कहिल आसिया ॥ २२ ॥

\[ \text{SYNONYMS} \]

\[ \text{एत कहि’ राजा रहे उत्कृष्ठत हाँ ।
भट्टाचार्य काशी-मिश्र कहिल आसिया ॥ २२ ॥}

\text{SYNONYMS}:

\[ \text{एत कहि’ — and; राजा — the King; रहे उत्कृष्ठत हाँ — remained splendidly; भट्टाचार्य — Bhaṭṭācārya; काशी-मिश्र कहि — Kāśi Miśra remained; आसिया — he stayed.} \]

\text{TRANSLATION}:

And the King remained splendidly. Bhaṭṭācārya Kāśi Miśra remained at his place.
SYNONYMS

eta kahi’—saying this; rājā—the King; rahe—remained; utkaṇṭha—very anxious; haṅga—being; bhaṭṭacārya—Śrāvaṇabhauma Bhaṭṭacārya; kāśi-miśre—unto Kāśi Miśra; kahila—said; āsiyā—coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Śārvabhauma Bhaṭṭacārya then went to Kāśi Miśra to convey the King’s desire.

TEXT 23

kāśi-miśra kahe, —āmi ba(la bhagyavan
mora grhe ‘prabhu-pādera’ habe avasthāna

SYNONYMS

kāśi-miśra kahe—Kāśi Miśra said; āmi—I; ba(la—very much; bhagyavān—fortunate; mora grhe—in my home; prabhu-pādera—of the Lord of the prabhus; habe—there will be; avasthāna—staying.

TRANSLATION

When Kāśi Miśra heard the proposal, he said, “I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home.”

PURPORT

In this verse the word Prabhupāda, referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śrīla Bhaktisiddhānta Sarasvati Gosvāmi Prabhupāda comments, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself, Śrī Kṛṣṇa, and all His servants address Him as Prabhupāda. This means that there are many prabhus taking shelter under His lotus feet.” The pure Vaiṣṇava is addressed as prabhu, and this address is an etiquette observed between Vaiṣṇavas. When many prabhus remain under the shelter of the lotus feet of another prabhu, the address Prabhupāda is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as Prabhupāda. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all viśnu-tattva, the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord’s confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas;
therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Orṇ Viṣṇupāda or Prabhupāda. The acārya, the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Caitanya-bhāgavata. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The prākṛta-sahajiyās are not even worthy of being called Vaiṣṇavas. They think that only caste gosvāmis should be called Prabhupāda. Such ignorant sahajiyās call themselves vaiṣṇava-dāsa-anudāsa, which means the servant of the servant of the Vaiṣṇavas. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura describes such sahajiyās as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

TEXT 24

এইমত পুরুষোত্তমবাসী যতে জন 
প্রভুকে মিলিতে সবার উৎকণ্ঠিত মন || ২৪ ||

ei-maṭa puruṣottama-vāsī yata jana
prabhuke milite sabāra utkāṇṭhitam mana

SYNONYMS

ei-maṭa—in this way; puruṣottama-vāsī—the residents of Jagannātha Purī; yata—all; jana—persons; prabhuke—Lord Śrī Caitanya Mahāprabhu; milite—to meet; sabāra—of everyone; utkāṇṭhitam—anxious; mana—mind.

TRANSLATION

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, were very anxious to meet Śrī Caitanya Mahāprabhu again.

TEXT 25

সর্বলোকের উৎকণ্ঠা যবে অত্যন্ত বাড়িল 
মহাপ্রভু দক্ষিণ হৈতে তৃণহি আইল || ২৫ ||

sarva-lokera utkāṇṭhā yabe atyanta bāḍila
mahāprabhu daksīṇa haithe tabahi āila
SYNONYMS
sarva-lokera—of all people; utkanti—anxieties; yabe—when; atyanta—very much; badiila—increased; mahaprabhu—Śrī Caitanya Mahāprabhu; dakšina haite—from South India; tabahi—at that very time; āila—returned.

TRANSLATION
While all the residents of Jagannātha Puri were thus anxious, the Lord returned from South India.

TEXT 26

शुनि’ आनन्दिता हैल सबकार मन।
सबे आसि’ सार्वभूमे तैल मिबेल्ल।॥ २६ ॥

śuni’ anandita haila sabākāra mana
sabe āsi’ sārvabhaume kaila nivedana

SYNONYMS
śuni’—hearing; anandita—happy; haila—were; sabākāra—of everyone; mana—the minds; sabe āsi’—everyone coming; sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; kaila—did; nivedana—submission.

TRANSLATION
Hearing of the Lord’s return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

TEXT 27

प्रभुर सहित आमा-सबर कराह मिलन।
तोमार प्रसादे पाई प्रभुर सरण।॥ २७ ॥

prabhura sahita āmā-sabāra karāha milana
tomāra prasāde pāi prabhura caraṇa

SYNONYMS
prabhura sahita—with Śrī Caitanya Mahāprabhu; āmā-sabāra—of all of us; karāha—arrange; milana—meeting; tomāra—your; prasāde—by mercy; pāi—we get; prabhura caraṇa—the lotus feet of the Lord.

TRANSLATION
“Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord.”
The Lord’s Return to Jagannātha Purī

TEXT 28

bhāṭṭācārya kahe, —kāli kāśi-miśrera ghare
prabhu yāibena, tāhān milāba sabāre

SYNONYMS

bhāṭṭācārya kahe—Bhattacarya replied; kāli—tomorrow; kāśi-miśrera ghare—in the house of Kāśi Miśra; prabhu—the Lord; yāibena—will go; tāhān—there; milāba sabāre—I shall arrange for a meeting with all of you.

TRANSLATION

The Bhattacarya replied to the people, “Tomorrow the Lord will be at the house of Kāśi Miśra. I shall arrange for you all to meet Him.”

TEXT 29

āra dina mahāprabhu bhāṭṭācāryera saṅge
jagannātha daraśana kaila mahā-raṅge

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; bhāṭṭācāryera saṅge—with Sarvabhauma Bhattacarya; jagannātha—of Lord Jagannātha; daraśana—visiting the temple; kaila—did; mahā-raṅge—with great enthusiasm.

TRANSLATION

The next day Śrī Caitanya Mahāprabhu arrived and went with Sarvabhauma Bhattacarya, with great enthusiasm, to see the temple of Lord Jagannātha.

TEXT 30

mahā-prasāda diya tāhān milāla sevaka-gaṇa
mahāprabhu sabākāre kaila āliṅgana
SYNONYMS

maha-prasada—remnants of the food of Lord Jagannatha; diya—delivering; tahan—there; milila—met; sevaka-gana—the servants of Lord Jagannatha; mahaprabhu—Sri Caitanya Mahaprabhu; sabakare—unto all of them; kaila—did; ailingana—embracing.

TRANSLATION

All the servants of Lord Jagannatha delivered remnants of the Lord’s food to Sri Caitanya Mahaprabhu. In return, Caitanya Mahaprabhu embraced them all.

TEXT 31

darsana kari’ mahaprabhu calilā bāhire
bhaṭṭācārya ānila tānre kāśi-miśra-ghare

SYNONYMS
darsana kari’—seeing Lord Jagannatha; mahaprabhu—Sri Caitanya Mahaprabhu; calilā—departed; bāhire—outside; bhaṭṭācārya—Śrīvabhauma Bhaṭṭācārya; ānila—brought; tānre—Him; kāśi-miśra-ghare—to the house of Kāśī Miśra.

TRANSLATION

After seeing Lord Jagannatha, Śrī Caitanya Mahaprabhu left the temple. Bhaṭṭācārya then took Him to the house of Kāśī Miśra.

TEXT 32

kāśi-miśra āsi’ paḍila prabhura caraṇe
gṛha-sahita ātmā tānre kaila nivedane

SYNONYMS

kāśi-miśra—Kāśī Miśra; āsi’—coming; paṭila—fell down; prabhura—of Lord Śrī Caitanya Mahaprabhu; caraṇe—at the lotus feet; gṛha-sahita—with his house; ātmā—his personal self; tānre—unto Him; kaila—did; nivedane—submit.
When Śrī Caitanya Mahāprabhu arrived at his house, Kāśī Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.
TEXT 35

śukhi ācāra dekhi prabhū vāsāra samāsthāna
yei vāsāya haya prabhura sarvā-samādhāna

SYNONYMS

śukhi—became very happy; dekhi—by seeing; prabhū—Śrī Caitanya Mahāprabhu; vāsāra—of the residential quarters; samāsthāna—situation; yei vāsāya—at which place; haya—there is; prabhura—of Śrī Caitanya Mahāprabhu; sarvā-samādhāna—fulfillment of all necessities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

TEXT 36

sārvabhau kahe, —prabhū, yogya tomāra vāsā
tumi anāga kara, —kāśi-miśrera āśā

SYNONYMS

sārvabhau—Sārvabhau Bhaṭṭācārya; kahe—said; prabhū—my dear Lord; yogya—just befitting; tomāra—Your; vāsā—residential quarters; tumi—You; anāga kara—accept; kāśi-miśrera āśā—the hope of Kāśi Miśra.

TRANSLATION

Sārvabhau Bhaṭṭācārya said, “This place is just befitting You. Please accept it. It is the hope of Kāśi Miśra that You do.”

TEXT 37

prabhū kah, —ei deha toma-sabākara
yei tumi kaha, sei sammata āmāra
SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; ei deha—this body; tomā-sabākāra—of all of you; yei—whatever; tumī—you; kaha—say; sei—that; sammata āmāra—accepted by Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My body belongs to all of you. Therefore I agree to whatever you say.”

SYNONYMS

tabe sārvabhauma prabhura dakśina-pārśve vasi’
milāite lāgilā saba puruṣottama-vāsi

TRANSLATION

After this, Sarvabhauma Bhaṭṭacārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Puri.

SYNONYMS

ei saba loka, prabhu, vaise nilācale
utkanṭhita hañāche sabe toma milibāre

TRANSLATION

The Bhaṭṭacārya said, “My dear Lord, all these people who are residents of Nilācala, Jagannātha Puri, have been very anxious to meet You.
TEXT 40

ত্রিষিত চাতক যেহেতু করে হাহাকার।
তেহেতু এই সব,—সবে কর অংশিকার॥ ৪০ ॥

tṛṣita cātaka yaiche kare háhá-kāra
taiche ei saba,—sabe kara aṅgikāra

SYNONYMS

tṛṣita—thirsty; cātaka—the cātaka bird; yaiche—just as; kare—does; háhá-kāra—vibration of disappointment; taiche—similarly; ei saba—all of these; sabe—all of them; kara aṅgikāra—kindly accept.

TRANSLATION

“In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them.”

TEXT 41

জগন্নাথ-সেবক এই, নাম- জনার্দন ।
অনবসরে করে প্রভুর শ্রীঅঙ্গ-সেবন ॥ ৪১ ॥

jagannātha-sevaka ei, nāma—janārdana
anavasare kare prabhura śrī-aṅga-sevana

SYNONYMS

jagannātha-sevaka—servitor of Lord Jagannātha; ei—this; nāma—named; janārdana—Janārdana; anavasare—during the time of renovation; kare—does; prabhura—of the Lord; śrī-aṅga—of the transcendental body; sevana—service.

TRANSLATION

Sārvabhauma Bhaṭṭācārya first introduced Janārdana, saying, “Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body.”

PURPORT

During Anavasara, after the Snāna-yāṭrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.
TEXT 42

कृष्णदास-नाम एই सुवर्ण-वेत्राधारी।
शिखी महात्ति-नाम एই लिखनाधिकारी॥ ४२ ॥

krṣṇadāsa-nāma ei suvarṇa-vetra-dhāri
śikhi māhātī-nāma ei likhanādhikārī

SYNONYMS

krṣṇa-dāsa—Krṣṇadāsa; nāma—named; ei—this; suvarṇa—golden; vetra-dhāri—carrier of the cane; śikhi māhātī—Śikhi Māhīti; nāma—named; ei—this; likhana-adhikārī—entrusted with writing.

TRANSLATION

Sārvabhauma Bhātacārya continued, “This is Krṣṇadāsa, who carries a golden cane, and here is Śikhi Māhīti, who is in charge of writing.

PURPORT

The person in charge of writing is also called deulakaraṇa-padapāpta karmacāri. He is employed especially to write a calendar called Mātalā-pāṇji.

TEXT 43

प्रद्युम्नमिश्र इं ह वैष्णव प्रधान।
जगन्नाथेर महासोयार इं ह ‘दास’ नाम॥ ४३ ॥

pradyumna-miśra iṁha vaishnava pradhāna
jagannāthera mahā-soyāra iṁha ‘dāsa’ nāma

SYNONYMS

pradyumna-miśra—Pradyumna Miśra; iṁha—this person; vaishnava pradhāna—chief of all the Vaiṣṇavas; jagannāthera—of Lord Jagannātha; mahā-soyāra—great servitor; iṁha—this; dāsa nāma—designated as dāsa.

TRANSLATION

“This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is dāsa.

PURPORT

In Orissa most of the brāhmaṇas have the title dāsa. Generally it is understood that the word dāsa refers to those other than the brāhmaṇas, but in Orissa the
brāhmaṇas use the dāsa title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is dāsa because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide brāhmaṇa has first claim to the appellation dāsa. Therefore in this case the designation dāsa is not incompatible.

**TEXT 44**

murāri māhāti ihā—śikhi-māhātira bhāi
tomāra caraṇa vinu āra gati nāi

**SYNONYMS**
murāri māhāti—Murāri Māhīti; ihā—this; śikhi-māhātira—of Śikhi Māhīti; bhāi—younger brother; tomāra—Your; caraṇa—lotus feet; vinu—without; āra—any other; gati—destination; nāi—he does not have.

**TRANSLATION**

“This is Murāri Māhīti, the brother of Śikhi Māhīti. He has nothing other than Your lotus feet.

**TEXT 45**

candanesvara, sirīheśvara, murāri brāhmaṇa
viṣṇu-dāsa, —ihā dhyāye tomāra caraṇa

**SYNONYMS**
candanesvara—Candanesvara; sirīheśvara—Sirīheśvara; murāri brāhmaṇa—the brāhmaṇa named Murāri; viṣṇu-dāsa—Viṣṇudāsa; ihā—all of them; dhyāye—meditate; tomāra—Your; caraṇa—on the lotus feet.

**TRANSLATION**

“Here are Candanesvara, Sirīheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.
TEXT 46

prahara-ṛaja mahā-pātra iṁha mahā-mati
paramānanda mahā-pātra iṁhāra sarṇhati

SYNONYMS

prahara-ṛaja—Prahararāja; mahā-pātra—Mahāpātra; iṁha—this; mahā-mati—very intelligent; paramānanda mahā-pātra—Paramānanda Mahāpātra; iṁhāra—of him; sarṇhati—combination.

TRANSLATION

“This is Paramānanda Prahararāja, who is also known as Mahāpātra. He is very, very intelligent.

PURPORT

Prahararāja is a designation given to brāhmaṇas who represent the king when the throne is vacant. In Orissa, between the time of a king’s death and the enthronement of another king, a representative must sit on the throne. This representative is called Prahararāja. The Prahararāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Prahararāja was Paramānanda Prahararāja.

TEXT 47

e-saba vaiṣṇava—ei kṣetrera bhūṣaṇa
ekānta-bhāve cinte sabe tomāra caraṇa

SYNONYMS

e-saba vaiṣṇava—all these pure devotees; ei kṣetrera—of this holy place; bhūṣaṇa—ornaments; ekānta-bhāve—without deviation; cinte—meditate; sabe—all; tomāra caraṇa—on Your lotus feet.

TRANSLATION

“All these pure devotees serve as ornaments to Jagannātha Puri. They are always undeviatingly meditating upon Your lotus feet.”
TEXT 48

तबे सबे भुमे पड़े दंडवं हाँ | ॥ ॥
सबा आलिन्गिला प्रभु प्रसदाद करिया ॥ ॥ 48 ॥

tabe sabe bhûme paḍe daṇḍavat haṇā
sabā āliṅgilā prabhu prasāda kariyā

SYNONYMS

tabe—thereafter; sabe—all of them; bhûme—on the ground; paḍe—fell down; daṇḍa-vat—flat like rods; haṇā—becoming; sabā—all of them; āliṅgilā—embraced; prabhu—Śrī Caitanya Mahāprabhu; prasāda kariyā—being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each and every one of them.

TEXT 49

हेनकाले आईला तथा तता भवानन्द राय | ॥ ॥
चारिपुत्र-संघे पड़े महाप्रभु पाय ॥ ॥ 49 ॥

hena-kāle āilā tathā bhavānanda rāya
cāri-putra-saṅge paḍe mahāprabhura pāya

SYNONYMS

hena-kāle—at this time; āilā—came; tathā—there; bhavānanda rāya—Bhavananda Rāya; cāri-putra-saṅge—with his four sons; paḍe—fell down; mahāprabhura pāya—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

At this time Bhavānanda Rāya appeared with his four sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at
his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāninātha, Gopinātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the Ādi-līlā (10.133).

TEXT 50

Sārvabhauma kahe, —ei raya bhavananda
inhāra prathama putra —raya rāmānanda

SYNONYMS

sārvabhauma kahe—Śārvabhauma Bhāttācārya continued to speak; ei—this person; raya bhavānanda—Bhavānanda Rāya; inhāra—his; prathama putra—first son; raya rāmānanda—Rāmānanda Rāya.

TRANSLATION

Śārvabhauma Bhāttācārya continued, “This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son.”

TEXT 51

tabe mahāprabhu tānore kaila aliṅgana
stuti kari' kahe rāmānanda-vivaraṇa

SYNONYMS

tabe—thereupon; mahāprabhu—Śrī Caitanya Mahāprabhu; tānore—unto him; kaila—did; aliṅgana—embracing; stuti kari’—praising very highly; kahe—said; rāmānanda—of Rāmānanda Rāya; vivaraṇa—description.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.
TEXT 52

रामानन्दे-हेन रजु यान्हार तनय।
तान्हार अत्मिः लोकें कहल नाया। ॥ ५२ ॥

rāmānanda-hena ratna yānhāra tanaya
tānhāra mahimā loke kahana nā yāya

SYNONYMS

rāmānanda-hena—like Rāmānanda Rāya; ratna—jewel; yānhāra—whose;
tanaya—son; tānhāra—his; mahimā—glorification; loke—within this world;
kahana—to describe; nā—not; yāya—is possible.

TRANSLATION

Śrī Caitanya Mahāprabhu honored Bhavananda Rāya by saying, “The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

TEXT 53

संक्षांपंदु तुम्हि, तोमार शत्री कुन्ती।
पंचपंदुव तोमार पंचपुत्र महामती। ॥ ५३ ॥

sākṣāt pāṇḍu tumī, tomāra patni kuntī
paṇca-pāṇḍava tomāra paṇca-putra mahā-mati

SYNONYMS

sākṣāt pāṇḍu—directly Mahārāja Pāṇḍu; tumī—you; tomāra—your; patni—wife; kuntī—like Kuntīdevī; paṇca-pāṇḍava—five Pāṇḍavas; tomāra—your; paṇca-putra—five sons; mahā-mati—all highly intellectual.

TRANSLATION

“You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas.”

TEXT 54

राया कहे,—अमी शुद्ध, विषयीः, अधम।
तरु तुमि स्पर्श,—एहै ईश्वर-लक्ष्ण। ॥ ५४ ॥

rāya kahe,—āmi śūdra, viṣayi, adhama
tabu tumī sparsa,—eśīśvara-lakṣaṇā
SYNONYMS

raya kahe—Bhavananda Rāya replied; āmi sūdra—I belong to the fourth class of the social divisions; viṣayi—engaged in mundane affairs; adhama—very fallen; tabu—still; tumi—You; sparṣa—touch; ei—this; iṣvara-lakṣaṇa—sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Śrī Caitanya Mahāprabhu’s praise, Bhavananda Rāya submitted, “I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched us. This is proof that You are the Supreme Personality of Godhead.”

PURPORT

As stated in Bhagavad-gītā (5.18):

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
paṇḍitāḥ sama-dārśinaḥ

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].”

Those who are highly advanced in spiritual understanding do not care about a person’s material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned brāhmaṇa, a dog, a caṇḍāla or anyone else. He is not influenced by the material body but sees a person’s spiritual identity. Consequently Bhavananda Rāya appreciated Śrī Caitanya Mahāprabhu’s statement, which showed that the Lord did not consider the social position of Bhavananda Rāya, who belonged to the sūdra caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavananda Rāya, Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person—any living entity—regardless of whether one belongs to a brāhmaṇa family or is a caṇḍāla. The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in Śrīmad-Bhāgavatam (2.4.18):

kirāta-hūṇāṇdhra-pulinda-pulkaśā
ābhira-śumbhā yavanāh khasādayah
ye ‘nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namah
“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed in Bhagavad-gītā (9.32):

\[
\text{māṁ hi pārtha vyapāśritya} \\
\text{ye 'pi syuḥ pāpa-yonayah} \\
\text{striyo vaiśyās tathā śūdrās} \\
\text{te 'pi yānti parāṁ gatim}
\]

“O son of Prthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.”

**TEXT 55**

निज-गृह-बिभ-जूत्सा-पंगपुर्त-सने ।
आमि सामर्पिन्ह आमि तोमारे चरणे ॥ ५५ ॥

*nija-grha-vitta-bhrtya-paṇca-putra-sane*

*ātmā samarpīluḥ āmi tomāra caraṇe*

**SYNONYMS**

*nija—own; grha—house; vitta—wealth; bhrtya—servants; paṇca-putra—five sons; sane—with; ātmā—self; samarpīluḥ—surrender; āmi—I; tomāra—Your; caraṇe—at the lotus feet.*

**TRANSLATION**

Appreciating Śrī Caitanya Mahāprabhu’s favor, Bhavānanda Rāya also said, “Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

**PURPORT**

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

\[
\text{māṇasa, deha, geha, yo kichu mora} \\
arpuṇ tuṣṇ pade nanda-kiśora!
\]

(Śarāṇāgati)
When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession—his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take sannyāsa. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

**TEXT 56**

এই বানিনাথ রহিবে তোমার চরণে।
যেবে নেই আজ্জা, তাহার করিবে সেবনে॥ ৫৬ ॥

 ei vāninātha rahibe tomāra caraṇe
 yabe yei ājñā, tāhā karibe sevane

**SYNONYMS**

ei vāninātha—this Vāninātha; rahibe—will remain; tomāra caraṇe—at Your lotus feet; yabe—when; yei—whatever; ājñā—order; tāhā—that; karibe—will execute; sevane—service.

**TRANSLATION**

“This son Vāninātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.”

**TEXT 57**

আত্মীয়-জ্ঞানে মোরে সঙ্কোচ না করিবে।
নেই যেবে ইচ্ছা; তবে নেই আজ্জা দিবে॥ ৫৭ ॥

ātmiya-jiñāne more saṅkoca nā karibe
 yei yabe icchā, tabe sei ājñā dibē

**SYNONYMS**

ātmiya-jiñāne—by considering as a relative; more—me; saṅkoca—hesitation; nā—do not; karibe—do; yei—whatever; yabe—whenever; icchā—Your desire; tabe—then; sei—that; ājñā—order; dibē—kindly give.

**TRANSLATION**

“My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it.”
TEXT 58

prabhu kahe,—ki saṅkoca, tumi naha para
janme janme tumi āmāra savarṁśe kiṅkara

SYNONYMS

prabhu kahe—the Lord replied; ki saṅkoca—what hesitation; tumi—you; naha—are not; para-outsider; janme janme—birth after birth; tumi—you; āmāra—My; sa-varṁśe—with family members; kiṅkara—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted Bhavananda Rāya’s offer, saying, “I accept without hesitation because you are not an outsider. Birth after birth you have been my servant along with your family members.

TEXT 59

dina-pāṇca-sāta bhitare āsibe rāmānanda
tāṅra saṅge pūrṇa habe āmāra ānanda

SYNONYMS

dina-pāṇca-sāta—five or seven days; bhitare—within; āsibe—will come; rāmānanda—Rāmānanda; tāṅra saṅge—with him; pūrṇa habe—will be full; āmāra—my; ānanda—pleasure.

TRANSLATION

“Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, my desires will be fulfilled. I take great pleasure in his company.”

TEXT 60

एत वाली’ प्रभु ताँरे कैल आलिङ्गन।
ताँर पूत्र सब शिरे धरिल चरणः ॥ ६० ॥
The Lord’s Return to Jagannātha Purī

**TEXT 62**

_The Lord’s Return to Jagannātha Purī_ 139

\[\text{eta bali’ prabhu tānre kaila āliṅgana} \]
\[\text{tānra putra saba śire dharila caraṇa} \]

**SYNONYMS**

_eta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kaila—did; āliṅgana—embracing; tānra putra—his sons; saba—all; śire—on the head; dharila—kept; caraṇa—His feet._

**TRANSLATION**

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavananda Rāya. The Lord then touched the heads of his sons with His lotus feet.

**TEXT 61**

_The Lord’s Return to Jagannātha Purī_ 139

\[\text{tabe mahāprabhu tānre ghare pathaila} \]
\[\text{vāninātha-patṭanāyake nikaṭe rākhila} \]

**SYNONYMS**

_tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—him (Bhavananda Rāya); ghare—to his home; pāṭhāila—sent back; vāninātha-patṭanāyake—Vāninātha Paṭṭanāyaka; nikaṭe—near; rākhila—kept._

**TRANSLATION**

Śrī Caitanya Mahāprabhu then sent Bhavananda Rāya back to his home, and He kept only Vāninātha Paṭṭanāyaka in His personal service.

**TEXT 62**

_The Lord’s Return to Jagannātha Purī_ 139

\[\text{bhaṭṭācārya saba loke vidāya karāila} \]
\[\text{tabe prabhu kālā-kiṛṣṇadāse bolāila} \]

**SYNONYMS**

_bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; saba loke—all persons; vidāya karāila—asked to leave; tabe—at that time; prabhu—Śrī Caitanya Mahāprabhu; kālā-kiṛṣṇadāse—Kālā Kiṛṣṇadāsa; bolāila—called for._
TRANSLATION

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who accompanied the Lord during His South Indian tour.

TEXT 63

प्रभु कहे—भट्टाचार्य, शुनो ईंहार चरित।
दक्षिण गियाँचिल ईंह आमार सहित। ॥ ६३ ॥

prabhu kahe,—bhātṭācārya, śunah ēṁhāra carita
dakṣiṇa giyāchila ēṁha āmāra sahita

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; bhātṭācārya—My dear Bhaṭṭācārya; śunah—just hear; ēṁhāra carita—his character; dakṣiṇa giyāchila—went to South India; ēṁha—this man; āmāra sahita—with Me.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “My dear Bhaṭṭācārya, just consider this man’s character. He went with Me to South India.

TEXT 64

भट्टारी-कचे गेला आमारे छाडिया।
भट्टारी हैंटे ईंहारे अनिलुँ उद्धारिया। ॥ ६४ ॥

bhaṭṭathārī-kāche gelā āmāre chādiyā
bhaṭṭathārī haite ēṁhāre āniluṁ uddhāriyā

SYNONYMS

bhaṭṭathārī-kāche—in the asociation of the Bhaṭṭathāris; gelā—he went; āmāre chādiyā—giving up My company; bhaṭṭathārī haite—from the Bhaṭṭathāris; ēṁhāre—he; āniluṁ—I brought; uddhāriyā—after rescuing.

TRANSLATION

“He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.
TEXT 65
एब अमि इहँ। अनि’ करिलाँह बिदाय।
याहँ इच्छा, याह, अमा-सलै नाहि आर दाय। II 65 II

ebe āmi ihān āni’ karilāṇa vidāya
yāhān icchā, yāha, āmā-sane nāhi āra dāya

SYNONYMS
ebe—now; āmi—I; ihān—here; āni’—bringing; karilāṇa vidāya—have asked to
go away; yāhān icchā—wherever he likes; yāha—go; āmā-sane—with Me; nāhi
āra—there is no more; dāya—responsibility.

TRANSLATION
“Now that I have brought him here, I am asking him to leave. Now he can go
wherever he likes, for I am no longer responsible for him.”

PURPORT
Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed
him with women. Māyā is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya
Mahāprabhu’s company to join gypsy women. Even though a person may associ­
ate with Śrī Caitanya Mahāprabhu, he can be allured by māyā and leave the Lord’s
company due to his slight independence. Only one who is overwhelmed by māyā
can be so unfortunate as to leave Śrī Caitanya Mahāprabhu’s company, yet unless
one is very conscientious, the influence of māyā can drag one away, even though
he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of
others? The Bhaṭṭāṭhāris used to increase their numbers by using women to allure
outsiders. This is factual evidence showing that it is possible at any time to fall
down from the Lord’s association. One need only misuse his little independence.
Once fallen and separated from the Supreme Personality of Godhead’s associa­
tion, one becomes a candidate for suffering in the material world. Although re­
jected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as
the following verses relate.

TEXT 66
एत सुनि’ क्रष्णदास कांडिते लागिल।
मध्यांह वरिते महाध्रु चलि’ गेल। II 66 II

etā suṇi’ kṛṣṇadāsa kāndite lāgīla
madhyāhna karite mahāprabhu caḷi’ gela
SYNONYMS

eta śuni’—hearing this; kṛṣṇadāsa—Kālā Kṛṣṇadāsa; kāndite lāgilā—began to cry; madhyāhna—noon lunch; karite—to execute; mahāprabhu—Śrī Caitanya Mahāprabhu; cali’ gela—left.

TRANSLATION

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

TEXT 67

नित्यानन्दर, जगदानन्दर, मुकुन्दर, दामोदर । 
चारिजनेयुक्तितवेकरिल्लकरिलांतरा।

nityānanda, jagadānanda, mukunda, dāmodara 
cāri-jane yukti tābe karilā antara

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; jagadānanda—Jagadānanda; mukunda—Mukunda; dāmodara—Dāmodara; cāri-jane—four persons; yukti—plan; tābe—thereupon; karilā—did; antara—with the mind.

TRANSLATION

After this, the other devotees—headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara—began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord’s devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, chādiyā vaiśnava-sevā nistāra pāyeche kebā: one cannot be relieved from material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

TEXT 68

गौड़देशे पाठाइते चाहि एकजन। 
‘आई’के कहिबे याई, अज्जुर आगमन ॥ ६८ ॥
GAUḍA-DēSE PĀṬHĀIte ĖKA-JANa  
‘AÎKē KAHIBE YAI, PRABHURA ĀGAMANA

SYNONYMS

gauḍa-deśe—to Bengal; pāṭhāite—to send; cahi—we want; eka-jana—one person; āike—mother Śacīdevī; kahibe—will inform; yai—going; prabhura—of Śrī Caitanya Mahāprabhu; āgamaṇa—arrival.

TRANSLATION

The Lord's four devotees considered, “We want a person to go to Bengal just to inform Śacimātā about Śrī Caitanya Mahāprabhu's arrival at Jagannātha Puri.

TEXT 69

अद्वैत-श्रीवासादि यज्ञ भक्त-बुधगण 
सबेस आसिबे शुल्लि प्रसूर आगमन || ६९ ||

advaita-śrivāsa-adi yata bhakta-gana
sabei āsibe śuni’ prabhura āgamaṇa

SYNONYMS

advaita—Advaita Prabhu; śrivāsa-ādi—and all the devotees like Śrīvāsa; yata—all; bhakta-gana—devotees; sabei—all; āsibe—will come; śuni’—hearing; prabhura—of Śrī Caitanya Mahāprabhu; āgamaṇa—arrival.

TRANSLATION

“After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrivāsa will certainly come to see Him.

TEXT 70

एई कृष्णदासे दिब गौड़े पाठाङ्ग ||
एड कहीते राखिलेन आश्वासिया || ७० ||

ei kṛṣṇadāse dibu gauḍe pāṭhāṅṅā
eta kahi’ táre rākhilena āśvāsiyā

SYNONYMS

ei—this; kṛṣṇadāse—Kālā Kṛṣṇadāsa; dibu—away; gauḍe—to Bengal; pāṭhāṅṅā—let us send; eta kahi’—saying this; táre—him; rākhilena—they kept; āśvāsiyā—giving assurance.
TRANSLATION

"Let us therefore send Kṛṣṇadāsa to Bengal." Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

PURPORT

Because Śrī Caitanya Mahāprabhu rejected him, Kāla Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord’s devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord’s service.

TEXT 71

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, “Please give permission for a person to go to Bengal.

SYNONYMS

āra dine—next day; prabhu-sthāne—before Lord Śrī Caitanya Mahāprabhu; kaila—did; nivedana—submission; ajanā deha—please give permission; gauda-desē—to Bengal; pāṭhāi—we may send; eka-jana—one person.

TRANSLATION

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, “Please give permission for a person to go to Bengal.

TEXT 72

Tomār daksīṇa-gamana sūni śaci ‘āi’
advaitādi bhakta saba āche duhkha pāi

SYNONYMS

tomāra—Your; daksīṇa-gamana—South Indian tour; sūni—hearing; śaci āi—mother Śaci; advaita-ādi—Śrī Advaita Prabhu and others; bhakta—devotees; saba—all; āche—remain; duhkha pāi—in great unhappiness.
The Lord’s Return to Jagannātha Puri

TRANSLATION

“Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

TEXT 73

एकजन याई कहुँकृ शुभ समाचार ।
प्रभु कहे,—सेइ कर, ये इच्छ सोमार ॥ ७३ ॥

eka-jana yāi’ kahuk śubha samācāra
prabhu kahe, —sei kara, ye icchā tomāra

SYNONYMS

eka-jana—one person; yāi’—going; kahuk—may inform; śubha samācāra—a auspicious news; prabhu kahe—the Lord replied; sei kara—do that; ye—whatever; icchā—desire; tomāra—your.

TRANSLATION

“One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Puri.” Upon hearing this, Śrī Caitanya Mahāprabhu replied, “Do whatever you decide.”

TEXT 74

তবে সেই কৃষণাদাসে গৌড়ে পাঠাইল ।
বৈষ্ণব-সবাকে দিতে মহাপ্রসাদ দিল ॥ ७४ ॥

tabe sei kṛṣṇadāse gauḍe pāṭhāila
vaiṣṇava-sabāke dite maha-prasāda dila

SYNONYMS

tabe—thereafter; sei—that; kṛṣṇadāse—Kṛṣṇadāsa; gauḍe—to Bengal; pāṭhāila—sent; vaiṣṇava-sabāke—to all the Vaiṣṇavas; dite—to deliver; maha-prasāda—the remnants of Jagannātha’s food; dila—they gave.

TRANSLATION

In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha’s food remnants to distribute there.
TEXT 75

তবে গোড়দেশে আইলা কালা-ক্ষণাদাঃ।
নবদ্বীপে গেল তেহ শচী-আই-পাশ।

tabe gauḍa-deśe aśālā kālā-krṣṇadāsa
navadvipe gela teṇha śacī-āi-pāsa

SYNONYMS

tabe—then; gauḍa-deśe—to Bengal; aśā—came; kālā-krṣṇadāsa—Kālā Kṛṣṇadāsa; navadvipe—to Navadvipa; gela—went; teṇha—he; śacī-āi-pāsa—before mother Śacī.

TRANSLATION

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvipa to see mother Śacī.

TEXT 76

মহাপ্রসাদ দিয়া ঔঁষে কৈল নমস্কার।
দক্ষিণ হেতে আইলা প্রেক্ষ—কহে সমাচার॥ ৭৬॥

mahā-prasāda diyā tāṅre kaila namaskāra
dakṣīṇa haite aśālā prabhu, —kahe samācāra

SYNONYMS

mahā-prasāda diyā—delivering the mahā-prasāda; tāṅre—unto Śacimātā; kaila namaskāra—he offered respects by bowing down; dakṣīṇa haite—from the South India tour; aśā—came back; prabhu—Lord Śrī Caitanya Mahāprabhu; kahe samācāra—he delivered this news.

TRANSLATION

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasāda]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

TEXT 77

সুনিয়া আলম্বিত হেল শচীমাতার মন।
শ্রীবাসাদি আর যত যত সক্ষণন॥ ৭৭॥

śuniyā ānandita haila śacimātāra mana
śrīvāsādi āra yata yata bhakta-gaṇa
SYNONYMS

śuniyā—hearing; ānandita—very happy; haila—became; śaci-mātāra—of mother Śaci; mana—mind; śrivāsa-ādi—headed by Śrivāsa; āra—and others; yata yata—all; bhakta-gaṇa—devotees.

TRANSLATION

This good news gave much pleasure to mother Śaci, as well as to all the devotees of Navadvipa, headed by Śrivāsa Ṭhākura.

TEXT 78

शुनिया सबार हैल परम उलासा।
अचार्य-आचार्य-गुहें गेल। कृष्णदास || ७८ ||

śuniyā sabāra haila parama ullāsa
advaita-ācārya-gre/a gelā kṛṣṇadāsa

SYNONYMS

śuniyā—hearing; sabāra—of all; haila—there was; parama—supreme; ullāsa—happiness; advaita-ācārya—of Advaita Ācārya Prabhu; grhe—to the home; gelā—went; kṛṣṇadāsa—Kṛṣṇadāsa.

TRANSLATION

Hearing of Lord Caitanya’s return to Puri, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

TEXT 79

आचार्येरे प्रसाद दिया करि’ नमस्कृ।
समयक कहिल महाप्रभुर समयक। || ७९ ||

ācāryere prasāda diyā kari’ namaskāra
samyak kahila mahāprabhura samācāra

SYNONYMS

ācāryere—unto Śri Advaita Ācārya; prasāda—the remnants of Jagannātha’s food; diyā—delivering; kari’—making; namaskāra—obeisances; samyak—completely; kahila—informed; mahāprabhura—of Śri Caitanya Mahāprabhu; samācāra—news.
TRANSLATION

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

TEXT 80

After paying Him respectful obeisances, Kṛṣṇadāsa offered maha-prasāda to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

SYNONYMS

śuni’—hearing; ācārya—Advaita Ācārya; gosāñīra—of the spiritual master; ānanda ha-ilā—there was much jubilation; prema-āvesē—in great ecstasy; hunkāra—rumbling sound; bahu—various; ṇṛtya-gīta—chanting and dancing; kaila—performed.

TRANSLATION

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu’s return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

TEXT 81

Also hearing this auspicious news, Haridāsa Ṭhākurera became very pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

SYNONYMS

haridāsa Ṭhākurera—of Haridāsa Ṭhākura; haila—was; parama—topmost; ānanda—ecstasy; vāsudeva datta—Vāsudeva Datta; gupta murāri—Murāri Gupta; sena śivānanda—Śivānanda Sena.
TEXT 82

अचार्यरत्न, आर पाण्डित वक्रेश्वर।
अचार्यनिधि, आर पाण्डित गदाधर॥ ८२ ॥

ācāryaratna, āra paṇḍita vakreśvara
ācāryanidhi, āra paṇḍita gadādhara

SYNONYMS

ācāryaratna—Ācāryaratna; āra—and; paṇḍita vakreśvara—Vakreśvara Paṇḍita;
ācāryanidhi—Ācāryanidhi; āra—also; paṇḍita gadādhara—Gadādhara Paṇḍita.

TRANSLATION

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very pleased to hear this news.

TEXT 83

श्रीराम पाण्डित आर पाण्डित दामोदर।
श्रीमान पाण्डित, आर विजय, श्रीधर॥ ८३ ॥

śrīrāma paṇḍita āra paṇḍita dāmodara
śrīmān paṇḍita, āra vijaya, śridhara

SYNONYMS

śrī-rāma paṇḍita—Śrīrāma Paṇḍita; āra—and; paṇḍita dāmodara—Dāmodara Paṇḍita; śrīmān paṇḍita—Śrīmān Paṇḍita; āra—and; vijaya—Vijaya; śridhara—Śridhara.

TRANSLATION

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śridhara were also very pleased to hear it.

TEXT 84

राघवपाण्डित, आर आचार्य नन्दन।
केतेक कहिब आर यत प्रभुर गण॥ ८४ ॥

rāghava-paṇḍita, āra ācārya nandana
kateka kahiba āra yata prabhura gana
SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; āra—and; ācārya nandana—the son of Advaita Ācārya; kateka—how many; kahiba—shall I describe; āra—other; yata—all; prabhura gaṇa—associates of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāghava Paṇḍita, the son of Advaita Ācārya and all the devotees became very satisfied.

TEXT 85

śuniyā sabāra haila parama uḷāsa
sabe meli’ gela śri-advaitera pāsa

SYNONYMS

śuniyā—hearing; sabāra—of everyone; haila—there was; parama uḷāsa—great ecstasy; sabe meli’—all together; gela—went; śri-advaitera pāsa—to the house of Śrī Advaita Ācārya.

TRANSLATION

Everyone was very much pleased, and together they arrived at the house of Advaita Ācārya.

TEXT 86

ācāryera sabe kaila carana vandanā
ācārya-gosāṅi sabāre kaila āliṅgana

SYNONYMS

ācāryera—of Advaita Ācārya; sabe—all; kaila—did; carana vandanā—offering obeisances at the lotus feet; ācārya-gosāṅi—Advaita Ācārya; sabāre—to all; kaila—did; āliṅgana—embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.
Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Puri.

All the devotees met together at Navadvīpa and, with mother Śacī’s permission, departed for Nilādri, Jagannātha Puri.

prabhura samācāra śuni’ kulina-grāma-vāsī satyarāja-rāmānanda miliā sabe āsi’
SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; samācāra—news; śuni’—hearing; kulina-grāma-vāsi—the inhabitants of Kulina-grāma; satyarāja—Satyarāja; rāmānanda—Rāmānanda; mililā—met; sabe—all; āsi’—coming.

TRANSLATION

The inhabitants of Kulina-grāma—Satyarāja, Rāmānanda and all the other devotees there—came and joined Advaita Ācārya.

TEXT 90

মুকুন্দ, নরহরি, রঘুনন্দন খণ্ড হইতে ।
আচার্যের ঠাণ্ডি আইল নিলাচল যাইতে ॥ ৯০ ॥

mukunda, narahari, raghunandana khanda haite
ācāryera ṭhāṇi āilā nilācalā yāite

SYNONYMS

mukunda—Mukunda; narahari—Narahari; raghunandana—Raghunandana; khanda haite—from the place known as Khaṇḍa; ācāryera ṭhāṇi—to Advaita Ācārya; āilā—came; nilācalā yāite—to go to Nilācalā (Jagannātha Puri).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya’s home to accompany Him to Jagannātha Puri.

TEXT 91

সেকালে দক্ষিণ হইতে পরমানন্দপুরী ।
গঙ্গাতীর-তীরে আইল। নদীয়। নগরী ॥ ৯১ ॥

se-kāle dakṣīṇa haite paramānanda-puri
gāṅgā-tire-tire āilā nadiyā nagari

SYNONYMS

se-kāle—at that time; dakṣīṇa haite—from the South; paramānanda-puri—Paramānanda Puri; gāṅgā-tire-tire—along the bank of the Ganges; āilā—came; nadiyā nagari—to the town of Nadia.
TRANSLATION

At that time Paramānanda Puri also came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

TEXT 92

आईर मण्डिरेत सुखे करिला विश्राम।
आई जाते भिक्षा दिला करिया सम्मान || ९२ ||

āīra mandire sukhe karilā viśṛāma
āī tānre bhikṣā dilā kariyā sammāna

SYNONYMS

āīra mandire—at the house of Śacimātā; sukhe—in happiness; karilā—took; viśṛāma—lodging; āī—mother Śaci; tānre—unto him; bhikṣā dilā—gave board­ing; kariyā sammāna—with great respect.

TRANSLATION

At Navadvipa, Paramānanda Puri took his board and lodging at the house of Śacimātā. She provided him with everything very respectfully.

TEXT 93

प्रभुर आगमन तेह ताईचिं शुनिल।
शीश नीलचल याइते तार इच्छा हैल || ९३ ||

prabhura āgamana teṇha tāhānṇī śuniла
siṣṭa nilācala yāīte tānra icchā haila

SYNONYMS

prabhura āgamana—Śri Caitanya Mahāprabhu’s return; teṇha—he; tāhānṇī—there; śuniла—heard; siṣṭa—very soon; nilācala—to Jagannātha Purī; yāīte—to go; tānra—his; icchā—desire; haila—became.

TRANSLATION

While residing at the house of Śacimātā, Paramānanda Puri heard the news of Śri Caitanya Mahāprabhu’s return to Jagannātha Purī. He therefore decided to go there as soon as possible.
TEXT 94

prabhura eka bhakta—‘dvija kamalākānta’ nāma
tānre lañā nilācale karilā prayāṇa

SYNONYMS

prabhura—of Śri Caitanya Mahāprabhu; eka bhakta—one devotee; dvija kamalākānta—Dvija Kamalākānta; nāma—named; tānre—him; lañā—accepting as his companion; nilācale—to Jagannātha Puri; karilā—did; prayāṇa—departure.

TRANSLATION

There was a devotee of Śri Caitanya Mahāprabhu named Dvija Kamalākānta, whom Paramānanda Puri took with him to Jagannātha Puri.

TEXT 95

satvare āsiyā teñā mililā prabhure
prabhure ānanda haila pāñā tānhāre

SYNONYMS

satvare—very soon; āsiyā—coming; teñā—he; mililā—met; prabhure—Śri Caitanya Mahāprabhu; prabhure—of Śri Caitanya Mahāprabhu; ānanda—happiness; haila—was; pāñā—getting; tānhāre—him.

TRANSLATION

Paramānanda Puri very soon arrived at Śri Caitanya Mahāprabhu’s place. The Lord was very happy to see him.

TEXT 96

prēmāvēṣe kīl pāñā tānre alilā

prēte prēmāvēṣe kīl prabhura alilān
**SYNONYMS**

prema-āveśe—in great ecstasy; kaila—did; tāṅra—his; caraṇa vandana—worshiping the feet; tenha—Paramāṇanda Puri; prema-āveśe—in great ecstasy; kaila—did; prabhure—unto Śrī Caitanya Mahāprabhu; āliṅgana—embracing.

**TRANSLATION**

In a great ecstasy of love, the Lord worshiped the lotus feet of Paramāṇanda Puri, and in turn Paramāṇanda Puri embraced the Lord in great ecstasy.

**TEXT 97**

prabhu kahe,—tomā-saṅge rahite vāṇchā haya more kṛpā kari’ kara nilādri āśraya

**SYNONYMS**

prabhu kahe—Śrī Caitanya Mahāprabhu said; tomā-saṅge—with you; rahite—to stay; vāṇchā haya—I desire; more—unto Me; kṛpā kari’—doing a favor; kara—accept; nilādri—at Jagannātha Puri; āśraya—shelter.

**TRANSLATION**

Śrī Caitanya Mahāprabhu said, “Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Puri.”

**TEXT 98**

purī kahe,—tomā-saṅge rahite vāṇchā kari’

**SYNONYMS**

purī kahe—Paramāṇanda Puri replied; tomā-saṅge—with You; rahite—to stay; vāṇchā kari’—desiring; gauḍa haite—from Bengal; cali’—traveling; āilāṇa—I have come; nilācala-puri—to Jagannātha Puri.
TRANSLATION

Paramānanda Puri replied, “I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Puri.

TEXT 99

dakṣīṇa haite śuni’ tomāra āgamana
śacī ānandita, āra yata bhakta-gaṇa

SYNONYMS
dakṣīṇa haite—from South India; śuni’—hearing; tomāra āgamana—Your return; śacī—mother Śacī; ānandita—very happy; āra—and; yata—all; bhakta-gaṇa—devotees.

TRANSLATION

“At Navadvipa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

TEXT 100

sabe āsitechena tomāre dekhite
tān-sabāra vilamba dekhī’ āilāṇa tvarite

SYNONYMS

sabe—all; āsitechena—are coming; tomāre—You; dekhite—to see; tān-sabāra—of all of them; vilamba—delay; dekhī’—seeing; āilāṇa—I have come; tvarite—very quickly.

TRANSLATION

They are all coming here to see You, but seeing that they were delayed, I came alone very quickly.”

TEXT 101

kāśīmśeśeḥ āvaśeśe niḥṣrute ūc ēkāṁ
prabhū jñāte nīl, āra sevār kīṣṇaḥ

SYNONYMS

kāśīmśeśeḥ—from Kāśīmśeśa; āvaśeśa—at leisure; niḥṣrute—sitting; ūc—one; prabhū—Lord; jñāte—to see; nīl—blue; āra—all; sevār—service; kīṣṇaḥ—Lord Kṛṣṇa.
Text 102 | The Lord’s Return to Jagannātha Purī 157

kāśi-miśrera āvāse nibhrte eka ghara
prabhu tāṅre dila, āra sevāra kiṅkara

SYNONYMS
kāśi-miśrera—of Kasi Misra; āvāse—at the house; nibhrte—solitary; eka—one; ghara—room; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—unto Paramānanda Puri; dila—gave; āra—and; sevāra—to serve him; kiṅkara—one servant.

TRANSLATION
There was a solitary room at Kāśi Miśra’s house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Puri. He also gave him one servant.

TEXT 102

 Arkansas Aidil Asrup Daśamōgar.

Prabhura atyanta marmi, rasera sāgara || 102 ||

āra dine āilā svarūpa dāmodara
prabhura atyanta marmi, rasera sāgara

SYNONYMS
āra dine—next day; āilā—came; svarūpa dāmodara—Svarūpa Dāmodara; prabhura—of Śrī Caitanya Mahāprabhu; atyanta—very; marmi—intimate friend; rasera—of transcendental mellows; sāgara—ocean.

TRANSLATION
Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu, and he was an ocean of transcendental mellows.

PURPORT
Svarūpa is the name of a brahmacāri in Śaṅkarācārya’s disciplic succession. In the Vedic discipline there are ten names for sannyāsīs, and it is customary for a brahmacāri assisting a sannyāsī of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasi, he took sannyāsa from a sannyāsī designated Tīrtha. Although he received the title Svarūpa in his brahmacāri stage, he did not change his name when he took sannyāsa. Actually as a sannyāsī he should have been called Tīrtha, but he chose to retain his original brahmacāri title as Svarūpa.
TEXT 103

‘purosottama acarya’ tāṇra nāma pūrvāśrame
avadvipe chilā teṁha prabhura caraṇe

SYNONYMS

purosottama acarya—Purosottama Acarya; tāṇra—his; nāma—name; pūrvāśrame—in the previous āśrama; navadvipe—at Navadvipa; chilā—was; teṁha—he; prabhura—of Śrī Caitanya Mahāprabhu; caraṇe—at the feet.

TRANSLATION

When Svarūpa Dāmodara was residing at Navadvipa under the shelter of Śrī Caitanya Mahāprabhu, his name was Pūroṣottama Ācārya.

TEXT 104

prabhura sannyāsa dekhi’ unmatta haṅā
sannyāsa grahaṇa kaila vārāṇasi giya

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; sannyāsa dekhi’—when he saw the sannyāsa order; unmatta haṅā—he became just like a madman; sannyāsa grahaṇa kaila—he also accepted the renounced order of life; vārāṇasi—to Vārāṇasi; giya—going.

TRANSLATION

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Pūroṣottama Ācārya became like a madman and immediately went to Vārāṇasi to take sannyāsa.
The Lord’s Return to Jagannātha Puri

Text 107]

‘caitanyānanda’ guru tānra ājñā dilena tānre
vedānta paḍiyā paḍāo samasta lokere

SYNONYMS

caitanya-ānanda—of the name Caitanyānanda Bhārati; guru—spiritual master; tānra—his; ājñā—order; dilena—gave; tānre—to him; vedānta paḍiyā—reading the Vedanta-sūtra; paḍāo—teach; samasta—all; lokere—people.

TRANSLATION

At the conclusion of his sannyāsa, his spiritual master, Caitanyānanda Bhārati, ordered him, “Read Vedanta-sūtra and teach it to all others.”

Text 106

paraṁ viṁśatī paṁer yuḥ paṁer paṁścita
kāya-mane āśriyāche sri-krṣṇa-carita

SYNONYMS

paraṁ—very; viṁśatī—renounced; paṁer—he; paraṁ—great; paṁścita—learned scholar; kāya-mane—with body and mind; āśriyāche—took shelter of; sri-krṣṇa-carita—the Personality of Godhead Śrī Kṛṣṇa.

TRANSLATION

Svarūpa Dāmodara was a great renunciate as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Text 107

‘niścinte krṣṇa bhajiba’ ei ta’ kārane
unmāde karila teñha sannyāsa grahaṇe

SYNONYMS

niścinte—without disturbance; krṣṇa—Lord Kṛṣṇa; bhajiba—I shall worship; ei—for this; ta’—certainly; kārane—reason; unmāde—ecstatic; karila—did; teñha—he; sannyāsa—the renounced order of life; grahaṇe—taking.
TRANSLATION

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance; therefore it was almost in madness that he accepted the sannyāsa order.

TEXT 108

sannyāsa karilā śikhā-sūtra-tyāga-rūpa
yoga-paṭṭa nā nila, nāma haila ‘svarūpa’

SYNONYMS

sannyāsa karilā—accepted the sannyāsa order; śikhā—tuft of hair; sūtra—sacred thread; tyāga—giving up; rūpa—in the form of; yoga-paṭṭa—saffron colored dress; nā nila—did not accept; nāma—name; haila—was; svarūpa—Svarūpa.

TRANSLATION

Upon accepting sannyāsa, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron colored dress. Also, he did not accept a sannyāsi title but remained as a naiṣṭhika-brahmacāri.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of śrāddha. One must offer oblations to one’s forefathers and perform the sacrifice of virajā-homa. Then one must cut off the tuft of hair called a śikhā and also give up the sacred thread. These are preliminary processes in the acceptance of sannyāsa, and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a sannyāsi name or a danda. He retained his brahmacāri name. Actually Puruṣottama Ācārya did not accept the sannyāsa order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the sannyāsa order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyāsi and a yogi. This is confirmed in Bhagavad-gītā (6.1):
“The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.”

**TEXT 109**

**SYNONYMS**
- *guru-thāni*—from his spiritual master;
- *ajñā māgi’*—asking permission;
- *āilā*—came;
- *nilācale*—to Jagannātha Puri;
- *rātri-dine*—day and night;
- *krṣṇa-prema-ānanda-vihvale*—by ecstatic love of Krṣṇa;
- *vihvale*—overwhelmed.

**TRANSLATION**

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nilācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Krṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

**TEXT 110**

**SYNONYMS**
- *pāṇḍityera avadhi*—the limit of learned scholarship;
- *vākya nāhi*—no word;
- *kāro sane*—with anyone;
- *nirjane*—in a solitary place;
- *rahaye*—stays;
- *loka*—people in general;
- *saba*—all;
- *nāhi jāne*—do not know.
TRANSLATION

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

TEXT 111

krṣṇa-rasa-tattva-vettā, deha — prema-rūpa
sākṣat mahāprabhura dvitiya svarūpa

SYNONYMS

krṣṇa-rasa — of transcendental mellow in relationship with Kṛṣṇa; tattva — of the truth; vettā — cognizant; deha — body; prema-rūpa — personified prema; sākṣat — directly; mahāprabhura — of Śrī Caitanya Mahāprabhu; dvitiya — second; svarūpa — representation.

TRANSLATION

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellow in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

TEXT 112

grantha, śloka, gita keha prabhu-pāše āne
svarūpa parikṣā kaile, pāche prabhu śune

SYNONYMS

grantha — scriptures; śloka — verses; gita — songs; keha — anyone; prabhu-pāše — to Śrī Caitanya Mahāprabhu; āne — brings; svarūpa — Svarūpa Dāmodara; parikṣā kaile — after he examined; pāche — later; prabhu — Śrī Caitanya Mahāprabhu; śune — hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first
examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

TEXT 113

ভক্তিসিদ্ধান্ত-বিরুদ্ধ, আর রসাভাসা।
শুনিতে না হয় প্রভুর চিত্তের উল্লাস।

bhakti-siddhānta-viruddha, āra rasābhāsa
śunite nā haya prabhura cittera uḷāsa

SYNONYMS

bhakti-siddhānta—conclusive statements about the science of devotional service; viruddha—opposing; āra—and; rasa-ābhāsa—overlapping of transcendental mellows; śunite—to hear; nā—not; haya—becomes; prabhura—of Śrī Caitanya Mahāprabhu; cittera—of the heart; uḷāsa—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasābhāsa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as acintya-bhedābheda—simultaneously oneness and difference. Rasābhāsa may appear to be a transcendental mellow, but actually it is not. Those who are pure Vaiṣṇavas should avoid these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (rasābhāsa) one eventually becomes a prākṛta-sahajiyā and takes everything to be very easy. One may also become a member of the bāula community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid bhakti-siddhānta-viruddha and rasābhāsa. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from bhakti-siddhānta-viruddha and rasābhāsa.
ataeva svarūpa āge kare parikṣana
śuddha haya yadi, prabhure karā'na śravaṇa

SYNONYMS
ataeva—therefore; svarūpa—Svarūpa Damodara; āge—at first; kare—does; parikṣana—examination; śuddha—pure; haya—is; yadi—if; prabhure—unto Lord Śrī Caitanya Mahāprabhu; karā'na—causes; śravaṇa—hearing.

TRANSLATION
It was the practice for Svarūpa Damodara Gosvāmi to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

PURPORT
Śrila Bhaktisiddhānta Sarasvatī Thākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept rasabhasa, or overlapping, contradictory mellows, and other principles opposed to the bhakti path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of rasabhasa, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of rasabhasa and bhakti-siddhānta-viruddha are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Damodara Gosvāmi never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord Śrī Caitanya Mahāprabhu.

TEXT 115
vidyāpati, caṇḍī-dāsa, śrī-gītā-govinda
ei tina gite karā'na prabhura ānanda

SYNONYMS
vidyā-pati—an old Vaiṣṇava poet from the province of Mithilā; caṇḍī-dāsa—a Bengali Vaiṣṇava poet born in the village of Nānurā in the Birbhum district; śrī-gītā-govinda—a celebrated poem by Jayadeva Gosvāmi; ei—these; tina—three; gite—songs; karā'na—cause; prabhura—of Śrī Caitanya Mahāprabhu; ānanda—happiness.
Sri Svarupa Damodara used to read the poems of Vidyapati and Candidasa and Jayadeva Gosvami’s Sri Gita-govinda. He used to make Sri Caitanya Mahaprabhu very happy by singing these songs.

Svarupa Damodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Brhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarupa Damodara.

Svarupa Damodara Gosvami was very expert in music as well as Vedic scriptures. Sri Caitanya Mahaprabhu used to call him Damodara because of his expert singing and musical skills. The name Damodara was given by Sri Caitanya Mahaprabhu and added to the name given by his sannyasa-guru. He was therefore known as Svarupa Damodara, or Damodara Svarupa. He compiled a book of music named Saṅgīta-damodara.
SYNONYMS
advaita—of Advaita Ācārya; nityānanda—of Lord Nityānanda Prabhu; parama—very much; priya-tama—dear; śrīvāsa-ādi—beginning with Śrīvāsa; bhakta-gaṇera—of the devotees; haya—is; prāṇa-sama—exactly like the life and soul.

TRANSLATION
Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Thākura.

TEXT 118

sei dāmodara āsi’ daṇḍavat hailā
carane paḍiyā śloka paḍite lāgilā

SYNONYMS
sei dāmodara—that Svarūpa Dāmodara; āsi’—coming; daṇḍa-vat hailā—fell flat to offer obeisances; carane paḍiyā—falling down at the lotus feet; śloka—a verse; paḍite lāgilā—began to recite.

TRANSLATION
It was Svarūpa Dāmodara who came to Jagannātha Puri and fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.

TEXT 119

heloddhunīta-khedaya viśadayā pronoślad-amodayā
śāmyac-chātra-vivādayā rasadayā cittārpitonmādayā
śaśvad-bhakti-vinodayā sa-madayā mādhurya-maryādayā
śri-caitanya dayā-nidhe tava dayā bhūyād amandodayā
SYNONYMS

helā—very easily; uddhūnita—driven away; khedayā—lamentation; viṣadayā—which purifies everything; pronmilat—awakening; āmodayā—transcendental bliss; śāmyat—mitigating; śāstra—if revealed scriptures; vivādayā—disagreements; rasa-dayā—distributing all transcendental mellows; citta—in the heart; arpita—fixed; unmādayā—jubilation; śāsvat—always; bhakti—devotional service; vinodayā—stimulating; sa-madayā—full of ecstasy; mādhurya—of conjugal love; maryādayā—the limit; śrī-caitanya—O Lord Śrī Caitanya Mahāprabhu; dayā-nidhe—ocean of mercy; tava—Your; dayā—mercy; bhayat—let it be; amanda—if good fortune; udayā—in which there is awakening.

TRANSLATION

"O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all gross material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy causes the heart to jubilate by pouring forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You are always glorifying the conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse quoted from Śrī Caitanya-candrodaya-nāṭaka (8.10) specifically describes the Lord’s causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. However, the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the flavor of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scripture, and by reading them one often becomes puzzled. However, when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcenden-
eternal bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord’s lotus feet. Through such fortunate engagement, one’s transcendental love for Kṛṣṇa is increased. One’s position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul’s jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifest in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifest in him. One’s devotional service then becomes firm, and one engages in the Lord’s transcendental loving service with great determination. All these combine to fully awaken the devotee’s heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord.

It is by the Lord’s grace that all misconceptions are vanquished and the heart cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord’s mercy one is finally convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. Kṛṣṇa conscious activities separate one from material activities and the desire for liberation. At every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

**TEXT 120**

उठानां महाप्रभु कैल आलिङ्गन् ।
चुइजनेप्रेमावेशे कैल अचेतन ॥ १२० ॥

*uthānā mahāprabhu kaila aliṅgana
dui-jane premāveše haila acetana

**SYNONYMS**

*uthānā—after raising him; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *aliṅgana*—embracing; *dui-jane*—two persons; *prema-āveše*—in the ecstasy of love; *haila*—became; *acetana*—unconscious.
TRANSLATION
Śrī Caitanya Mahāprabhu raised Svārūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

TEXT 121
kata-kṣane duī jane sthira yabe hailā
tabe mahāprabhu tānre kahite lāgilā

SYNONYMS
kata-kṣane—after some time; duī jane—both persons; sthira—patient; yabe—when; hailā—became; tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—unto him; kahite—to speak; lāgilā—began.

TRANSLATION
After they had both regained their patience, Śrī Caitanya Mahāprabhu began to speak.

TEXT 122
tumi ye āsibe, āji svapnete dekhila
bhāla haila, andha yena duī netra pāila

SYNONYMS
tumi—you; ye—that; āsibe—will come; āji—today; svapnete—in dream; dekhila—I saw; bhāla haila—it is very good; andha—a blind man; yena—as if; duī—two; netra—eyes; pāila—got back.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision.”
svarūpa kahe, — prabhu, mora kṣama’ aparādha
tomā chādi’ anyatra genu, karinu pramāda

SYNONYMS
svarūpa kahe—Svarūpa Damodara said; prabhu—my Lord; mora—my;
kṣama’—please excuse; aparādha—offense; tomā—You; chādi’—giving up;
anyatra—elsewhere; genu—I went; karinu—I have done; pramāda—great mistake.

TRANSLATION
Svarūpa said, “My dear lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

TEXT 124

"My dear Lord, I do not even possess a trace of love at Your lotus feet. If I did, how could I go to another country? I am therefore a most sinful man.

SYNONYMS

SYNONYMS
muṇi tomā chādiла, tumī more nā chādiла
kṛpā-pāṣa gale bāndhi' caraṇe ānilā

SYNONYMS
muṇi—I; tomā—You; chādiла—gave up; tumī—You; more—I; nā—not;
chādiла—give up; kṛpā—of mercy; pāṣa—by the rope; gale—by the neck;
bāndhi’—binding; caraṇe—at Your lotus feet; ānilā—You brought back.
TRANSLATION

"I gave up your company, but You did not give me up. By Your merciful rope You have bound me by the neck and brought me back again to Your lotus feet."

TEXT 126

তবে স্বরূপ কৈলা নিতাইর চরণ বন্ধন \\
নিত্যানন্দপ্রভু কৈলা প্রেম-আলিঙ্গন || ১২৬ ||

tabe svarupa kaila nitaira carana vandana \
nityananda-prabhu kaila prema-aliingana

SYNONYMS

tabe—thereafter; svarupa—Svarupa Damodara; kaila—did; nitaira—of Nityananda Prabhu; carana—of the lotus feet; vandana—worship; nityananda-prabhu—Lord Nityananda; kaila—did; prema-aliingana—embracing in love.

TRANSLATION

Svarupa Damodara then worshiped the lotus feet of Nityananda Prabhu, and Nityananda in turn embraced him in the ecstasy of love.

TEXT 127

জগদানন্দ, মুকুন্দ, শংকর, সার্বভৌম \\
সবা-সঙ্গে যথাযোগ্য করিল মিলন || ১২৭ ||

jagadanananda, mukunda, sankara, sarvabhauma \
saba-sange yathayoga karila milana

SYNONYMS

jagadanananda—Jagadanananda; mukunda—Mukunda; sankara—Sankara; sarvabhauma—Sarvabhauma; saba-sange—with all; yathayoga—as is befitting; karila—did; milana—meeting.

TRANSLATION

After worshiping Nityananda Prabhu, Svarupa Damodara met Jagadanananda, Mukunda, Sankara and Sarvabhauma, as was befitting.

TEXT 128

পরমানন্দ পুরীর কৈল চরণ বন্ধন \\
পুরী-গোসাইর তারে কৈলা প্রেম-আলিঙ্গন || ১২৮ ||

Svarupa Damodara then worshiped the lotus feet of Nityananda Prabhu, and Nityananda in turn embraced him in the ecstasy of love.
paramānanda purīra kaila caraṇa vandana
purī-gosāṇi tāṅre kaila prema-ālingana

SYNONYMS

paramānanda purīra—of Paramānanda Purī; kaila—he did; caraṇa vandana—worshiping the lotus feet; purī-gosāṇi—Paramānanda Purī; tāṅre—unto him; kaila—did; prema-ālingana—embracing in love.

TRANSLATION

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of Paramānanda Purī, who, in return, embraced him in ecstatic love.

TEXT 129

mahāprabhu dila tāṅre nibhrte vāsā-ghara
jala-ādi-paricaryā lāgi’ dila eka kiṅkara

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; dila—gave; tāṅre—unto him; nibhrte—in a solitary place; vāsā-ghara—residential quarters; jala-ādi—supplying water, etc.; paricaryā—service; lāgi’—for the purpose of; dila—gave; eka—one; kiṅkara—servant.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered one servant to serve him with a supply of water and other necessities.

TEXT 130

āra dina sārvabhauma-ādi bhakta-saṅge
vasiyā āchenā mahāprabhu kṛṣṇa-katha-raṅge

SYNONYMS

āra dina—the next day; sārvabhauma-ādi—headed by Sārvabhauma Bhāṭṭācārya; bhakta-saṅge—with the devotees; vasiyā āchenā—was sitting;
The Lord’s Return to Jagannātha Puri

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

TEXT 131

हेनकाले गोविन्देशे हौल अगमन ||
दंडवत करिई कहे बिनय-वचन || १३१ ||

hena-kāle govindera haila āgamana
dāndavat kari’ kahe vinaya-vacana

SYNONYMS

hena-kāle—at that time; govindera—of Govinda; haila—there was; āgamana—arrival; dāndavat kari’—offering obeisances; kahe—says; vinaya-vacana—submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

TEXT 132

इश्वर-पुरिकृत्त भव्यस्मि,—‘गोविन्द’ मोर नाम ।
पुरिकृत्त-गोसाञिणासु आंनुह आइनु भोमय अस्तल || १३२ ||

iśvara-purira bhṛtya,—‘govinda’ mora nāma
purī-gosāṇīra ājñāya āinu tomarā sthāna

SYNONYMS

iśvara-purira bhṛtya—servant of Īśvara Purī; govinda mora nāma—my name is Govinda; purī-gosāṇīra—of Īśvara Purī; ājñāya—on the order; āinu—I have come; tomarā—to your; sthāna—place.

TRANSLATION

“I am the servant of Īśvara Purī. My name is Govinda, and, following the orders of my spiritual master, I have come here.”
TEXT 133

সিদ্ধিপ্রাপ্তিকালে গোসাঙ্গে আজ্ঞা তৈল মোরে।
কৃষ্ণচৈতন্য-নিকটে রহি সেবিহ ভাঙ্গতে॥ ১৩৩॥

siddha-prâpti-kâle gosâñi âjñâ kaila more
krâna-caitanya-nikaâte rahi seviha tânhaâre

SYNONYMS

siddhi-prâpti-kâle—at the time of his departure from this mortal world to
achieve the highest perfection of life; gosâñi—my spiritual master; âjñâ—order;
kaila—made; more—unto me; krâna-caitanya-nikaâte—at the place of Śrî Kṛṣṇa
Caitanya; rahi—remaining; seviha—render service; tânhaâre—unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest per­
fection, Īśvara Puri told me that I should go to Śrî Caitanya Mahâprabhu and
render service unto Him.

TEXT 134

কাশীবর আসিবেন সব তীর্থ দেখিয়া।
প্রভু-আজ্ঞায় মুঘু আইনু তোমা-পদে ধাঙ্গাঃ॥ ১৩৪॥

kâśîsvâra âsibena saba tirtha dekhiyâ
prabhu-âjñâya muñi âïnu tomâ-pade dhânâ

SYNONYMS

kâśîsvâra—Kâśîsvâra; âsibena—will come; saba—all; tirtha—holy places;
dekhiyâ—visiting; prabhu-âjñâya—under the order of my spiritual master;
muñi—I; âïnu—have come; tomâ—to your; pade—lotus feet; dhânâ—running.

TRANSLATION

"Kâśîsvâra will also come here after visiting all the holy places. However,
following the orders of my spiritual master, I have hastily come to be present
at Your lotus feet."

TEXT 135

গোসাঙ্গে কহিল, ‘পুরীরায় বাংসল্য করে মোরে।
কৃপা করি’ মোর ঠাঞ্চি পাঠাইলা ভোমার॥ ১৩৫॥
gosāṇi kahila, ‘puriśvara’ vātsalya kare more
kṛpā kari’ mora ṭhāṇi pāṭhālā tomāre

SYNONYMS

gosāṇi kahila—Śrī Caitanya Mahāprabhu replied; puriśvara—Īśvara Purī; vātsalya—paternal affection; kare—does; more—unto Me; kṛpā kari’—being merciful; mora ṭhāṇi—to My place; pāṭhālā—sent; tomāre—you.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “My spiritual master, Īśvara Purī, always favors me with paternal affection. Therefore, out of his causeless mercy, he has sent you here.”

TEXT 136

एत शुनि सर्वभूम श्रृंखुरे पुछिल।
पुरी-गोसाञि शूडः सेवक कौहे ते राखिल ।१३६॥

eta śuni’ sārvabhauma prabhure puchila
puri-gosāṇi śūdra-sevaka kāhē te rākhila

SYNONYMS

eta śuni’—hearing this; sārvabhauma—Sārvabhauma Bhaṭṭācārya; prabhure—unto the Lord; puchila—inquired; puri-gosāṇi—Īśvara Purī; śūdra-sevaka—a servant who is a śūdra; kāhē ta’—why; rākhila—kept.

TRANSLATION

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, “Why did Īśvara Purī keep a servant who comes from a śūdra family?”

PURPORT

Both Kāśiśvara and Govinda were personal servants of Īśvara Purī. After Īśvara Purī’s demise, Kāśiśvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya Mahāprabhu for shelter. Govinda came from a śūdra family, but because he was initiated by Īśvara Purī, he was certainly a brāhmaṇa. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Purī accepted a disciple from a śūdra family. According to the smṛti-śāstra, which gives directions for the management of the varnāśrama institution, a brāhmaṇa cannot accept a disciple from the lower castes. In other words, a kṣatriya, vaiśya or śūdra cannot be accepted as a
servant. If a spiritual master accepts such a person, he is contaminated. Śārvabhauma Bhaṭṭācārya therefore asked why Ṭśvara Purī accepted a servant or disciple born of a śūdra family.

In answer to this, Śrī Caitanya Mahāprabhu replied that his spiritual master, Ṭśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Ṭśvara Purī was the spiritual master of the whole world. He was not a servant to any mundane rule or regulation. An empowered spiritual master like Ṭśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that an empowered spiritual master is authorized by Kṛṣṇa and should be considered to be as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: sākṣād-dhāritvena samastā-śāstraḥ. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. If Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to the criticism of mundane rules and regulations, the spiritual master empowered by Him is also not subjected. According to Caitanya-caritāmṛta (Antya-līlā 7.11): kṛṣṇa-śakti vinā nahe tāra pravartana. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master’s power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of sākṣād-dhāritvena. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

**TEXT 137**

prabhu kahe,—iśvara haya parama svatantra
iśvarera kṛpā nahe veda-paratantra

**SYNONYMS**

prabhu kahe—Śrī Caitanya Mahāprabhu said; iśvara—the Supreme Personality of Godhead or Ṭśvara Purī; haya—is; parama—supremely; svatantra—independent; iśvarera—of the Supreme Personality of Godhead or of Ṭśvara Purī; kṛpā—the mercy; nahe—is not; veda-paratantra—subjected to the Vedic rules.

**TRANSLATION**

Śrī Caitanya Mahāprabhu said, “Both the Supreme Personality of Godhead and the spiritual master, Ṭśvara Purī, are completely independent. Therefore
the mercy of the Supreme Personality of Godhead and Īśvara Puri is not subjected to any Vedic rules and regulations.

TEXT 138

ईश्वरेर कुप्पा जाति-कुलादि ना माने।
बिदुरेर घरे कुष्ठ करिल। भोजने॥ १३८॥

*iśvarera krpa jāti-kulādi nā māne
vidurera ghare krṣṇa karilā bhojane*

SYNONYMS

tvīṣa—merciful of the Lord; jāti—caste; kula-ādi—family, etc.; nā māne—does not obey; vidurera—of Vidura; ghare—at the home; krṣṇa—Lord Kṛṣṇa; karilā—did; bhojane—eating.

TRANSLATION

“‘The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.”

TEXT 139

स्नेह-लेशापेक्षा मात्र श्रीकुष्ठ-कुपार।
स्नेहवश हेप्र गरे यज्ञस्य आचार॥ १३९॥

*sneha-leśāpekṣā mātra śri-krṣṇa-kṛpāra
sneha-vaśa haṇā kare svatantra ācāra*

SYNONYMS
	sneha—of affection; leśā—on a trace; apekṣā—reliance; mātra—only; śri-krṣṇa—of Lord Śri Kṛṣṇa; kṛpāra—of the mercy; sneha-vaśa—obliged by affection; haṇā—being; kare—does; svatantra—independent; ācāra—behavior.

TRANSLATION

“Lord Kṛṣṇa’s mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.”

PURPORT

Lord Śri Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on
affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord’s special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa’s mercy is actually involved. If Kṛṣṇa’s mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Śrīvaiṣṇava Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa’s accepting food at the house of Vidura, who was a sūdra by birth. By the same token, Śrīvaiṣṇavī Purī, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a sūdra family. When Govinda was initiated, he became a brāhmaṇa and was accepted as Śrīvaiṣṇavī Purī’s personal servant. In the Hari-bhakti-vilāsa, Śrī Śrīnātha Gosvāmī states that if one is initiated by a bona fide spiritual master, he immediately becomes a brāhmaṇa. A pseudo spiritual master cannot transform a person into a brāhmaṇa, but an authorized spiritual master can do so. This is the verdict of śāstra, Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

TEXT 140

![Maryādā haitē kōti sūkha snehā-ācaraṇe](image)

*parmananda haya yāra nama-sravānē*

**SYNONYMS**

**maryādā haitē—greater than veneration and awe; kōti—millions of times; sūkha—happiness; snehā—with affection; ācaraṇe—in dealings; parama-ananda—transcendental bliss; haya—there is; yāra—whose; nama—holy name; sravānē—by hearing.**

**TRANSLATION**

“In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss.”

TEXT 141

![Et balī gūḍibālī ekal āliḥṇun](image)

*Gūḍibālī karil prabhū charan kṛṣṇa*
The Lord’s Return to Jagannātha Purī

**Text 143**

*eta bali’ govindere kaila āliṅgana*
*govinda karila prabhura caraṇa vandana*

**SYNONYMS**
*eta bali’—saying this; govindere—unto Govinda; kaila—did; āliṅgana—embracing; govinda—Govinda; karila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet.*

**TRANSLATION**

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu’s lotus feet.

**Text 142**

**SYNONYMS**
*prabhu kahe—Śrī Caitanya Mahāprabhu said; bhattacārya—My dear Bhat-tacārya; karaha vicāra—the servant of the spiritual master; haya—is; mānya—respectable; se—he; āmāra—to Me.*

**TRANSLATION**

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭ-tacārya. “Consider this point. The servant of the spiritual master is always respectable for Me.”

**Text 143**

**SYNONYMS**
*tānḥāre āpana-sevā karāite nā yuyāya*
*guru ājñā diyāchena, ki kari upāya*

**TRANSLATION**

tānḥāre—him; āpana-sevā—personal service; karāite—to engage to do; nā yuyāya—is not befitting; guru—the spiritual master; ājñā—order; diyāchena—has given; ki—what; kari—can I do; upāya—remedy.
TRANSLATION

“As such, it is not befitting that the guru’s servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?”

PURPORT

If a guru’s servant or disciple becomes Godbrother to another disciple, they respect one another as prabhu, or master. No one should disrespect his Godbrother. For this reason Śrī Caitanya Mahāprabhu asked Sārvabhauma Bhaṭṭacārya what to do about Govinda. Govinda was the personal servant of Ṭīvara Puri, Śrī Caitanya Mahāprabhu’s spiritual master. Ṭīvara Puri ordered Govinda to become Śrī Caitanya Mahāprabhu’s personal servant, so what was to be done? Śrī Caitanya Mahāprabhu was therefore inquiring from Bhaṭṭacārya, an experienced friend.

TEXT 144

bhāṭṭa kahe,—gurura ājñā haya balavān
guru-ājñā nā laṅghiyē, śastra—pramāṇa

SYNONYMS

bhāṭṭa kahe—Sārvabhauma Bhaṭṭacārya said; gurura ājñā—the order of the spiritual master; haya—is; balavān—strong; guru-ājñā—the order of the spiritual master; nā—not; laṅghiyē—we can disobey; śastra—scriptural; pramāṇa—injunction.

TRANSLATION

Sārvabhauma Bhaṭṭacārya said, “The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śastras, the revealed scriptures.

TEXT 145

sa śuśrūvān mātari bhārgavena
pitur niyogāḥ praḥṛtaḥ dviṣadvat
pratyagṛhīd agraja-śāsanāḥ tad
ājñā gurūnāṁḥ hy avicāraṇīyā
SYNONYMS

sah—He; śuṣrūvān—the brother of Lord Rāmacandra; mātari—unto the mother; bhārgaṇeṇa—by Parāśurāma; pītuh—of the father; niyogāḥ—by the order; prahṛtam—killing; dvīṣat—vat—like an enemy; pratyagṛhit—accepted; agra-ja-śāsanam—the order of the elder brother; tat—that; ājñā—order; gurūṇām—of superior persons, such as the spiritual master or father; hi—because; avicāraniyā—to be obeyed without consideration.

TRANSLATION

‘Being ordered by his father, Parāśurāma killed his mother, Renukā, just as if she were an enemy. Lakṣmaṇa, the younger brother of Lord Rāmacandra, immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.’

PURPORT

This is a quotation from the Purāṇas (Raghu-varṣa 14.46). Lord Rāmacandra’s statement to Śitā given below is from the Rāmāyaṇa (Ayodhyā-kāṇḍa 22.9).

TEXT 146

निर्विचारं गुरोपरि जयं कार्यं महात्मनं।
श्रेयं हये प्रभवतायाः सम चैवेशष्टिः।

nirvicārāṁ gūrō ājñā
maya kāryā mahātmanāh
śreyo hy evam bhavatyaś ca
mama caiva viśeṣataḥ

SYNONYMS

nirvicāram—to be obeyed without consideration; gūroḥ—of the spiritual master; ājñā—the order; mayā—by Me; kāryā—must be done; mahā-ātmanāḥ—of the great soul; śreyāḥ—good fortune; hi—indeed; evam—thus; bhavatyaḥ—for you; ca—and; mama—for Me; ca—also; eva—certainly; viśeṣataḥ—specifically.

TRANSLATION

‘The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.’
TEXT 147

After Sarvabhauma Bhattacharya said this, Sri Caitanya Mahaprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

Everyone respected Govinda as the dearest servant of Sri Caitanya Mahaprabhu, and Govinda served all the Vaisnavas and saw to their needs.

TEXT 149
SYNONYMS

chota-bac—junior and senior; kirtaniyā—musicians; dui—two; hari-dāsa—
Haridāsa; rāmāi—Rāmāi; nandāi—Nandāi; rahe—stay; govindera pāsa—with
Govinda.

TRANSLATION

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as
Rāmāi and Nandāi, used to stay with Govinda.

TEXT 150

govindera sarige kare prabhura sevana
govindera bhāgya-simā nā yāya vānana

SYNONYMS

govindera sarige—with Govinda; kare—do; prabhura—of Śrī Caitanya
Mahāprabhu; sevana—service; govindera—of Govinda; bhāgya-simā—the limit
of fortune; nā—not; yāya vānana—can be described.

TRANSLATION

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu;
therefore no one could estimate the good fortune of Govinda.

TEXT 151

āra dine mukunda-datta kahe prabhura sthāne
brahmānanda-bhārati āilā tomāra daraśane

SYNONYMS

āra dine—the next day; mukunda-datta—Mukunda Datta; kahe—said;
prabhura—of Śrī Caitanya Mahāprabhu; sthāne—at the place; brahmānanda-
bhārati—Brahmānanda Bhārati; āilā—has come; tomāra daraśane—to see You.

TRANSLATION

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu,
“Brahmānanda Bhārati has come to see You.”
TEXT 152

अज्ञा देहः यदि तर्के आनिये एथाइः।
प्रभु कहे,—गुरु तेहें, याब ताहर ठाँति॥ १५२॥

अज्ञा देहा यदी ताह्रे अनिे एथाइ प्रभु कहे,—गुरु तेहा, याबा ताह्रा ठाँति

SYNONYMS

अज्ञा देहा—order; यदी—if; ताह्रे—him; अनिे—I can bring; एथाइ—here;
p्रभु कहे—Sri Caitanya Mahaprabhu said; गुरु तेहा—he is My spiritual
master; याबा—I shall go; ताह्रा ठाँति—to his place.

TRANSLATION

Mukunda Datta then asked the Lord, “Shall I bring him here?” Sri Caitanya
Mahaprabhu said, “Brahmananda Bharat is like My spiritual master. It is bet­
ter that I go to him.”

TEXT 153

एत बलि महाप्रभु भक्तगाना-संगे।
चलि आईल ब्रह्मानंद-भारतीर आगे॥ १५३॥

एत बलि महाप्रभु भक्तगाना-सांगे
cali’ ailā brahmānanda-bhāratīr āge

SYNONYMS

एत बलि—saying this; महाप्रभु—Sri Caitanya Mahaprabhu; भक्तगाना-
sāngे—with the devotees; cali’—walking; āilā—came; brahmānanda-bhāratīr—
of Brahmānanda Bhāratī; āge—in the presence.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu and His devotees came before
the presence of Brahmānanda Bhāratī.

TEXT 154

ब्रह्मानंद परियाहें मुगचर्मांश्रे।
ताहा देखि प्रभु दुःख पाईल अस्तर॥ १५४॥

brahmānanda pariyāche mrga-carmāmbara
tāhā dekhi’ prabhu duḥkha paîlā antara
SYNONYMS
brahmānanda—Brahmānanda; pariyāche—did wear; mṛga-carma-ambara—a garment made of deerskin; tāhā dekhī’—seeing that; prabhu—Śrī Caitanya Mahāprabhu; duḥkha—unhappiness; pāilā—got; antara—within Himself.

TRANSLATION
When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

PURPORT
Brahmānanda Bhārati belonged to the Śaṅkara-sampradāya. The title bhārati indicates one of the ten sannyāsīs in the Śaṅkara-sampradāya. It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by Manu-saṁhitā. However, if a sannyāsi who has renounced the world simply wears a deerskin and does not spiritually advance, he is simply puffed up and conceited. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhārati wearing a deerskin.

TEXT 155

dekhiyā ta’ chadma kaila yena dekhe nāni
mukundere puche,—kālān bhārati-gosāṇi

SYNONYMS
dekhiyā—seeing; ta’—certainly; chadma kaila—pretended; yena—as if; dekhe—sees; nāni—not; mukundere puche—inquired from Mukunda; kālān—where; bhārati-gosāṇi—Brahmānanda Bhārati, my spiritual master.

TRANSLATION
Seeing Brahmānanda Bhārati thus attired, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, “Where is Brahmānanda Bhārati, My spiritual master?”

TEXT 156

prabhū kahē,—ētī āge dekhe bīdhāmān |
ṭeṅ ṭeṅ nāhe, tūmi āgēyān || 156 ||
mukunda kahe,—ei āge dekha vidyamāna
prabhu kahe,—teṅha nahena, tumī ageyāna

SYNONYMS
mukunda kahe—Mukunda said; ei āge—here in front; dekha—see; vidyamāna—present; prabhu kahe—Sri Caitanya Mahāprabhu replied; teṅha nahena—he is not; tumī ageyāna—you are incorrect.

TRANSLATION
Mukunda Datta replied, “Here is Brahmananda Bhārati, in Your presence.” The Lord replied, “You are incorrect. This is not Brahmananda Bhārati.

TEXT 157
অন্যের অন্য কহ, নাহি তোমার জ্ঞান।
ভারতী-গোসাঞি কেনে পরিবেন চাম॥ ১৫৭ ॥

anyere anya kaha, nāhi tomāra jñāna
bhārati-gosāñi kene paribena cāma

SYNONYMS
anyere—another; anya kaha—you talk of someone else; nāhi—there is not; tomāra—your; jñāna—knowledge; bhārati—Brahmananda Bhārati; gosāñi—My spiritual master; kene—why; paribena—should wear; cāma—skin.

TRANSLATION
“You must be talking of someone else, for this is surely not Brahmananda Bhārati. You simply have no knowledge. Why should Brahmananda Bhārati wear a deerskin?”

TEXT 158
সুনি’ ব্রহ্মানন্দ করে হ্রদয়ে বিচারে।
মোর চর্মাবর্তী এই না ভায় ইহারে॥ ১৫৮ ॥

śuni’ brahmānanda kare hrdaye vicāre
mora carmāmbara ei nā bhāya inhāre

SYNONYMS
śuni’—hearing; brahmānanda—Brahmānanda; kare—does; hrdaye—within himself; vicāre—consideration; mora—my; carmāmbara—deerskin garment; ei—this; nā—not; bhāya—is approved; inhāre—by Śri Caitanya Mahāprabhu.
TRANSLATION

When Brahmānanda Bhratī heard this, he thought, “My deerskin is not approved by Śrī Caitanya Mahāprabhu.”

SYNONYMS

bhāla—well; kahena—He said; carma-ambara—the garment of deerskin; dambha—prestige; lägī’—for the matter of; pari—I put on; carma-ambara-paridhāne—by putting on a garment of skin; sarṁsāra—the material world; nā tari—I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmānanda Bhratī thought, “He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of ne­­­­science simply by wearing a deerskin.

SYNONYMS

āji haite—from today; nā pariba—I shall not put on; ei—one; carma-ambara—deerskin garment; prabhu—Śrī Caitanya Mahāprabhu; baihā—vāsa—the cloth of a sannyāsī; ānālā—had someone bring; jāniyā—knowing; antara—his contemplation.

TRANSLATION

“As soon as Brahmānanda Bhratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a sannyāsī.
TEXT 161

चर्माम्बर छाड़ि‘ ब्रह्मानन्द परिल वसन।
प्रभु आसिः कैल ताँर चरण वानन। १६१ ॥

carmāmbara chāḍi‘ brahmānanda parila vasana
prabhu āsi‘ kaila tāṅra carana vandana

SYNONYMS

carma-ambara chāḍi‘—giving up the deerskin garment; brahmānanda—Brahmānanda Bhārati; parila—put on; vasana—cloth garment; prabhu—Śrī Caitanya Mahāprabhu; āsi‘—coming; kaila—did; tāṅra—his; carana vandana—worshiping the feet.

TRANSLATION

As soon as Brahmānanda Bhārati gave up his deerskin and covered himself with sannyāsi robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

TEXT 162

भारती कहे,—तोमार आचार लोक शिखाईत।
पुनः ना करिबे नति, भय पाण्च चित्ते। १६२ ॥

bhārati kahe,—tomāra ācāra loka śikhāite
punah nā karibe nati, bhaya pāṇa citte

SYNONYMS

bhārati kahe—Brahmānanda Bhārati said; tomāra—Your; ācāra—behavior; loka—people in general; śikhāite—to teach; punah—again; nā—not; karibe—will do; nati—obeisances; bhaya—fear; pāṇa—I get; citte—within the mind.

TRANSLATION

Brahmānanda Bhārati said, “You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

TEXT 163

साप्रतिक ‘चुहै लक्ष’ इहै ‘चलचल।
जगलाख—चचल लक्ष, भूमि त’ सचल। १६३ ॥
sāmpratika ‘dui brahma’ ihān ‘calacala’
jagannātha—acala brahma, tumi ta’ sacala

SYNONYMS
sāmpratika—at the present moment; dui brahma—two Brahmans, or spiritual identities; ihān—here; cala-acala—moving and not moving; jagannātha—Lord Jagannātha; acala brahma—not moving Brahman; tumi—You; ta’—but; sa-cala—moving Brahman.

TRANSLATION
“At the present moment I see two Brahmans. One Brahman is Lord Jagannātha, who does not move and the other Brahman, who is moving, is You. Lord Jagannātha is arcā-vigraha, the worshipable Deity, and it is He who is the non-moving Brahman. However, You are Lord Śrī Caitanya Mahāprabhu, and You are moving here and there. Both of You are the same Brahman, master of material nature, but You are playing two parts—one moving and one not moving. In this way two Brahmans are now residing at Jagannātha Puri, Puruṣottama.

TEXT 164

तुमी—गौरवर्ण, तेन्ह—श्रामलवर्ण

dui brahme kaila saba jagat-tāraṇa

SYNONYMS
tumi—You; gaura-varna—having a golden or fair complexion; teňha—He; śyāmala-varna—having a blackish complexion; dui brahme—both Brahmans; kaila—performed; saba jagat—of the whole world; tāraṇa—deliverance.

TRANSLATION
“Of the two Brahmans, You are fair complexioned, and the other, Lord Jagannātha, is blackish. However, both of You are delivering the whole world.”

TEXT 165

তুমি কহে, সত্য কহি, তোমার আগমনে।

dui brahme prakātil śrīpurusottone || 165 ||
prabhu kahe, — satya kahi, tomara āgamane
dui brahma prakāśila śrī-puruṣottame

SYNONYMS
prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; satya kahi—I speak the truth; tomāra āgamane—by your presence; dui brahma—two Brahmans; prakāśila—appeared; śrī-puruṣottame—at Jagannātha Puri.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu replied, “Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Puri.

TEXT 166
‘प्रकाशनम्’ नाम कूमि—गोर-ब्रज ‘चल’।
श्यामभर्ण जगन्नाथ बसियाछेन ‘अचल’ ॥ १६६ ॥
‘brahmānanda’ nāma tumi—gaura-brahma ‘cala’
śyāma-varṇa jagannātha vasiyāchena ‘acala’

SYNONYMS
brahmānanda—Brahmānanda; nāma tumi—your name; gaura-brahma—the Brahman of the name Gaura; cala—both of them are moving; śyāma-varṇa—of blackish hue; jagannātha—Lord Jagannātha; vasiyāchena—is sitting; acala—with­out movement.

TRANSLATION
“Both Brahmananda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile.”

PURPORT
Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the jīva, and Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were jīvas. Although the jīvas are Brahman, they are many, but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but to fulfill His mission, Śrī Caitanya Mahāprabhu appeared to be moving, whereas Lord Jagannātha appeared to be inert. However, both of them are one and the same. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhāṭṭācārya for a final decision.
The Lord’s Return to Jagannātha Purī

TEXT 167

bhārati kahe,—sārvabhauma, madhyastha haṅā
inhāra sane āmāra ‘nyāya’ bujha’ mana diya

SYNONYMS

bhārati kahe—Brahmananda Bharati said; sārvabhauma—O Sārvabhauma Bhaṭṭācārya; madhya-stha haṅā—becoming a mediator; āmāra—my; nyāya—logic; bujha’—try to understand; mana diya—with attention.

TRANSLATION

Brahmananda Bhārati said, “My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me.”

TEXT 168

‘vyāpya’ ‘vyāpaka’-bhāve ‘jīva’-‘brahme’ jāni
jīva—vyāpya, brahma—vyāpaka, śāstrete vākhāni

SYNONYMS

vyāpya—localized; vyāpaka—all-pervading; bhāve—in this way; jīva—the living entity; brahme—the Supreme Lord; jāni—I know; jīva—the living entity; vyāpya—localized; brahma—the Supreme Lord; vyāpaka—all-pervading; śāstrete—in the revealed scripture; vākhāni—description.

TRANSLATION

Brahmananda Bhārati continued, “The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmananda Bhārati drew Sārvabhauma Bhaṭṭācārya’s attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Bhagavad-gitā:
“O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.” (Bg. 13.3) The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The Brahma-saṁhitā says, anḍāntara-stha-paramānu-cayāntara-stham: by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

TEXT 169

চর্ম ঘুচাঙ্গ কৈল আমারে শোধন।
বৈ ব্যাপ্য-ব্যাপকতে এই ত’ কারণ ॥ ১৬৯ ॥

carma ghucāṅg kaila āmāre śodhana
don’hāra vyāpya-vyāpakatve ei ta’ kāraṇa

SYNONYMS
carma—deerskin; ghucāṅg—taking away; kaila—did; āmāre—unto me; śodhana—purification; don’hāra—of both of us; vyāpya—being localized; vyāpakatve—being all-pervasive; ei—this; ta’—indeed; kāraṇa—the cause.

TRANSLATION

“Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmānanda Bhārati herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the Vedas: nityo nityānāṁ cetanaś cetanānāṁ. The Supreme Personality of Godhead is Brahman or Paraṁ Brahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.
TEXT 170

suvarṇa-varno hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamah śaṅto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa—of gold; varṇa—having the color; hema-aṅgah—whose body was like molten gold; vara-aṅgaḥ—having a most beautiful body; candana-aṅgadī—whose body was smeared with sandalwood; sannyāsa-kṛt—practicing the renounced order of life; śamah—equi poised; śaṅtah—peaceful; niṣṭhā—of devotion; śānti—and of peace; parāyaṇaḥ—the highest resort.

TRANSLATION

"'His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.'"

PURPORT

This is a quote from the Mahābhārata, Viṣṇu-sahasra-nāma-stotra (127.92.75).

TEXT 171

ei saba nāmera iṅha haya nijāspada
candanākta prasāda-ḍora—śri-bhujje aṅgada

SYNONYMS

ei saba—all these; nāmera—of names; iṅha—Śrī Caitanya Mahāprabhu; haya—is; nija-āspada—the reservoir; candana-akta—smeared with the pulp of sandalwood; prasāda-ḍora—the thread received from Jagannātha temple; śri-bhujje—on His arms; aṅgada—ornaments.
“All the symptoms mentioned in the verse from Viṣṇu-sahasra-nāma-stotra are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with ornamental bangles made of sandalwood pulp and with the thread received from the Śrī Jagannātha Deity.”

SYNONYMS

bhaṭṭācārya kahe—bhaṭṭācārya said; bārati—O Brahmānanda Bārati; dekhi—I see; tomāra jaya—your victory; prabhu kahe—Lord Caitanya Mahāprabhu said; yei kaha—whatever you say; sei—that; satya—true; haya—is.

TRANSLATION

After hearing this, Sarvabhauma Bhattacārya rendered his judgment, saying, “Brahmananda Bārati, I see that you are victorious.” Śrī Caitanya Mahāprabhu immediately said, “I accept whatever Brahmānanda Bārati has said. It is quite all right with Me.”

SYNONYMS

guru-śiṣya-nyāye—when there is a logical argument between the spiritual master and the disciple; satya—certainly; śiṣyera—of the disciple; parājaya—defeat; bārati kahe—Brahmānanda Bārati said; eho nahe—in this case it is not the fact; anya hetu—another cause; haya—there is.

TRANSLATION

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bārati as His spiritual master. He then said, “The disciple is
certainly defeated in an argument with the spiritual master.” Brahmānanda Bhārati immediately countered these words, saying, “This is not the cause of Your defeat. There is another cause.

TEXT 174

bhakta thāññi hāra' tumī, — e tomāra svabhāva
āra eka suna tumī āpana prabhāva

SYNONYMS

bhakta thāññi—in the presence of a devotee; hāra’—become defeated; tumī—You; e—this; tomāra—Your; sva-bhāva—nature; āra—another; eka—one; suna—hear; tumī—You; āpana prabhāva—Your own influence.

TRANSLATION

“This is Your natural characteristic. You accept defeat at the hands of Your devotee. There is is also another glory of Yours, which I ask You to hear attentively.

TEXT 175

ājanma karinu muñi 'nirākāra'-dhyāna
tomā dekhi' 'krṣṇa' haila mora vidyamāna

SYNONYMS

a-janma—since my birth; karinu—have done; muñi—I; nirākāra-dhyāna—meditation on impersonal Brahman; tomā dekhi’—by seeing You; krṣṇa—Lord Kṛṣṇa; haila—became; mora—my; vidyamāna—experience.

TRANSLATION

“I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa.”

PURPORT

Brahmānanda Bhārati admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, al-
though the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhārati was in the position of a spiritual master, he emerged victorious over Śrī Caitanya Mahāprabhu, who considered Himself Brahmānanda Bhārati’s disciple. However, Brahmānanda Bhārati reversed the argument and took the position of a devotee, admitting that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for the devotee. He was defeated voluntarily because no one can defeat the Supreme Lord. Concerning this, the words of Bhiṣma in Śrimad-Bhāgavatam are important:

\[
\text{sva-nigamam apahāya mat-pratijñām}
\text{rtam adhikartum avapluto ratha-sthāḥ}
\text{dhṛta-ratha-caraṇo ‘bhṛyāc caladgur}
\text{harir iva hantum ibharī gatottariyāḥ}
\]

“Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.” (Bhāg. 1.9.37)

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but in order to break Kṛṣṇa’s promise, Bhiṣma attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhiṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhārati said, “Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa.” Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhārati became His devotee.

TEXT 176

कृष्णानाम स्वरूपे दुष्कोपादुरे, मने नेत्रेनि कृष्ण।
तोंशाके वज्र स्थेलिेदशी।—सत्तुस्। १७६।

krṣṇa-nāma sphure mukhe, mane netre krṣna
tomāke tad-rūpa dekhi’ hṛdaya—satṛṣṇa

SYNONYMS

krṣṇa-nāma—the holy name of Lord Kṛṣṇa; sphure—is manifest; mukhe—in the mouth; mane—in the mind; netre—before the eyes; krṣṇa—the presence of Lord Kṛṣṇa; tomāke—You; tat-rūpa—His form; dekhi’—I see; hṛdaya—my heart; sa-trṣṇa—very eager.
TRANSLATION

Brahmānanda Bhārati continued, “Since I have seen You, I have been feeling Lord Kṛṣṇa’s presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

TEXT 177

বিল্বমণ্ডল কৈল যৈছে দাস আপনার।
ইহা দেখি সেই দাস হইল আমার॥ ১৭৭॥

bīlva-maṅgala kaila yaiche daśā āpanāra
ihāṅ dekhī’ sei daśā ha-ila āmāra

SYNONYMS

bīlva-maṅgala—Bilvamangala; kaila—did; yaiche—as; daśā—condition; āpanāra—his own; ihāṅ—here; dekhī’—I see; sei daśā—that condition; ha-ila—became; āmāra—mine.

TRANSLATION

“Bilvamangala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed.”

PURPORT

In his early life, Bilvamangala Ṭhākura was an impersonalist monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse [text 178] that is quoted in Bhakti-rasāmṛta-sindhu. Gradually one comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization—impersonal Brahman realization and localized Paramātmā realization. This is described in Caitanya-candrāmṛta (5) by Prabodhānanda Sarasvatī:

\[
\begin{align*}
\text{kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puspāyate} \\
durdāntendriya-kāla-sarpa-patalī protkhāta-darśtrāyate \\
\text{visvāṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kiṭāyate} \\
yat-kāruṇya-kaṭākṣa-vaiḥhava-vatāṁ taṁ gauram eva staram
\end{align*}
\]

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like
phantasmagoria. The yogīs meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn’t have to control his senses, for his senses are already engaged in the Lord’s service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. When the teeth are broken, the snake is no longer dangerous. The entire world is a replica of Vaikuṇṭha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahmā or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu’s merciful glance.

In the Caitanya-candrāmṛta there are many more verses illustrating this same principle.

dhik kurvati ca brahma-yoga-viduṣas tam gauracandraṁ numaḥ
tāvac brahma-kathā vimukta-padāvī tāvan na tiktiḥbavet
tāvac cāpi viśrṅkhalatvatm ayate no loka-veda-sthitih
tāvac chāstra-vidāṁ mithāḥ kalakalo nānā-bahir-vartmasu
śrī- Caitanya-paḍāmbuja-priya-jano yāvan na dig-gocarāḥ
gauraś cauraḥ sakala-maharat ko ’pi me tīvra-viryaḥ

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the śāstras also appear null and void to him. There are many people who argue over the śāstras, but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

TEXT 178

अद्वैतवैधीपंतकैपुस्तकं, स्वानन्द सिंहसन-लब्धिकारं।
शठेन केनापि वयं होठेन, दासीकृतं गोपेषुवितेन ।१७८॥

advaita-vithi-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dikṣāḥ
śaṭhena kenāpi vayaṁ hathena
dāsi-kṛtā gopa-vadhū-vitena

SYNONYMS

advaita-vithi—of the path of monism; pathikaiḥ—by the wanderers; upāsyāḥ—worshipable; sva-ānanda—of self-realization; simhāsana—on the
throne; labdha-diksāḥ—being initiated; śaṭhena—by a cheater; kenaḥ—some; vayam—I; haṭhena—by force; dāsi-krta—made into a maidservant; gopa-vadhū-viṭena—by a boy engaged in joking with the gopīs.

**TRANSLATION**

Brahmānanda Bhārati concluded, ‘‘Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I am nonetheless forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.’’

**PURPORT**

This is a verse written by Bilvamaṅgala Ṭhākura. It is found in Bhakti-rasāmṛta-sindhu (3.1.44).

**TEXT 179**

prabhu kahe,—krṣṇe tomāra gādha premā haya
yāhān netra paḍe, tāhān śrī-krṣṇa sphuraya

**SYNONYMS**

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; krṣṇe—unto Kṛṣṇa; tomāra—your; gādha—deep; premā—love; haya—there is; yāhān—wherever; netra—eyes; paḍe—fall; tāhān—there; śrī-krṣṇa—Lord Śrī Kṛṣṇa; sphuraya—becomes manifest.

**TRANSLATION**

Lord Śrī Caitanya Mahāprabhu replied, ‘‘You have a deep ecstatic love for Kṛṣṇa; therefore wherever your eyes turn, you simply heighten your Kṛṣṇa consciousness.’’

**TEXT 180**

bhṛttacārya kahe,—donhāra susatya vacana
āge yadi kṛṣṇa dena sāksāt daraśana
Sarvabhauma Bhaṭṭācārya said, ‘Both Your statements are correct. Kṛṣṇa gives direct audience through His own mercy.’
“I worship the primeval Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syama-sundara situated within the heart of the devotee.”

TEXT 182

प्रभु कहे,—‘विष्णु’ ‘विष्णु’, कि कह सार्वभौमः ।
‘अतिस्तूति’ है एहि निन्दा लक्षणः ॥ १८२ ॥

prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, ki kaha sārvabhauma
‘ati-stuti’ haya ei nindāra lakṣaṇa

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; viṣṇu viṣṇu—O Lord Viṣṇu, Lord Viṣṇu; ki kaha—what are you speaking; sārvabhauma—Sārvabhauma Bhaṭṭācārya; ati-stuti—overly glorifying; haya—is; ei—this; nindāra lakṣaṇa—symptom of blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Sārvabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy.”

PURPORT

Śrī Caitanya Mahāprabhu was a little embarrassed by Bhaṭṭācārya’s statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

TEXT 183

এত বলিতে ভারতীরে লঞ্জা নিজ-বাসা আইল। ॥
ভারতী-গোসাঞি প্রভুর নিকটে রহিল ॥ ১৮৩ ॥

eta bali’ bhāratire lañā nij-vāsā āilā
bhārati-gosāñi prabhura nikaṭe rahilā

SYNONYMS

eta bali’—saying this; bhāratire—Brahmānanda Bhārati; lañā—taking with Him; nij-vāsā āilā—returned to His own residence; bhārati-gosāñi—Brahmānanda Bhārati; prabhura nikaṭe—in the shelter of Śrī Caitanya Mahāprabhu; rahilā—remained.
TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhāratī with Him to His residence. From that time on, Brahmānanda Bhāratī remained with Śrī Caitanya Mahāprabhu.

TEXT 184

রামভদ্রাচার্য, আর ভগবান আচার্য।
অকু-পদে রহিলা ছুঁছে ছাড়ি’ সর্ব কার্য || ১৮৪ ||

rāmabhadrācārya, āra bhagavān acārya
prabhu-pade rahilā dunhe chāḍi’ sarva kārya

SYNONYMS

rāmabhadra-ācārya—Rāmabhadra Acārya; āra—and; bhagavān-ācārya—Bhagavān Acārya; prabhu-pade—under the shelter of Śrī Caitanya Mahāprabhu; rahilā—remained; dunhe—both of them; chāḍi’—giving up; sarva kārya—all other responsibilities.

TRANSLATION

Later, Rāmabhadra Acārya and Bhagavān Acārya also joined them, and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu’s shelter.

TEXT 185

কাশিষ্঵র গোসাঞি আইলা আর দিনে।
সম্মান করিয়া প্রস্তুত রখিলা নিজ স্থানে। || ১৮৫ ||

kāśiṣvāra gosāṇi āilā āra dine
sammāna kariya prabhu rākhilā nija sthāne

SYNONYMS

kāśiṣvāra gosāṇi—another devotee; āilā—came; āra dine—next day; sammāna kariyā—giving all respect; prabhu—Lord Śrī Caitanya Mahāprabhu; rākhilā—kept; nija sthāne—at His own place.

TRANSLATION

The next day, Kāshiṣvāra Gosāṇi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.
TEXT 186

prabhuke lañā karā’na iśvara daraśana
āge loka-bhiḍa saba kari’ nivāraṇa

SYNONYMS

prabhuke—Śrī Caitanya Mahāprabhu; lañā—taking; karā’na—helps in; iśvara daraśana—visiting Lord Jagannātha; āge—in front of; loka-bhiḍa—crowds of people; saba—all; kari’ nivāraṇa—restraining.

TRANSLATION

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

TEXT 187

yata nada nadi yaiche samudre milaya
aiche mahāprabhura bhakta yāhāṁ tāhāṁ haya

SYNONYMS

yata—all; nada nadi—rivers; yaiche—as; samudre—in the sea; milaya—meet; aiche—similarly; mahāprabhura—of Śrī Caitanya Mahāprabhu; bhakta—devotees; yāhāṁ tāhāṁ—wherever; haya—they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu’s shelter.

TEXT 188

sab eva āsir‘ī miliña prabhūr śīrṣāraṇe
prabhū kūpa kari’ sabāya rākhil nijā stāne

SYNONYMS

sab eva—every; āsir‘ī—purely; miliña—met; prabhūr—of the Lord; śīrṣāraṇe—on the head; prabhū kūpa—Lord’s well; kari’—kept; sabāya—everyone; rākhil—filled with; nijā—own; stāne—for the sake of.
sabe āsi’ mililā prabhura śri-caraṇe
prabhu kṛpā kari’ sabāya rākhila nija sthāne

SYNONYMS
sabe—all; āsi’—coming; mililā—met; prabhura—of Śrī Caitanya Mahāprabhu; śri-caraṇe—under the shelter; prabhu—Śrī Caitanya Mahāprabhu; kṛpā kari’—showing mercy; sabāya—every one of them; rākhila—kept; nija sthāne—under His protection.

TRANSLATION
Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

TEXT 189
এই তা কহিল প্রভুর বৈঞ্জন-মিলন \\
ইহা যেই শুনে পায় চৈতন্য-চরণ || ১৮৯ ||

ei ta’ kahila prabhura vaiṣṇava-milana
ihā yei śune, pāya caitanya-caraṇa

SYNONYMS
ei ta’—thus; kahila—I have described; prabhura—of Lord Caitanya Mahāprabhu; vaiṣṇava-milana—meeting with all the Vaiṣṇavas; ihā—this narration; yei—anyone who; śune—hears; pāya—gets; caitanya-caraṇa—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION
Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains His shelter.

TEXT 190
শ্রীরূপ-রঘুনাথ-পদে যার আশ \\
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস || ১৯০ ||

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

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

**TRANSLATION**

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhyā-līlā, Tenth Chapter, describing the Lord’s meeting the Vaiṣṇavas upon His return to Jagannātha Puri from South India.
CHAPTER 11

The Beđā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu

Bhaktinivoda Ṭhākura summarizes the Eleventh Chapter in his Amṛta-pravāhābhāṣya.

When Śrīvavauma Bhāṭṭācārya tried his best to arrange a meeting between Śrī Caitanya Mahāprabhu and King Pratāparudra, the Lord flatly denied his request. At this time Śrī Rāmānanda Rāya returned from his governmental post, and he praised King Pratāparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to Śrīvavauma Bhāṭṭācārya, who hinted how the King might meet the Lord. During Anavaśara, while Lord Jagannātha was resting for fifteen days, Śrī Caitanya Mahāprabhu, being unable to see Lord Jagannātha, went to Ālālanātha. Later, when the devotees from Bengal came to see Him, He returned to Jagannātha Purī. While Advaita Ācārya and the other devotees were coming to Jagannātha Purī, Svarūpa Dāmodara and Govinda, Śrī Caitanya Mahāprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Pratāparudra could see all the devotees arriving. Gopīnātha Ācārya stood on the roof with the King, and, following Śrīvavauma Bhāṭṭācārya's instructions, identified each and every devotee. The King discussed the devotees with Gopīnātha Ācārya, and he mentioned that the devotees were accepting prasāda without observing the regulative principles governing pilgrimages. They accepted prasāda without having shaved, and they neglected to fast in a holy place. Nonetheless, the King arranged residential quarters for all the devotees and saw to their prasāda. Śrī Caitanya Mahāprabhu talked very happily with Vāsudeva Datta and other devotees. Haridāsa Ṭhākura also came, and due to his humble and submissive attitude, Śrī Caitanya Mahāprabhu gave him a nice solitary place near the temple. After this, the Lord began performing sankīrtana, dividing all the devotees into four divisions. After sankīrtana, all the devotees left for their residential quarters.
Sri Caitanya-caritamrta Madhya-lila, Ch. 11

sri caitanya-caritamrta
Madhya-lila, Ch. 11

SYNONYMS

ati—very much; uddanam—very much jumping; tāṇḍava—very graceful dancing; gaura-candraḥ—Lord Sri Caitanya Mahāprabhu; kurvan—performing; bhaktaiḥ—with the devotees; sri-jagannātha-gehe—in the temple of Lord Jagannātha; nānā-bhāva-alāṅkṛta-āṅgah—having many ecstatic symptoms manifested in His transcendental body; sva-dhāmnā—by the influence of His ecstatic love; cakre—made; viśvam—the whole world; prema-vanyā-nimagnam—merged into the inundation of ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.

TEXT 2

jaya jaya sri-caitanya jaya nityānanda
jaya advaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; sri-caitanya—to Lord Caitanya; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to the devotees of Śrī Caitanya Mahāprabhu!
TEXT 3

The next day Sarvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

TEXT 4

The Lord gave the Bhaṭṭācārya assurance that He could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

TEXT 5
sārvabhauma kahe—ei pratāparudra rāya
utkanṭhā haṅāche, tomā milibāre cāya

SYNONYMS
sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; ei—this; pratāparudra rāya—King Pratāparudra of Jagannātha Puri; utkanṭhā haṅāche—has been very anxious; tomā—You; milibāre—to meet; cāya—he wants.

TRANSLATION
Sārvabhauma Bhaṭṭācārya said, “There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission.”

TEXT 6

karṇe hasta diyā prabhu smare ‘nārāyaṇa’
sārvabhauma, kaha kena ayogya vacana

SYNONYMS
karṇe—on the ears; hasta—hands; diyā—placing; prabhu—Śrī Caitanya Mahāprabhu; smare—remembers; nārāyaṇa—the holy name of Lord Nārāyaṇa; sārvabhauma—My dear Sārvabhauma; kaha—you say; kena—why; ayogya vacana—a request that is not suitable.

TRANSLATION
As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, “My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?

TEXT 7

virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhākṣaṇa
SYNONYMS

virakta—unattached; sannyāśi—person in the renounced order; āmāra—My; rāja-dāraśana—meeting a king; stri-dāraśana—meeting a woman; sama—like; viśera—of poison; bhakṣaṇa—drinking.

TRANSLATION

“Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. They are both just like drinking poison.”

TEXT 8

niśkiñcanasya bhagavad-bhajanonmukhasya
pāram param jigamiṣor bhava-sāgarasya
sandarśanaṁ viśayināṁ atha yoṣītāṁ ca
hā hanta hanta viśa-bhakṣaṇato 'py asādhu

SYNONYMS

niśkiñcanasya—of a person who has completely detached himself from material enjoyment; bhagavat—the Supreme Personality of Godhead; bhajana—in serving; unmukhasya—who is eager to be engaged; pāram—to the other side; param—distant; jigamiṣor—who is desiring to go; bhava-sāgarasya—of the ocean of material existence; sandarśanaṁ—the seeing (for some material purpose); viśayināṁ—of persons engaged in material activities; atha—as well as; yoṣītāṁ—of women; ca—also; hā—alas; hanta hanta—expression of great lamentation; viśa-bhakṣaṇataḥ—than the act of drinking poison; api—even; asādhu—more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, “‘Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly.’”
This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a sannyāśī renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. Pārām pārām jīgamiṣoḥ means desiring to go to the other side of the material world. There is a river called Vaitāraṇī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitāraṇī River is compared to a great ocean, it is named bhava-sāgara, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in Bhagavad-gitā (8.20):

\[
\text{paras tasmāt tu bhāvo 'nyo}
\text{vyakto 'vyaktat sanātanaḥ}
\text{yah sa sarvesu bhūteṣu}
\text{naśyatsu na vinaśyati}
\]

“Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.”

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of bhakti-yoga. In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyāśī should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord’s intimate friend and devotee.

TEXT 9

সার্বপ্রাণ কহে,—সত্য ভোমার বচন ।
জগন্নাথ-সেবক রাজা কিয়ে দেক্তে কর্ম ॥ ৯ ॥
sārvabhauma kahe, — satya tomāra vacana
jagannātha-sevaka rājā kintu bhaktottama

SYNONYMS
sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; satya—true; tomāra—Your; vacana—statement; jagannātha-sevaka—servant of Lord Jagannātha; rājā—the King; kintu—but; bhakta-uttama—a great devotee.

TRANSLATION
Sārvabhauma Bhaṭṭācārya replied, “My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha.”

TEXT 10

prabhu kahe, — tathāpi rājā kāla-sarpākāra
kāṣṭha-nāri-spārśe yaiche upaje vikāra

SYNONYMS
prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; tathāpi—still; rājā—the King; kāla-sarpā-kāra—just like a venomous snake; kāṣṭha-nāri—a woman made of wood; spārśe—by touching; yaiche—as; upaje—arises; vikāra—agitation.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT
Śrī Cāṇakya Paṇḍita in his moral instructions has stated: tyaja durjana-saṁ-sargaṁ bhaja sādhu-saṁgaṁam. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One
should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, kāma, krodha, mada, moha, mātsarya and bhaya—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa mantra engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind’s enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu’s example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

TEXT 11

आकारादिपि भेतव्रं स्रीणं विभिन्नामपि।
यथाहर्षसं कोषेंत्वथा तत्प्रकृतेऽर्थं ॥ ११ ॥

ākārāḥ api bhetavyāḥ
strīnāṁ viśayināṁ api
yathāher manasaḥ kṣobhas
tathā tasyākṛter api

SYNONYMS

ākārāḥ—from bodily features; api—even; bhetavyāḥ—to be feared; strīnāḥ—of women; viśayināḥ—of materialistic persons; api—even; yathā—as; aheḥ—from a serpent; manasaḥ—of the mind; kṣobhaḥ—agitation; tathā—so; tasya—of it; ākṛteḥ—from the appearance; api—even.

TRANSLATION

“Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly
fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

**PURPORT**
This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (8.24).

**TEXT 12**

ঐছে বাত পুনরায় মুখে না আনিবে।
কহ যদি, তবে আমায় এথে না দেখিবে।] ১২ ||

*aiche vāta punarapi mukhe nā ānibe kaha yadi, tabe āmāya ethā nā dekhibe*

**SYNONYMS**
*aiche vāta—such a request; punarapi—again; mukhe—in the mouth; nā—do not; ānibe—bring; kaha yadi—if you speak; tabe—then; āmāya—Me; ethā—here; nā—not; dekhibe—you will see.*

**TRANSLATION**

"Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

**TEXT 13**

ভয় পায় সার্বভৌম নিজ ঘরে গেল।।
বাসায় গিয়া ভাগ্রাচর্য চিন্তিত হইল।।] ১৩ ||

*bhaya pāṇaḥ sārvabhauma nija ghare gefa vāsāya giya bhaṭṭācārya cintita ha-ilā*

**SYNONYMS**
*bhaya pāṇaḥ—being afraid; sārvabhauma—Sārvabhauma; nija—own; ghare—to home; gefa—returned; vāsāya giya—reaching his residential place; bhaṭṭācārya—Bhaṭṭācārya; cintita ha-ilā—became meditative.*

**TRANSLATION**

Being afraid, Śārvabhauma returned home and began to meditate on the matter.

**TEXT 14**

হেন কালে প্রভাপর্ণ পুরুষোত্তমে আইল।।
Pātra-মিত্র-সঙ্গে রাজা দরখণে চলিল।।] ১৪ ||
hena kāle pratāparudra puruṣottame āilā
pātra-mitra-saṅge rājā daraśāne calilā

SYNONYMS

hena kāle—at this time; pratāparudra—King Pratāparudra; puruṣottame—at Jagannātha Purī; āilā—arrived; pātra-mitra-saṅge—accompanied by his secretaries, ministers, military officers and so on; rājā—the King; daraśāne—to visit Lord Jagannātha; calilā—departed.

TRANSLATION

At this time, Mahārāja Pratāparudra arrived at Jagannātha Purī, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

PURPORT

It appears that Mahārāja Pratāparudra used to live at Kaćaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Purī. Presently there is a railway station there called Khurdā Road.

TEXT 15

ramānanda rāya āilā gajapati-saṅge
prathamei prabhure āsi’ mililā bahu-raṅge

SYNONYMS

ramānanda rāya—Rāmānanda Rāya; āilā—came; gajapati-saṅge—with the King; prathamei—in the first instance; prabhure—unto Lord Caitanya Mahāprabhu; āsi’—coming; mililā—met; bahu-raṅge—with great pleasure.

TRANSLATION

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya also came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes Narapati and sometimes Aśvapati. The King of Orissa is addressed as Ga-japati.
TEXT 16

राय प्रणाति कैल, प्रभु कैल आलिङ्गन ।
दुई जने प्रेमावेशे करेन क्रन्दना ॥ १६ ॥

rāya pranāti kaila, prabhu kaila ālīṅgana
dui jane premāveṣe kareṇa krandana

SYNONYMS

rāya pranāti kaila—Rāmānanda Rāya offered his obeisances; prabhu—the Lord; kaila—did; ālīṅgana—embracing; dui jane—both of them; prema-āveṣe—in ecstatic love; kareṇa—did; krandana—crying.

TRANSLATION

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

TEXT 17

राय-सांगे प्रभु देखि’ सन्ह-व्यवहार ।
सर्व भक्तगणेर मने हैल चमत्कार ॥ १७ ॥

rāya-saṅge prabhura dekhi’ sneha-vyavahāra
sarva bhakta-gaṇera mane haila camatkāra

SYNONYMS

rāya-saṅge—with Rāmānanda Rāya; prabhura—of Śrī Caitanya Mahāprabhu; dekhi’—seeing; sneha-vyavahāra—very intimate behavior; sarva—all; bhakta-gaṇera—of all the devotees; mane—in the mind; haila—there was; camatkāra—astonishment.

TRANSLATION

Seeing Lord Śrī Caitanya Mahāprabhu’s intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

TEXT 18

राय कहे—तोमार आज। राजाके कहिल ।
तोमार इच्छाय राजमो बिषय छाड़ाइल ॥ १८ ॥
rāya kahe,—tomāra ājñā rājāke kahila

tomāra icchāya rājā mora viṣaya chāḍāila

SYNONYMS

rāya kahe—Rāmānanda Rāya said; tomāra ājñā—Your order; rājāke kahila—I in-
formed the King; tomāra icchāya—by Your grace; rājā—the King; mora—my;
viṣaya—material activities; chāḍāila—gave me relief from.

TRANSLATION

Rāmānanda Rāya said, “I duly informed King Pratāparudra of Your order for
me to retire from service. By Your grace, the King was pleased to relieve me of
these material activities.

PURPORT

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his gover-
norship, and according to the Lord’s desire, Rāmānanda Rāya petitioned the King.
The King was very pleased to give him relief, and thus Rāmānanda Rāya retired
from service and received a pension from the government.

TEXT 19

আমি কহি,— আমার হেতু না হয় 'বিষয়'।
চৈতন্যচরণে রহন । যদি আজ্ঞা হয় ॥ ১৯ ॥

āmi kahi,—āmā haite nā haya ‘viṣaya’
caitanya-caraṇe rahoṅ, yadi ājñā haya

SYNONYMS

āmi kahi—I said; āmā haite—by me; nā—not; haya—is possible; viṣaya—
government service; caitanya-caraṇe—at the lotus feet of Śrī Caitanya
Mahāprabhu; rahoṅ—I may stay; yadi ājñā haya—if you kindly give me permi-
sion.

TRANSLATION

“I said, ‘Your Majesty, I am now not willing to engage in political activities.
I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give
me permission.’

TEXT 20

ভোমার নাম বুলি’ রাজা আন্ধত হৈল ।
আসন হেতু উঠ’ মোরে আলিঙ্গন কৈল ॥ ২০ ॥
The Beḍā-kīrtana Pastimes

Text 22

tomāra nāma śuni' rājā ānandita haila
āsana haite uṭhi' more āliṅgana kaila

SYNONYMS

tomāra—Your; nāma—name; śuni’—hearing; rājā—the King; ānandita—very pleased; haila—became; āsana haite—from his throne; uṭhi’—standing; more—I; āliṅgana kaila—embraced.

TRANSLATION

“When I submitted this proposal, the King, immediately upon hearing Your name, was very pleased. Indeed, he instantly arose from his throne and embraced me.

Text 21

ভোমার নাম শুনিছ হেল মহাপ্রেমাবেশ ।
মোর হাতে ধরি' করে পিরীতি বিশেষ ॥ ২১ ॥

tomāra nāma śuni' haila mahā-premāvesa
mora hāte dhari' kare piriti viśeśa

SYNONYMS

tomāra—Your; nāma—name; śuni’—hearing; haila—became; mahā—great; prema-āvesa—ecstasy of love; mora hāte—my hand; dhari’—catching; kare—does; piriti—loving symptoms; viśeśa—specific.

TRANSLATION

“My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by a great ecstatic love. Catching my hand, he displayed all the symptoms of love.

Text 22

ভোমার যে বর্তন, তুমি খাও সেই বর্তন ।
নিষ্ক্রিয় হন্ড ভঙ্গ চট্টেন্দ্রের চরণ ॥ ২২ ॥

tomāra ye vartana, tumī khāo sei vartana
niścinta haṅā bhaja caitanyera caraṇa
SYNONYMS

tomâra—Your; ye—whatever; vartana—remuneration; tumi—you; khâo—take; sei—that; vartana—pension; niścinta haṅā—without anxiety; bhaja—just worship; caitanyera—of Lord Śrī Caitanya Mahāprabhu; caraṇa—the lotus feet.

TRANSLATION

“As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

TEXT 23

আমি—ছার, যোগ্য নহি তঁত্র দরাশনে।
তাঁতরে যেই ভজে তঁত্র সফল জীবনে॥ ২৩ ॥

āmi—chāra, yogya nahi tāṅra daraśane
tāṅre yei bhaje tāṅra saphala jīvane

SYNONYMS

āmi—I; chāra—very fallen; yogya—fit; nahi—not; tāṅra—His; daraśane—for interviewing; tāṅre—Him; yei—anyone who; bhaje—worships; tāṅra—his; saphala—successful; jīvane—life.

TRANSLATION

“Then Maharāja Prataparudra very humbly said, ‘I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One’s life is successful if one engages in His service.’

TEXT 24

পরম কৃপালু তেংহ ভজেন্দ্রনন্দন ভ।
কোন-জনে মোরে অবশ্য দিবেন দরাশন ভ। ২৪ ॥

parama kṛpaḷu teṅha vrajendra-nandana
kona-janme more avaśya dibena daraśana

SYNONYMS

parama—very much; kṛpaḷu—merciful; teṅha—Lord Caitanya Mahāprabhu; vrajendra-nandana—the son of Mahārāja Nanda; kona-janme—in some future birth; more—unto me; avaśya—certainly; dibena—will give; daraśana—interview.
 TRANSLATION

"The King then said, ‘Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.’

TEXT 25

 ye tāṅhāra prema-ārti dekhiluñ tomāte
tāra eka prema-leśa nāhika âmāte

SYNONYMS

ye—whatever; tāṅhāra—his; prema-ārti—painful feelings of love of Godhead; dekhiluñ—I saw; tomāte—unto You; tāra—of that; eka—one; prema-leśa—fraction of love; nāhika—there is not; âmāte—in me.

TRANSLATION

"My Lord, I don’t think that there is even a fraction of Maharaja Pratāparudra’s loving ecstasy in me.”

TEXT 26

 prabhu kahe,— tumi kṛṣṇa-bhakata-pradhāna
tomāke ye priti kare, sei bhāgyavān

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; tumi—you; kṛṣṇa-bhakata-pradhāna—the chief of the devotees of Lord Kṛṣṇa; tomāke—unto you; ye—anyone who; priti kare—shows love; sei—such a person; bhāgyavān—most fortunate.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.
TEXT 27

Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Puri) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, “If you love me, love my dog.” To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, “Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you.”

TEXT 28

Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

PURPORT

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Puri) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, “If you love me, love my dog.” To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, “Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you.”
SYNONYMS

ye—those who; me—My; bhakta-janāḥ—devotees; pārtha—O Pārtha; na—not; me—My; bhaktāḥ—devotees; ca—and; te—those; janāḥ—persons; maṭ-bhaktānām—of My devotees; ca—certainly; ye—those who; bhaktāḥ—devotees; te—such persons; me—My; bhaktatamāḥ—most advanced devotees; maṭāḥ—that is My opinion.

TRANSLATION

"Lord Kṛṣṇa told Arjuna, ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’"

PURPORT

Śrī Caitanya Mahāprabhu quotes this verse from the Ādi Purāṇa. The verse is also included in the Laghu-bhāgavatāmṛta (2.6).

TEXTS 29-30

अदराः परिचर्यायाः सर्वाणि रिरिविभवन्नम् ।
मद्य-स्त्रूलज्ञाविद्याः सर्वा-रूपेण मन्त्रित्वम् ॥ २९ ॥
मद्यावर्धिनं च बोधसं मद्यपूर्णम् ।
मद्य-पर्षुक्कं मन्त्रं सर्वकामविविज्ञनम् ॥ ३०

ādaraḥ paricaryāyāṁ
sarvāṅgair abhivandanam
mad-bhakta-pūjābhādyadhiṁkā
sarva-bhūtesu maṇi-matiṁ

mad-artheśv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇaṁ ca manasaḥ
sarva-kāma-vivarjanam

SYNONYMS

ādaraḥ—respect, care; paricaryāyāṁ—in service; sarva-aṅgaiḥ—by all the parts of the body; abhivandanam—offering obeisances; mat-bhakta—of My devotees; pūjā—worshiping; abhyadhikā—very high; sarva-bhūtesu—in all living entities; maṭ-matiḥ—realization of having a relationship with Me; maṭ-artheśu—for the sake of My service; aṅga-ceṣṭāḥ—engaging the bodily energy; ca—and; vacasā—by words; maṭ-guna-irāṇam—describing My glories; mayi—unto Me; arpaṇam—dedicating; ca—and; manasaḥ—of the mind; sarva-kāma—all material desires; vivarjanam—giving up.
TRANSLATION

‘My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship My devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.’

PURPORT

These two verses are quoted from Śrīmad-Bhāgavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava’s inquiry about devotional service.

TEXT 31

arādhanaṁ sarveṣāṁ viṣṇor arādhanaṁ param
tasmāt parataram devi
tadīyānāṁ samarcanam

SYNONYMS

arādhanaṁ—of varieties of worship; sarveṣāṁ—all; viṣṇor—of Lord Viṣṇu; arādhanaṁ—worship; param—the most exalted; tasmāt—and above such worship of Lord Viṣṇu; parataram—of greater value; devi—O goddess; tadīyānāṁ—of persons in relationship with Lord Viṣṇu; samarcanam—rigid and firm worship.

TRANSLATION

‘Lord Śiva told the goddess Durgā, ‘My dear Devi, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’

PURPORT

The Vedas are divided into three divisions—karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the Vedas for the worship of various demigods as well as Lord Viṣṇu. Lord Śiva answers Durgā’s question in this quotation from Padma Purāṇa. This verse is also included in Laghu-
The Bhāgavatamātra (2.4) by Śrīla Rūpa Gosvāmī. The words viṣṇor ārādhanaṁ refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees—those in the sānta-rasa, dāsya-rasa, sakhyā-rasa, vātsalya-rasa and mādhurya-rasa. Although all the rasas are on the transcendental platform, the mādhurya-rasa is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord’s service in the mādhurya-rasa is the supreme spiritual activity. Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in the mādhurya-rasa. Other Vaiṣṇava ācāryas recommended worship up to the vātsalya-rasa. Therefore Śrīla Rūpa Gosvāmī in his Vidagdha-mādhava (1.2) describes Śrī Caitanya Mahāprabhu’s cult as supreme:

anarpita-carīṁ cirāt karunayāvatārīnaḥ kalau
samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam

Śrī Caitanya Mahāprabhu appeared in this age of Kali to exhibit the superexcellence of mādhurya-rasa, a gift never previously bestowed by any ācārya or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal rasa.

TEXT 32

durāpā hūla-pāṇiḥ seva vaikuṇṭha-vartmasu
yatropagiyate nityaṁ deva-devo janārdanaḥ

SYNONYMS

durāpā—very difficult to achieve; hi—certainly; alpa-tapasah—by a person not advanced in spiritual life; sevā—service; vaikuṇṭha-vartmasu—unto persons on the path back home, back to Godhead; yatra—wherein; upagiyate—is worshiped and glorified; nityaṁ—regularly; deva-devaḥ—the Supreme Personality of Godhead; janārdanaḥ—Lord Kṛṣṇa.

TRANSLATION

‘Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the
Vaikunṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.’”

**PURPORT**
This is a quotation from Śrīmad-Bhāgavatam (3.7.20). This was spoken by Vidura in his conversation with Maitreya Rṣi, a great devotee of the Lord.

**TEXT 33**

 пу́ри, ба́харти-го́сани, свару́па, нитя́нанда
 jagада́нанда, муку́нда́ди, ёта бхакта-варда

**SYNONYMS**

 пу́ри—Paramānanda Puri; ба́харти—Brahmānanda Bhāratī; го́сани—on the level of the spiritual master; свару́па—Svarupa Dāmodara Gosvāmi; нитя́нанда—Lord Nityānanda Prabhu; jagада́нанда—Jagadānanda; муку́нда—Mukunda; аді—and others; ёта—all; бхакта-варда—devotees of Śrī Caitanya Mahāprabhu.

**TRANSLATION**

Paramānanda Puri, Brahmānanda Bhāratī Gosāni, Svarupa Dāmodara Gosāni, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

**TEXT 34**

 чарі го́санир кіэл рая́ чаран вандана
 yathā-yogyā saba bhaktera karila milana

**SYNONYMS**

 чарі го́санир—of the four го́сани, or spiritual masters; кіэл—did; рая́—Rāmānanda Rāya; чаран вандана—worshiping the lotus feet; yathā-yogyā—as it is befitting; саба—all; bhaktera—of the devotees; karila—did; milana—meeting.
TRANSLATION

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord’s devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramānanda Puri, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

TEXT 35

prabhu kahe, —rāya, dekhile kamala-nayana?

SYNONYMS

prabhu kahe—Sri Caitanya Mahaprabhu said; rāya—My dear Rāmānanda Rāya; dekhile—have you seen; kamala-nayana—the lotus-eyed Lord Jagannātha; rāya kahe—Rāmānanda Rāya replied; ebe yāi—now I shall go; pāba daraśana—I shall visit the temple.

TRANSLATION

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, “Have you already visited the temple of the lotus-eyed Lord Jagannātha?” Rāmānanda Rāya replied, “I shall now go visit the temple.”

TEXT 36

prabhu kahe, —rāya, tumi ki kārī kari/e? 

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; rāya—My dear Rāmānanda Rāya; tumi—you; ki kārī—what; kari/e—have done; īśvare—the Supreme Personality of Godhead; nā dekhi’—without seeing; kene—why; āge—first; ātī—here; āile—you came.
TRANSLATION

Śrī Caitanya Mahāprabhu replied, "What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?"

TEXT 37

राया कहे, चरण—रथ, ह्रदय—सारथि।
याहि लंगि याय, ताहि याय जीव-रथी॥ ३७ ॥

rāya kahe, caraṇa—ratha, hṛdaya—sārathi
yāhāṁ laṅgā yāya, tāhāṁ yāya jīva-rathī

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; caraṇa—the legs; ratha—chariot; hṛdaya—the heart; sārathi—chariot driver; yāhāṁ—wherever; laṅgā—taking; yāya—goes; tāhāṁ—there; yāya—goes; jīva-rathī—the living entity on the chariot.

TRANSLATION

Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

PURPORT

In Bhagavad-gītā (18.61) Lord Kṛṣṇa explains:

iśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'ṛjuna tiṣṭhati
bhrāmayan sarva-bhūtāṁ
yantrārūḍhāṁ māyayā

"The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the Kaṭha Upaniṣad (1.3.3,4):

ātmānāṁ rathināṁ viddhi
śarīrāṁ ratham eva tu
buddhirṛtu sārathinīṁ viddhi
manah pragrahāṁ eva ca
“The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the en joyer or sufferer in the association of the mind and senses. In this way it is understood by great thinkers.”

Thus the living entity is the charioteer and the body the chariot offered by material nature. The mind is the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world. One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence. In other words, he can control the reins and the horses (the senses), even though the horses are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the ultimate goal of life. Tad viṣṇoh paramarthe padaṁ sadā paśyanti sūrayah. Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu’s external energy, the material world.
Sri Caitanya-caritamrta Madhya-lila, Ch. 11

prabhu kahe, —śighra giyā kara daraśana
aiche ghara yāi’ kara kuṭumba milana

SYNONYMS
prabhu kahe-Lord Śrī Caitanya Mahāprabhu said; śighra giyā—going hastily; kara daraśana—see Lord Jagannātha; aiche—similarly; ghara yāi’—going home; kara—just do; kuṭumba—family; milana—meeting.

TRANSLATION
Śrī Caitanya Mahāprabhu advised, “Immediately go to Lord Jagannātha’s temple to see the Lord. Then go home and meet your family members.”

TEXT 40

prabhu ājñā pāṇā ráya calilā daraśane
rāyera prema-bhakti-rīti bujhe kon jene

SYNONYMS
prabhu ājñā—the Lord’s permission; pāṇā—getting; rāya—Rāmānanda Rāya; calilā—departed; daraśane—to see Lord Jagannātha; rāyera—of Rāmānanda Rāya; prema-bhakti—of ecstatic love for Kṛṣṇa; rīti—process; bujhe—understands; kon jene—what person.

TRANSLATION
Having received Śrī Caitanya Mahāprabhu’s permission, Rāmānanda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?

TEXT 41

kṣetre āsi’ rāja sārvabhaume bolaila
sārvabhaume namaskari’ tā两张re puchila

SYNONYMS
kṣetre āsi’ rāja sārvabhaume—of the temple; bolaila—told; sārvabhaume—of all devotees; namaskari’ tābhāre—saying ‘O Lord’; puchila—asked.
SYNONYMS

kṣetra—to Jagannātha Puri; āśi’—coming; rājā—the King; sārvabhaume—for Sārvabhauma Bhaṭṭācārya; bolāilā—called; sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; namaskari’—offering obeisances; tāṅhāre puchilā—he asked him.

TRANSLATION

When King Pratāparudra returned to Jagannātha Puri, he called for Sārvabhauma Bhaṭṭācārya. When Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

TEXT 42

মোর লাগি’ ওঁহুপদে কৈলে নিবেদন ?  
সার্বভৌম কহে, —কৈলু অনেক যতন || ৪২ ||

mora lāgi’ prabhu-pade kaile nivedana?  
sārvabhauma kahe, —kainu aneka yatana

SYNONYMS

mora lāgi’—on my behalf; prabhu-pade—at the lotus feet of the Lord; kaile nivedana—did you submit my petition; sārvabhauma kahe—Sārvabhauma replied; kainu—I did; aneka yatana—much endeavor.

TRANSLATION

The King asked, “Have you submitted my petition to the Lord?” Sārvabhauma replied, “Yes, with much endeavor I have tried my best.

TEXT 43

তথাপি না করে তেঁহ রাজ-দরশন।  
ক্ষেত্র ছাড়ি’ যাবেন পুনঃ যদি করি নিবেদন || ৪৩ ||

tathāpi nā kare teṇha rāja-daraśana  
kṣetra chāḍi’ yābena punah yadi kari nivedana

SYNONYMS

tathāpi—yet; nā kare—does not do; teṇha—He; rāja-daraśana—visiting a king; kṣetra chāḍi’—leaving Jagannātha-kṣetra; yābena—He will go away; punah—again; yadi—if; kari nivedana—I request.
TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Puri and go elsewhere."

TEXT 44

śuniyā rājāra mane duḥkha upajila
viṣāda kariyā kichu kahite lāgilā

SYNONYMS

śuniyā—hearing; rājāra—of the King; mane—in the mind; duḥkha—unhappiness; upajila—arose; viṣāda—lamentation; kariyā—doing; kichu—something; kahite—to speak; lāgilā—began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

TEXT 45

pāpi nica uddhārite tānra avatāra
jagai mādhāi tenha karilā uddhāra

SYNONYMS

pāpi—sinful; nica—lowborn; uddhārite—to deliver; tānra—His; avatāra—incarnation; jagai—Jagai; mādhāi—Mādhāi; tenha—he; karilā uddhāra—delivered.

TRANSLATION

The King said, "Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagai and Mādhāi."
TEXT 46

pratāparudra chādi' karibe jagat nistāra
ei pratijñā kari' kariyāchen avatāra?

SYNONYMS

pratāparudra chādi'—except for Pratāparudra; karibe—he will do; jagat—of the whole universe; nistāra—deliverance; ei pratijñā—this promise; kari'—making; kariyāchenahas made; avatāra—incarnation.

TRANSLATION

“Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

PURPORT

Śrī Caitanya Mahāprabhu’s mission is thus described by Narottama dāsa Ṭhākura: patita-pāvana-hetu tava avatarā/ mo-sama patita prabhu nā pāibe āra. If Śrī Caitanya Mahāprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord’s consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Śrī Caitanya Mahāprabhu’s business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord—provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

TEXT 47

adarśaniyān api nica-jātin
sarvīkṣate hanta tathāpi no mām
synonyms

mad-eka-varjam krpayiyati
nirfiya kim so 'vatatara devah

SYNONYMS

adarśaniyān—upon those who are unfit to be seen; api—although; nica-
jātin—the lower class of men; sarvīkṣate—puts His merciful glance; hanta—alas;
tathāpi—still; no—not; mām—upon me; mat—myself; eka—alone; varjam—re-
jecting; kṛpayiyati—He will bestow His mercy; iti—thus; nirfiya—deciding;
kim—whether; saḥ—Lord Śrī Caitanya Mahāprabhu; avatāra—has descended;
devaḥ—the Supreme Personality of Godhead.

TRANSLATION

"'Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will
deliver all others with the exception of me? He bestows His merciful glance
upon many lower-class men who are usually not even to be seen.'"

PURPORT

This verse is found in the Śrī Caitanya-candrodaya-nāṭaka (8.28).

TEXT 48

ताँध्रा प्रतिज्ञा—मोरे ना करिबे दरासना
मोरा प्रतिज्ञा—ताँध्रा विन चांडि जीवन || ४८ ||

tāṅra pratiijnā—more nā karibe daraśana
mora pratiijnā—tāṅhā vinā chāḍiba jivana

SYNONYMS

tāṅra pratiijnā—His determination; more—unto me; nā—not; karibe—will do;
daraśana—seeing; mora pratiijnā—my promise; tāṅhā vinā—without Him;
chāḍiba—I will give up; jivana—life.

TRANSLATION

Mahārāja Pratāparudra continued, "If Śrī Caitanya Mahāprabhu is deter-
mined not to see me, then I am determined to give up my life if I do not see
Him.

PURPORT

A devotee with Mahārāja Pratāparudra's determination will certainly be vic-
torious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in Bhagavad-
gītā (9.14):
satataṁ kirtayanto māṁ
yatantaḥ ca dṛḍha-vratāḥ
namasyantaḥ ca māṁ bhaktya
nitya-yuktā upāsate

“Always chanting My glories, endeavoring with great determination, bowing
down before Me, these great souls perpetually worship Me with devotion.”

These are the symptoms of a mahātmā engaged in the Lord’s service in full
Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra’s determination is very exalted
and is called dṛḍha-vrata. Because of this determination, he was finally able to
receive Lord Caitanya’s direct mercy.

TEXT 49

� descargar mahā-prabhu nā pāi kṛpa-dhana
kibā rājya, kibā deha, — saba akaraṇa

SYNONYMS
yadi—if; sei—that; mahā-prabhu—of Lord Śrī Caitanya Mahāprabhu; nā—not;
pāi—I get; kṛpa-dhana—the treasure of mercy; kibā rājya—that is the value
of my kingdom; kibā deha—that is the value of this body; saba akaraṇa—every-
thing useless.

TRANSLATION
“If I do not receive Śrī Caitanya Mahāprabhu’s mercy, my body and my
kingdom are certainly useless.”

PURPORT
This is an excellent example of dṛḍha-vrata, determination. If one does not
receive the Supreme Personality of Godhead’s mercy, one’s life is defeated. In
Śrīmad-Bhāgavatam (5.5.5) it is said: parābhavas tāvad abodha-jāto yāvan na
jijnāsata atma-tattvam. Unless one inquires into spiritual life, everything is useless.
Without spiritual inquiry, our labor and the object of our labor are simply a waste
of time.

TEXT 50

एक गुरु सार्वजनिन हिला| चिन्तित ।
राजार अभुराग देखि। हिला| विनिमित || ५० ||
eta śuni' sārvabhauma ha-ilā cintita
rājāra anurāga dekhi' ha-ilā vismita

SYNONYMS
eta śuni’—hearing this; sārvabhauma—Sārvabhauma; ha-ilā—became; cintita—very thoughtful; rājāra—of the King; anurāga—attachment; dekhi’—seeing; ha-ilā—became; vismita—astonished.

TRANSLATION
Hearing King Pratāparudra’s determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very astonished to see the King’s determination.

PURPORT
Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In Śrimad-Bhāgavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee’s material position. Devotional service is so exalted that it can be executed by anyone in any position. One simply must be drḍha-vrata, firmly determined.

TEXT 51

bhaṭṭācārya kahe—deva nā kara viśāda
tomāre prabhura avaśya ha-ibe prasāda

SYNONYMS
bhaṭṭācārya kahe—Bhaṭṭācārya said; deva—O King; nā kara viśāda—do not be worried; tomāre—unto you; prabhura—of Lord Śrī Caitanya Mahāprabhu; avaśya—certainly; ha-ibe—there must be; prasāda—mercy.

TRANSLATION
Finally Sārvabhauma Bhaṭṭācārya said, “My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu’s mercy will definitely be bestowed upon you.”
PURPORT

Due to King Pratāparudra’s firm determination, Bhaṭṭācārya predicted that Śrī Caitanya Mahāprabhu’s mercy would be there without fail. As confirmed elsewhere in Caitanya-caritāmṛta (Madhya, 19.151), guru-krṣṇa-prasāde pāya bhakti-latā-bija: “By the mercy of the spiritual master and Krṣṇa, one gets the seed of devotional service.” Bhaṭṭācārya was supposed to be the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Krṣṇa combine to grant success to a devotee engaged in Krṣṇa consciousness. This is confirmed by the Veda:

\[
yasya deve parā bhaktir
gyathā deva tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ
\]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāsvatara Upaniṣad 6.23)

Mahārāja Pratāparudra had firm faith in Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to Bhagavad-gītā (9.34):

\[
man-manā bhava mad-bhakto
mad-yaṁ māṁ nāmaskuru
māṁ evaṁyasi yuktvai vam
ātmānāṁ mat-parāyaṇaḥ
\]

“Engage your mind always in thinking of Me, become My devotee, offer obesances and worship Me. Being completely absorbed in Me, surely you will come to Me.”

This process is very simple. One need only be firmly convinced by the spiritual master that Krṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Krṣṇa, chanting of Krṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Krṣṇa. Śrīla Śrīvāsa Prabhupāda Bhaṭṭācārya explains this further.
tenha—premādhīna, tomāra prema—gāḍhatara
avaśya karibena kṛpā tomāra upara

SYNONYMS

tenha—He (Śrī Caitanya Mahāprabhu); prema-adhīna—under the control of love; tomāra prema—your love; gāḍha-tara—very deep; avaśya—certainly; karibena kṛpā—He will bestow mercy; tomāra upara—upon you.

TRANSLATION

As soon as Bhaṭṭācārya saw the King’s firm determination, he declared, “The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you.”

PURPORT

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (Upadeśāmṛta, 3): utsāhān niścayād dhairyāt. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the śāstras.

TEXT 53

तथापि कहिये आमि एक उपाय ।
एই উপায় কর’ প্রভু দেখিবে যাহায় || ৫৩ ||

tathāpi kahiye āmi eka upāya
ei upāya kara’ prabhu dekhibe yāhāya

SYNONYMS

tathāpi—still; kahiye—say; āmi—I; eka upāya—one means; ei upāya—this means; kara’—try to adopt; prabhu—Lord Śrī Caitanya Mahāprabhu; dekhibe—will see you; yāhāya—by that.

TRANSLATION

Sārvabhauma Bhaṭṭācārya then suggested, “There is one means by which you can directly see Him.”
TEXT 54

রথযাত্রা-দিনে প্রভু সব ভক্ত লঞ্জ।
রথ-আগে লৃত্য করিবেন প্রেমাবিষ্ট হইল।। ৫৪

ratha-yātrā-dine prabhu saba bhakta lañā
ratha-āge nṛtya karibena premāviṣṭa hañā

SYNONYMS

ratha-yātrā-dine—on the day of the car festival ceremony; prabhu—Śrī Caitanya Mahāprabhu; saba—all; bhakta—devotees; lañā—taking with Him; ratha—the chariot; āge—in front of; nṛtya karibena—will dance; prema-āviṣṭa hañā—in great ecstatic love.

TRANSLATION

“On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

TEXT 55

প্রেমাবেশে পুস্পঞ্জালে করিবেন প্রবেশ।
সেইকালে একলে তুমি ছাড়ি 'রাজবেশ।। ৫৫

prema-āveše puspa-puḍāle karibena praveśa
sei-kāle ekale tumī chāḍi' rāja-veśa

SYNONYMS

prema-āveše—in ecstatic love; puspa-udayāne—into the garden at Gūḍḍicā where the Lord stays; karibena praveśa—will enter; sei-kāle—at that time; ekale—alone; tumī—you; chāḍi’—giving up; rāja-veśa—the royal dress.

TRANSLATION

“On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Gūḍḍicā garden. At that time you should go there alone, stripped of your royal dress.

TEXT 56

‘কৃষ্ণ-রাসপঞ্জাল্যায়’ করিতে গঠন।
একলে যাই’ মহাপ্রভুর ধরিবে চরণ।। ৫৬

‘kṛṣṇa-rāspuṇḍālayā’ karitē gathana
ekale yai’ mahāprabhūr dhāribē charaṇa।। ৫৬

SYNONYMS

kṛṣṇa-rāspa-puṇḍālayā—on that Ratha-yātrā day; karitē—will dance; gathana—dancing; ekale yāi’—alone; mahāprabhūr—Lord; dhāribē—will carry; charaṇa—His lotus feet.
ʻkrṣṇa-rāsa-paṅcādhyāyaʼ karite paṭhāna
ekale yāiʻ mahāprabhura dharibe caraṇa

SYNONYMS

krṣṇa-rāsa-paṅcā-adhyāya—the five chapters in the Tenth Canto of Śrimad-Bhāgavatam in which Lord Kṛṣṇa’s pastimes of the rāsa dance are described; karite paṭhāna—to recite; ekale yāi’—going alone; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; dharibe caraṇa—catch hold of the lotus feet.

TRANSLATION

ʻWhen Śrī Caitanya Mahāprabhu enters the Guṇḍicā, you should also go there and read five chapters about Lord Kṛṣṇa’s dancing with the gopīs. In this way you can catch hold of the Lord’s lotus feet.

TEXT 57

bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni’
āliṅgana karibena tomāya ‘vaiṣṇava’ jāni’

SYNONYMS

bāhya-jñāna nāhi—without external consciousness; se-kāle—at that time; kṛṣṇa-nāma śuni’—by hearing the holy name of Lord Kṛṣṇa; āliṅgana karibena—He will embrace; tomāya—you; vaiṣṇava jāni’—taking you to be a Vaiṣṇava.

TRANSLATION

ʻLord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love without external consciousness. At that time you should begin to recite those chapters from Śrimad-Bhāgavatam. Then He will embrace you, knowing you to be a pure Vaiṣṇava.

PURPORT

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sarvabhauma Bhāṭṭācārya could understand the King’s position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and Bhāṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very determined (dṛḍha-vrata). Consequently Bhāṭṭācārya was ready to help the King.
TEXT 58

रामानंद राय, आजी तोमार प्रेम-गुणा।
प्रभु-आगे कहिंते प्रभुर फिरि' गेल मन॥ ५८ ॥

ramananda raya, aji tomara prema-guna
prabhu-age kahite prabhu phiri' gela mana

SYNONYMS

ramananda raya—Ramananda Raya; aji—today; tomara—your; prema-guna—quality of love; prabhu-age—in front of the Lord; kahite—when he described; prabhu—of Lord Śrī Caitanya Mahāprabhu; phiri’ gela—became changed; mana—the mind.

TRANSLATION

“The Lord has already changed His mind due to Ramananda Rāya’s description of your pure love for Him.”

PURPORT

At first the Lord did not want to see the King, but due to Bhaṭṭacārya’s and Rāmānanda Rāya’s earnest endeavors, the Lord’s mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King’s service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee’s mercy; then Kṛṣṇa’s mercy will descend. Yasya prasādād bhagavat-prasādol yasyāprasādān na gatiḥ kuto ‘pi. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord’s mercy. A common man must first begin to serve the spiritual master or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee’s lotus feet on one’s head, there is no possibility of advancement. This is also confirmed by a statement of Prahlāda Mahārāja in Śrimad-Bhagavatam (7.5.32):

naiśām matis tāvad urukramānghriṁ
spṛṣaty anarthapagamo yad-arthaḥ
mahiyasāṁ pāda-rajo ‘bhīsekarāṁ
niśkīṅcanānāṁ na vṛṇīta yāvat

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāpardra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭacārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.
TEXT 59
śuni' gajapatira mane sukha upajila
prabhure milite ei mantra dr̥̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̅
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After thus encouraging the King, Sarvabhauma Bhaṭṭacārya returned home. On the day of Lord Jagannātha’s bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

TEXT 62

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable.
Srī Caitanya Mahāprabhu felt Lord Jagannātha’s absence from the temple very much.

TEXT 63

gopī-bhāve virahe prabhu vyākula haṇā
alālanāthe gelā prabhu sabāre chaḍiyā

SYNONYMS

gopī-bhāve—in the mood of the gopīs; virahe—in separation; prabhu—Lord Srī Caitanya Mahāprabhu; vyākula—agitated; haṇā—being; alālanāthe—to Alālanātha; gelā—went; prabhu—Lord Srī Caitanya Mahāprabhu; sabāre—all; chaḍiyā—having given up.

TRANSLATION

Due to the separation of Lord Jagannātha, Srī Caitanya Mahāprabhu felt great anxiety such as the gopīs feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Alālanātha.

TEXT 64

pāche prabhura nikāṭa āilā bhakta-gaṇa
gauḍa haite bhakta āise, —kaila nivedana

SYNONYMS

pāche—behind; prabhura—of Srī Caitanya Mahāprabhu; nikāṭa—in the presence; āilā—came; bhakta-gaṇa—the devotees; gauḍa haite—from Bengal; bhakta—devotees; āise—come; kaila nivedana—submitted.

TRANSLATION

The devotees following the Lord came into His presence and requested Him to return to Puri. They submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.
TEXT 65

sarvabhauma nilācale āilā prabhu lañā
prabhu āilā, —rājā-ṭhāṇī kahilena giyā

SYNONYMS

sarvabhauma—Sārvabhauma Bhāṭṭācārya; nilācale—to Jagannātha Puri; āilā—came; prabhu—Śrī Caitanya Mahāprabhu; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; āilā—arrived; rājā-ṭhāṇī—to the King; kahilena—said; giyā—after going.

TRANSLATION

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha Puri. He then went to King Prataparudra and informed him of the Lord’s arrival.

TEXT 66

hena-kāle āilā tathā gopināthaḥcārya
rājāke āśīrvāda kari’ kahe, —ṣuna bhaṭṭācārya

SYNONYMS

hena-kāle—during this time; āilā—came; tathā—there; gopinātha-ācārya—Gopinātha Ācārya; rājāke—unto the King; āśīrvāda kari’—offering a benediction; kahe—said; ṣuna bhaṭṭācārya—my dear Bhaṭṭācārya, kindly listen.

TRANSLATION

At this time, Gopinātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Prataparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 67

gōḍaḥ chetvā devaṁ apsarśeṇa hūaṁvat
mahāprakūrtaḥ jñānaḥ sva—mahādāgavatā

SYNONYMS

gōḍaḥ—gāḍa; chetvā—then; devaṁ—God; apsarśeṇa—by the apsarśas; hūaṁvat—entered; mahāprakūrtaḥ—greatly learned; jñānaḥ—wisdom; sva—my; mahādāgavatā—greatly learned.
gauḍa haite vaiṣṇava āsitechenā dui-śata
mahāprabhura bhakta saba—mahā-bhāgavata

SYNONYMS

gauḍa haite—from Bengal; vaiṣṇava—devotees; āsitechenā—are coming; dui-śata—numbering about two hundred; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; bhakta—the devotees; saba—all; mahā-bhāgavata—greatly advanced devotees.

TRANSLATION

“About two hundred devotees are coming from Bengal. All of them are greatly advanced devotees and specifically devoted to Śrī Caitanya Mahāprabhu.

TEXT 68

नरेन्द्रे आसिया सबे हैल विद्यमान ।
ज़ा-सबारे चाहि बासा प्रसाद-समाधान ॥ ६८ ॥

narendra āsiyā sabe haila vidyamāna
tān-sabāre cahi vāsa prasāda-samādhnā

SYNONYMS

narendra—on the bank of Lake Narendra; āsiyā—coming; sabe—all of them; haila vidyamāna—staying; tān-sabāre—for all of them; cahi—I want; vāsa—residential quarters; prasāda—for distributing prasāda; samādhnā—arrangement.

TRANSLATION

“All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasāda arrangements for them.”

PURPORT

Narendra is a small lake still existing in Jagannātha Puri, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take their bath in the lake. There they wash their hands and feet before entering the temple.

TEXT 69

राजा कहे,—पड़िछाकेआमीआज्ञा दिव ।
बासा आमी ये चाहिये,— पड़िछा सब दिव ॥ ६९ ॥
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rājā kahe, —paḍichāke āmi ājñā diba
vāsā ādi ye cāhiye, —paḍichā saba diba

SYNONYMS
rājā kahe—The King said; paḍichāke—unto the attendant; āmi—I; ājñā diba—shall give orders; vāsā—residential quarters; ādi—and other arrangements; ye cāhiye—whatever you want; paḍichā—the attendant; saba—everything; diba—will supply.

TRANSLATION
The King replied, “I shall give orders to the attendant in the temple. He will arrange for everyone’s residential quarters and prasāda, as you desire.

TEXT 70

mahāprabhu gaṇa yata āila gaudi haite
bhaṭṭācārya, eke eke dekha ha āmatē

SYNONYMS
mahāprabhu—of Śrī Caitanya Mahāprabhu; gaṇa—associates; yata—all; āila—who have come; gaudi haite—from Bengal; bhaṭṭācārya—Śravabhauma Bhaṭṭācārya; eke eke—one after another; dekha ha—please show; āmatē—to me.

TRANSLATION
“Śravabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu’s devotees who are coming from Bengal.”

TEXT 71

bhaṭṭa kahe,—atṭālikāya kara ārohaṇa
gopinātha cine sabāre, karābe daraśana

SYNONYMS
bhaṭṭa kahe—Bhaṭṭācārya said; atṭālikāya—on the roof of the palace; kara ārohaṇa—just get up; gopinātha—Gopinātha Ācārya; cine—knows; sabāre—everyone; karābe daraśana—he will show.
TRANSLATION

Sārvabhauma Bhaṭṭācārya requested the King, “Go up on the roof of the palace. Gopinātha Ācārya knows every one of the devotees. He will identify them for you.

TEXT 72

अमि काहे। नाहि चिलि, चिलितेन शन हय।
गोपीनाथाचार्य सबारे करारे परिचय॥ ७२ ॥

āmi kāho nāhi cini, cinite mana haya
gopināthācārya sabāre karā’be paricaya

SYNONYMS

āmi—1; kāho—anyone; nāhi—do not; cini—know; cinite mana haya—I desire to know; gopinātha-ācārya—Gopinātha Ācārya; sabāre—all of them; karā’be paricaya—will identify.

TRANSLATION

“Actually I do not know any of them, although I have a desire to know them. Since Gopinātha Ācārya knows them all, he will give you their names.”

TEXT 73

एता बालि’ तिन जन अट्टालिकाय चड्डिल।
हेनकाले वैष्णव सब निकटेआइल॥ ७३ ॥

eta bali’ tina jana aṭṭālikāya caḍila
hena-kāle vaiṣṇava saba nikaṭe āila

SYNONYMS

eta bali’—saying this; tina jana—the three persons (namely, the King, Gopinātha Ācārya and Sārvabhauma Bhaṭṭācārya); aṭṭālikāya—on the roof of the palace; caḍila—got up; hena-kāle—at this time; vaiṣṇava—the Vaiṣṇava devotees; saba—all; nikaṭe—nearby; āila—came.

TRANSLATION

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopinātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.
TEXT 74

dāmodara-svarūpa, govinda, —dui jana
mālā-prasāda lanā yāya, yāhān vaisnava-gaṇa

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara; govinda—Govinda; dui jana—two persons; mālā-prasāda—flower garlands and remnants of Lord Jagannātha’s food; lanā—taking; yāya—went; yāhān—where; vaisnava-gaṇa—the Vaiśṇavas.

TRANSLATION

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasāda of Lord Jagannātha, proceeded to where all the Vaiśṇavas were standing.

TEXT 75

prathamete mahāprabhu pāṭhāilā duṅhāre
rājā kahe, ei dui kon cīnāha āmāre

SYNONYMS

prathamete—at first; mahāprabhu—Śrī Caitanya Mahāprabhu; pāṭhāilā—sent; duṅhāre—two persons; rājā kahe—the King said; ei dui—these two; kon—who are they; cīnāha—kindly identify; āmāre—to me.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu first sent them both in advance. The King inquired, “Who are these two? Please let me know their identity.”

TEXT 76

bhāṭṭācārya kahe, —ei svarūpa-dāmodara
mahāprabhura haya inha dvitiya kalevara
SYNONYMS

bhaṭṭācārya kahe—Bhaṭṭācārya said; ei—this gentleman; svarūpa-dāmodara—his name is Svarūpa Dāmodara; mahāprabhura—of Śrī Caitanya Mahāprabhu; haya—is; iha—he; dvitiya—the second; kalevara—expansion of the body.

TRANSLATION

Śrī Sārvabhauma Bhaṭṭācārya replied, “Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

TEXT 77
dvitiya, govinda—bhṛtya, iḥāṅ doṅhā diyā
mālā pāṭhānāchenā prabhu gaurava kariyā

dvitiya—the second; govinda—Govinda; bhṛtya—personal servant; iḥāṅ—here; doṅhā diyā—through these two persons; mālā—flower garlands; pāṭhānāchenā—has sent; prabhu—Śrī Caitanya Mahāprabhu; gaurava kariyā—giving much honor.

SYNONYMS

dvitiya—the second; govinda—Govinda; bhṛtya—personal servant; iḥāṅ—here; doṅhā diyā—through these two persons; mālā—flower garlands; pāṭhānāchenā—has sent; prabhu—Śrī Caitanya Mahāprabhu; gaurava kariyā—giving much honor.

TRANSLATION

“The second person is Govinda, Lord Caitanya’s personal servant. The Lord has sent garlands and remnants of Lord Jagannātha’s food with these two persons simply to honor the devotees from Bengal.”

TEXT 78
ādau mālā advaitere svarūpa paṛāila
pāche govinda dvitiya mālā âni’ tāṅre dila

ādau—in the beginning; mālā—a garland; advaitere—unto Advaita Ācārya; svarūpa—Svarūpa Dāmodara; paṛāila—offered; pāche—after that; govinda—the Lord’s personal servant named Govinda; dvitiya—a second; mālā—garland; âni’—bringing; tāṅre dila—delivered to him.
TRANSLATION
At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

TEXT 79

ভবে গোবিন্দ দাঁড় বির আচার্যরে।
তাহে নামি চিনে আচার্য, পুণ্ডল দামোদরে ‖ ৭৯ ‖

tabe govinda dāṇḍavat kaila ācāryere
tānre nāhi cine ācārya, puchila dāmodare

SYNONYMS

tabe—at that time; govinda—Govinda; dāṇḍavat—falling flat to offer obeisances; kaila—did; ācāryere—unto Advaita Ācārya; tānre—him; nāhi—not; cine—recognized; ācārya—Advaita Ācārya; puchila—inquired; dāmodare—to Svarūpa Dāmodara.

TRANSLATION
After Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

TEXT 80

দামোদর কহে—ইহার ‘গোবিন্দ’ নাম।
ঈষ্ট্রা-পুরীর সেবাসে অতি গুণবান। ‖ ৮০ ‖

dāmodara kahe, —ihāra ‘govinda’ nāma
iśvara-purīra sevaka ati guṇavān

SYNONYMS

dāmodara kahe—Dāmodara said; ihāra—of him; govinda—Govinda; nāma—the name; iśvara-purīra sevaka—servant of Īśvara Purī; ati guṇavān—very qualified.

TRANSLATION
Svarūpa Dāmodara informed Him, “Govinda was the servant of Īśvara Purī. He is very highly qualified.
**TEXT 81**

prabhura seva karite puri ājnā dila
ataeva prabhu īnhāke nikaṭe rākhila

**SYNONYMS**

prabhura—of Śrī Caitanya Mahāprabhu; seva—the service; karite—to perform; puri—Īśvara Purī; ājnā dila—ordered; ataeva—therefore; prabhu—Śrī Caitanya Mahāprabhu; īnhāke—him; nikaṭe—by His side; rākhila—kept.

**TRANSLATION**

"Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side."

**TEXT 82**

rājā kahe, —yāṅre mālā dila dui-jana
āścarya teja, baḍa mahānta, — kaha kon jana?

**SYNONYMS**

rājā kahe—the King inquired; yāṅre—unto which person; mālā—garlands; dila—offered; dui-jana—Śvarūpa Dāmodara and Govinda; āścarya teja—wonderfully effulgent; baḍa mahānta—a very great devotee; kaha kon jana—kindly let me know who He is.

**TRANSLATION**

The King inquired, “To whom did Śvarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is.”

**TEXT 83**

āchārī kahē, — ēṁhār nām anṛṣye āchārī
mahāprabhūr maṃgāpāta; sarv-airorādhārī || 83 ||
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Text 85

acārya kahe, —iṅhāra nāma advaita acārya
mahāprabhura māṇya-pātra, sarva-sīrodhārya

SYNONYMS

acārya kahe—Gopinātha Acārya said; iṅhāra nāma—His name; advaita acārya—Advaita Acārya; mahāprabhura—of Śrī Caitanya Mahāprabhu; māṇya-pātra—honorable; sarva-sīrodhārya—the topmost devotee.

TRANSLATION

Gopinātha Acārya replied, “His name is Advaita Acārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.

Text 84

Śrīvāsa-pāṇḍita iṅha, pāṇḍita-vakreśvara
vidyānīdhi-acārya, iṅha pāṇḍita-gadādhara

SYNONYMS

Śrīvāsa-pāṇḍita—Śrīvāsa Paṇḍita; iṅha—here; pāṇḍita-vakreśvara—Vakreśvara Paṇḍita; vidyānīdhi-acārya—Vidyānīdhi Acārya; iṅha—here; pāṇḍita-gadādhara—Gadādhara Paṇḍita.

TRANSLATION

“Here are Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita, Vidyānīdhi Acārya and Gadādhara Paṇḍita.

Text 85

acāryaratna iṅha, pāṇḍita-purandara
ganāgādāsa pāṇḍita iṅha, pāṇḍita-sāṅkara

SYNONYMS

acāryaratna—Candraśekhara; iṅha—here; pāṇḍita-purandara—Purandara Paṇḍita; ganāgādāsa pāṇḍita—Gaṅgādāsa Paṇḍita; iṅha—here; pāṇḍita-sāṅkara—Sāṅkara Paṇḍita.
"Here are Acāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita.

TEXT 86

ei murāri gupta, iňha paṇḍita nārāyaṇa
haridāsa thākura iňha bhuvana-pāvana

SYNONYMS
ei—this; murāri gupta—Murāri Gupta; iňha—here; paṇḍita nārāyaṇa—Nārāyaṇa Paṇḍita; haridāsa thākura—Haridāsa Thākura; iňha—here; bhuvana-pāvana—deliverer of the whole universe.

TRANSLATION

"Here are Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Thākura, the deliverer of the whole universe.

TEXT 87

ei hari-bhaṭṭa, ei śri-nṛṣirhānanda
ei vāṣudeva datta, ei śivānanda

SYNONYMS
ei—this; hari-bhaṭṭa—Hari Bhaṭṭa; ei—this; śri-nṛṣirhānanda—Śri Nṛṣirhānanda; ei—this; vāṣudeva datta—Vāṣudeva Datta; ei—this; śivānanda—Śivānanda.

TRANSLATION

"Here is Hari Bhaṭṭa, and there is Nṛṣirhānanda. Here are Vāṣudeva Datta and Śivānanda Sena.

TEXT 88

gośvinna, maṇḍava ḍhāṣ, ei bāsūrāṇya
bhiṅ ṛāṣ̐e kārtikane ṣreṣṭha pāṇa-saṇṭhōṇyā

SYNONYMS
gośvinna—guru; maṇḍava ḍhāṣ—Johnny; ei bāsūrāṇya—Bāsūra ḍhāṣ; bhiṅ ṛāṣ—Bhīṅ ṛāṣ; kārtikane—Kārtika; ṣreṣṭha pāṇa-saṇṭhōṇyā—śreṣṭha pāṇa-saṇṭhōṇyā.
The Bhā-kirtana Pastimes

Text 89

"Here also are Govinda Ghosh, Mādhava Ghosh and Vāsudeva Ghosh. They are three brothers, and their saṅkirtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghosh belonged to the kāyastha dynasty of the Uttara-rādhīya section, and he was known as Ghosh Ṭhākura. Even to the present day there is a place named Agradvāpa, near Katwa, where a fair takes place and is named after Ghosh Ṭhākura. As far as Vāsudeva Ghosh is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

TEXT 89

राघव पान्धिका, ईंह आचार्य नन्दन।
श्रीमान पान्धिका ए, श्रीकांत, नारायण। ॥ ८९ ॥

rāghava paṇḍita, inha ācārya nandana
śrīmān paṇḍita ei, śrikānta, nārāyaṇa

SYNONYMS

rāghava paṇḍita—Rāghava Paṇḍita; inha—here; ācārya nandana—Ācārya Nandana; śrīmān paṇḍita—Śrīmān Paṇḍita; ei—this; śri-kānta—Śrikānta; nārāyaṇa—and also Nārāyaṇa.

TRANSLATION

“Here is Rāghava Paṇḍita, here is Ācārya Nandana, there is Śrīmān Paṇḍita, and here are Śrikānta and Nārāyaṇa.”
PURPORT

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya Mahāprabhu, has sung as follows (Prārthanā 13):

\[
gaurangera sangi-gaṇe nitya-siddha kari' māne  
  se yāya vrajendra-suta-pāṣa
\]

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that they do not belong to this material world because they are always engaged in the devotional service of the Lord. One who is engaged in the Lord’s devotional service twenty-four hours daily and never forgets the Lord is called nitya-siddha. Śrīla Rūpa Gosvāmī also confirms this statement:

\[
\begin{align*}
  iḥa yasya harer dāsye & \\
  karmaṇā manasā girā & \\
  nikhilāsv apy avasthāsu & \\
  jīvan-muktaḥ sa ucyate
\end{align*}
\]

“A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.” (Bhakti-rasāmṛta-sindhu, 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is nitya-siddha has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, nitya-siddha kari’ māne. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a nitya-siddha if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as nitya-siddha and should not consider them conditioned.

\[
\begin{align*}
  māṁ ca yo ‘vyabhicāreṇa & \\
  bhakti-yogena sevate & \\
  sa guṇān samatītyaitān & \\
  brahma-bhūyāya kalpate
\end{align*}
\]

(Bg. 14.26)

One who has transcended the material modes of nature is supposed to be on the Brahman platform. That is also the platform of nitya-siddha. The nitya-siddha not
only stays on the Brahman platform but also works on that platform. Simply by ac-
cepting the associates of Lord Caitanya Mahāprabhu as _nitya-siddha_, one can 
very easily go back home, back to Godhead.

**TEXT 90**

शुक्लम्बर देख, एहि त्रिधर, बिजय।
बलाभ-सेन, एहि पुरुषोत्तम, संध्य। ॥ ९० ॥

šuklāṁbara dekha, ei śrīdhara, vijaya
vallabha-sena, ei puruṣottama, sañjaya

**SYNONYMS**

šuklāṁbara—Śuklāṁbara; dekha—see; ei—this; śrīdhara—Śrīdhara; vijaya—
Vijaya; vallabha-sena—Vallabha Sena; ei—this; puruṣottama—Puruṣottama;
sañjaya—Sañjaya.

**TRANSLATION**

Gopinātha Ācārya continued to point out the devotees. “Here is Śuklāṁ-
bara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is
Puruṣottama, and there is Sañjaya.

**TEXT 91**

कुलिन-ग्रामवासी एहि सत्यराज-खāन।
रामानंद-अदि सब देख बिद्यमान ॥ ९१ ॥

kulina-grāma-vāsī ei satyarāja-khān
rāmānanda-ādi sabe dekha vidyamāna

**SYNONYMS**

kulina-grāma-vāsī—residents of the village known as Kulīna-grāma; ei—these;
satyarāja-khān—Satyarāja Khān; rāmānanda-ādi—headed by Rāmānanda;
sabe—everyone; dekha—you see; vidyamāna—present.

**TRANSLATION**

“And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and
Rāmānanda. Indeed, all of them are present here. Please see.

**TEXT 92**

मुकुन्ददास, नरहरि, श्रीरघुनंदन।
खुलबासी चिरजीव, आर हुलोचन ॥ ९२ ॥
mukunda-dāsa, narahari, śrī-raghunandana
khaṇḍa-vāsī ciraṇjīva, āra sulocana

SYNONYMS
mukunda-dāsa—Mukunda dāsa; narahari—Narahari; śrī-raghunandana—Śrī Raghunandana; khaṇḍa-vāsī—residents of Khaṇḍa; ciraṇjīva—Ciraṇjīva; āra—and; sulocana—Suilocana.

TRANSLATION
“Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Ciraṇjīva and Sulocana, all residents of Khaṇḍa.”

TEXT 93

cateka kahiba, ei dekha yata jana
caitanyera gaṇa, saba—caitanya-jīvana

SYNONYMS
cateka kahiba—how many I shall speak; ei—these; dekha—see; yata jana—all the persons; caitanyera gaṇa—associates of Śrī Caitanya Mahāprabhu; saba—all of them; caitanya-jīvana—consider Śrī Caitanya Mahāprabhu their life and soul.

TRANSLATION
“How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul.”

TEXT 94

rājā kahe—dekhī’ mora hīl chāṅkār
vaiṣṇavera aiche teja dekhi nāhi āra

SYNONYMS
rājā kahe—the King said; dekhī’—after seeing; mora—my; hīl—there is; camatkāra—astonishment; vaiṣṇavera—of the devotees of the Lord; aiche—such; teja—effulgence; dekhi—I see; nāhi—not; āra—anyone else.
TRANSLATION

The King said, “Upon seeing all these devotees, I am much astonished, for I have never seen such an effulgence.

TEXT 95

κοτι-σύρα-σάμα σα-ύ-\textit{ujjvala-varaṇa} καβ्हु नाहि शुनि एि मधुर ज्यर्भजन || ९५ ||

\textit{koti-sūrya-sama saba — ujjvala-varaṇa kabhu nāhi śuni ei madhura kirtana}

SYNONYMS

\begin{itemize}
  \item \textit{koti-sūrya-sama} — equal to the shining of millions of suns;
  \item \textit{saba} — all of them;
  \item \textit{ujjvala-varaṇa} — very bright luster;
  \item \textit{kabhu nāhi śuni} — I have never heard;
  \item \textit{ei} — this;
  \item \textit{madhura kirtana} — such melodious performance of congregational chanting.
\end{itemize}

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord’s names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of \textit{sāṅkirtana} is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such \textit{kirtana} without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord’s glories.

TEXT 96

\textit{এঘে প্রেম, এঘে নৃত্য, এঘে হরিধরনি।}
\textit{কাই। নাহি দেখি, এঘে কাই। নাহি শুনি।} || ৯৬ ||
aiche prema, aiche nrtya, aiche hari-dhvani
kāhāṅ nāhi dekhi, aiche kāhāṅ nāhi śuni

SYNONYMS
aiche—such; prema—ecstatic love; aiche nrtya—such dancing; aiche hari-dhvani—such vibration of the chanting of the holy name; kāhāṅ—anywhere; nāhi dekhi—I have never seen; aiche—such; kāhāṅ—anywhere; nāhi śuni—I never heard.

TRANSLATION
"I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkirtana."

PURPORT
Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform saṅkirtana in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the kirtana performed by the associates of the Lord was unique. He had never before heard such saṅkirtana nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpur and perform saṅkirtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and saṅkirtana performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a nitya-siddha associate of the Lord.

TEXT 97

bhaṭṭācārya kahe ei madhura vacana
caitanyera srṣṭi—ei prema-saṅkirtana

SYNONYMS
bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kahe—replied; ei—this; madhura vacana—transcendental sweetness of the voice; caitanyera srṣṭi—the creation of
Lord Śrī Caitanya Mahāprabhu; ei—this; prema-saṅkīrtana—chanting in the ecstasy of love of Godhead.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, ‘This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead.

TEXT 98

अवतारिः चैतन्य कैला धर्मप्रचारण ।
कलिकालेः धर्मं कृषṇनाम-संकीर्तनं ॥ ९८ ॥

avatari’ caitanya kaila dharma-pracāraṇa
kali-kāle dharma—kṛṣṇa-nāma-saṅkīrtana

SYNONYMS

avatari’—descending; caitanya—Śrī Caitanya Mahāprabhu; kaila—did; dharma-pracāraṇa—preaching of real religion; kali-kāle—in this age of Kali; dharma—religious principle; kṛṣṇa-nāma—of the holy name of Lord Kṛṣṇa; saṅkīrtana—chanting.

TRANSLATION

‘In this age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

TEXT 99

संकीर्तन-यजने तान्रे अराधना ॥
सेय तृ शुमेध, आर—कलिहतजन ॥ ९९ ॥

saṅkīrtana-yajñe tānre kārārādhana
sei ta’ sumedhā, āra—kali-hata-jana

SYNONYMS

saṅkīrtana-yajñe—in the performance of congregational chanting; tānre—unto Śrī Caitanya Mahāprabhu; kār—does; ārādhana—worship; sei ta’—such a person; su-medhā—sharply intelligent; āra—others; kali-hata-jana—victims of this age of Kali.
"Anyone who worships Lord Caitanya Mahâprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa mahā-mantra. The real meaning of religion is stated in Śrimad-Bhāgavatam (6.3.19-22).

dharmam tu sākṣād-bhagavat-praṇītam
na vai vidur ṭaya na pāpi devāḥ
na siddha-mukhyāy asutā maṇasyāḥ
kutaś ca vidyādhara-cāraṇādayāḥ

svayambhūr nāradah śambhuḥ
kumāraḥ kapilo maṇuh
prahlādo janako bhīmo
balir vaiyāsakir vayam

dvādaśaite vijānimo
dharmah bhagavataraṁ bhatāḥ
guhyam viśuddham durbodhaṁ
yarṁ jñātvāṁtarm aśnute

etāvān eva loke 'smin
purāṁśaṁ dharmaḥ paraḥ saṁtaḥ
bhakti-yogo bhagavatī
tan-ñāma-grahāṇādibhiḥ

The purport of these verses is that dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or siddhamukhyas, and what to speak of asuras, human beings, Vidyādharas, Cāraṇas, and so on. The principles of dharma, religion, come down in the paramparā system beginning with twelve personalities—namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhiṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja. The principles of religion are known to these twelve personalities. Dharma refers to the religious principles by which one can
understand the Supreme Personality of Godhead. *Dharma* is very confidential, uncontaminated by all material influence, and very difficult for ordinary men to understand. However, if one actually understands *dharma*, he immediately becomes liberated and is transferred to the kingdom of God. *Bhāgavata-dharma*, or the principle of religion enunciated by the *paramparā* system, is the supreme principle of religion. In other words, *dharma* refers to the science of *bhakti-yoga*, which begins by the novice's chanting the holy name of the Lord (*tan-nāma-graha-dhībhiḥ*).

In this age of Kali it is recommended in *Caitanya-caritāmṛta*, *kali-kāle dharma—*krṣṇa-nāma-saṅkīrtana. In the age of Kali the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of this *Caitanya-caritāmṛta*, from *Śrīmad-Bhāgavatam* (11.5.32), it is further stressed.

**TEXT 100**

क्र्ष्णवर्णं त्विशांत्वर्ण पांगपांगां पाः पारṣदाम्।
यज्ञं संकीर्तनप्रायां ज्ञति ति सुमेधसः।

*krṣṇa-varṇam* tviśākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṁkīrtana-prāyair
yajanti hi sumedhasaḥ

**SYNONYMS**

*krṣṇa-varṇam*—repeating the syllables *krṣṇa*; *tviśā*—with a luster; *akṛṣṇam*—not black (golden); *sa-āṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṁkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

**TRANSLATION**

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krṣṇa. Although His complexion is not blackish, He is Krṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

**PURPORT**

For an explanation of this verse, refer to *Ādi-lilā*, Chapter Three, verse 52.
TEXT 101

The King said, “According to evidence given in revealed scriptures, it is concluded that Lord Sri Caitanya Mahaprabhu is Lord Krsna Himself. Why, then, are learned scholars sometimes indifferent to Him?”

SYNONYMS

raja kahe—the King said; sastra-prama—by the evidence of revealed scripture; caitanya—Sri Caitanya Mahaprabhu; hana—is; krsna—the Supreme Personality of Godhead, Lord Krsna; tabe—therefore; kene—why; pandita—so-called learned scholars; saba—all; tanhate—unto Him; vitrsna—indifferent.

TRANSLATION

The King said, “According to evidence given in revealed scriptures, it is concluded that Lord Sri Caitanya Mahaprabhu is Lord Krsna Himself. Why, then, are learned scholars sometimes indifferent to Him?”

TEXT 102

Bhatta kahe, —Svarbhauma Bhaṭṭacarya said; tāṅra krpa—of Lord Kṛṣṇa’s mercy; leśa—even a fraction; haya—there is; yaḥre—unto whom; sei se—that person only; tāṅhāre—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa kari’—accepting as Kṛṣṇa; la-ite pāre—can take up.

SYNONYMS

bhaṭṭa kahe—Svarbhauma Bhaṭṭacarya said; tāṅra krpa—of Lord Kṛṣṇa’s mercy; leśa—even a fraction; haya—there is; yaḥre—unto whom; sei se—that person only; tāṅhāre—Lord Śrī Caitanya Mahāprabhu; kṛṣṇa kari’—accepting as Kṛṣṇa; la-ite pāre—can take up.

TRANSLATION

Bhaṭṭacarya replied, “Only a person who has received but a small fraction of mercy from the Lord can understand that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa. No one else can.

PURPORT

The saṅkīrtana movement can be spread by a person who is especially favored by Lord Kṛṣṇa (kṛṣṇa-sakti vinā nahe tāra pravartana). Without first obtaining the
mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord’s name is called labdhaca- Caitanya in the words of Bhaktisiddhanta Sarasvati. The labdhaca- Caitanya is one who has actually awakened his original consciousness, Krsna consciousness. The influence of the pure devotees in Krsna consciousness is such that it can awaken others to become immediately Krsna conscious and engage themselves in the transcendental loving service of Krsna. In this way the descendants of pure devotees increase, and Lord Caitanya Mahaprabhu takes much pleasure in seeing the increase of His devotees. The word sumedhasah means “sharply intelligent.” When one’s intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahaprabhu and through Him in loving Radha-Krsna. Those not interested in understanding Sri Caitanya Mahaprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Sri Caitanya Mahaprabhu, he cannot properly chant and dance in the sankirtana movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Krsna consciousness.

**TEXT 103**

ताँर कुपे नहे यारे, पण्डित नहें केने।  
देखिले सुनिलेह ताहे ‘ईश्वर’ ना माने। ॥१०३॥

tāṅra kṛpā nahe yāre, paṇḍita nahe kene  
dekhile śunileha tāṅre ‘iśvara’ nā māne

**SYNONYMS**

tāṅra kṛpā—His mercy; nahe—there is not; yāre—unto whom; paṇḍita—learned scholar; nahe—even though; kene—nevertheless; dekhile—even by seeing; śunileha—even by listening; tāṅre—Him; iśvara—as the Supreme Personality of Godhead; nā māne—does not accept.

**TRANSLATION**

“If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept the Lord as the Supreme Personality of Godhead.

**PURPORT**

The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord’s special power, one cannot preach His glories all over the world. Even though one
may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

**TEXT 104**

अथापि ते देव पदांभुज्य-प्रसादेशाध्यृहीते एव हि।
जानाति तत्त्वं भगवमहिष्ठा।
न चाय एको हिप चिरं बिचिन्नः।

atha api te deva padāmbuja-dvaya-prasādeśa-ādhāryaḥ eva hi
jānāti tattvarthā bhagavan-mahimno
na cānya eko 'pi cirāṁ vicinvan

**SYNONYMS**

atha—therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—of the two lotus feet; prasāda—of the mercy; leṣa—by only a trace; anugṛhitah—favored; eva—certainly; hi—indeed; jānāti—one knows; tattvam—the truth; bhagavat—of the Supreme Personality of Godhead; mahimnāḥ—of the greatness; na—never; ca—and; anyah—another; ekaḥ—one; api—although; cirām—for a long period; vicinvan—speculating.

**TRANSLATION**

"'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.'"

**PURPORT**

This verse is a quotation from the Śrīmad-Bhāgavatam (10.14.29). It is explained in the Madhya-līlā, in the Sixth Chapter, text 84.
TEXT 105

রাজা কহে,—সবে জগন্নাথ না দেখিয়া।
চৈতন্যের বাস-গৃহে চলিলা ধাঁঝ। || ১০৫ ||

rājā kahe, —sabe jagannātha nā dekhiyā
caitanyera vāsā-grhe calilā dhānā

SYNONYMS
rājā kahe—the King said; sabe—all of them; jagannātha—Lord Jagannātha; nā dekhiyā—without visiting; caitanyera—of Lord Śrī Caitanya Mahāprabhu; vāsā-grhe—to the residential place; calilā—they went; dhānā—running.

TRANSLATION
The King said, “Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu.”

TEXT 106

ভাট্টা কহে,—এই ত্য স্বাভাবিক প্রেম-রীত।
মহাপ্রভু মিলিবারে উৎকণ্ঠিত চিত। || ১০৬ ||

bhaṭṭa kahe,—ei ta’ svabhāvika prema-rita
mahāprabhu milibāre utkāṇṭhita cita

SYNONYMS
bhaṭṭa kahe—Bhaṭṭacārya replied; ei ta’—this is; svabhāvika—spontaneous; prema-rita—attraction of love; mahāprabhu—Śrī Caitanya Mahāprabhu; milibāre—for meeting; utkāṇṭhita—anxious; cita—mind.

TRANSLATION
Sārvabhauma Bhaṭṭacārya replied, “This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.”

TEXT 107

আগে তারে মিলিয়ে সবে তারে সঙ্গে লঞ্জ।
তাঁর সঙ্গে জগন্নাথ দেখিবেন গিয়া। || ১০৭ ||
āge tāhre mili' sabe tāhre saṅge laṅā
tāhre saṅge jagannāṭha dekhibena giyā

SYNONYMS
āge—first; tāhre—Śrī Caitanya Mahāprabhu; mili’—meeting; sabe—all the devotees; tāhre—Him; saṅge—with them; laṅā—taking; tāhre saṅge—with Him; jagannāṭha—Lord Jagannāṭha; dekhibena—they will see; giyā—going.

TRANSLATION
"First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannāṭha."

TEXT 108

rajas kahe,—bhavanandera putra vaṁśināṭha
prasāda laṅā saṅge cale pāńca-sāta

SYNONYMS
rajas kahe—the King said; bhavanandera putra—the son of Bhavananda; vaṁśināṭha—Vaṁśināṭha; prasāda laṅā—taking mahā-prasāda; saṅge—along; cale—goes; pāńca-sāta—five or seven men.

TRANSLATION
The King said, "The son of Bhavananda Rāya named Vaṁśināṭha, along with five or seven other men, is going there to take the remnants of Lord Jagannāṭha’s food."

TEXT 109

mahāprabhura aḷaye karila gamana
eta mahā-prasāda cahi’—kaha ki kāraṇ

SYNONYMS
mahāprabhura—of Śrī Caitanya Mahāprabhu; aḷaye—the residential place; karila gamana—he has already gone; eta—so much; mahā-prasāda—mahā-prasāda; cahi’—requiring; kaha—please tell; ki kāraṇ—what is the reason.
“Indeed, Vānīnātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of mahā-prasāda. Please let me know the reason for this.”

Sārvabhauma Bhāṭṭācārya said, “Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore they have brought such great quantities of mahā-prasāda.”

The King then asked Bhāṭṭācārya, “Why have they not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasāda?”
TEXT 112

bhāṭṭa kahe,—tumi yei kaha, sei vidhi-dharma
ei rāga-mārga āche sūkṣma-dharma-marma

SYNONYMS

bhāṭṭa kah—Bhaṭṭācārya said; tumi yei kaha—whatever you say; sei vidhi-dharma—that is a regulative principle; ei rāga-mārga—in this spontaneous love; āche—there are; sūkṣma-dharma-marma—subtle intricacies of the religious system.

TRANSLATION

Bhaṭṭācārya told the King, “What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common man and again purifies the holy place. Ṭīrthī-kurvanti tīrthāṇi (Bhāg. 1.13.10). Therefore a common man’s visit to a holy place and an exalted saintly person’s visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to
see Lord Caitanya, and by His order they took *mahā-prasāda* without following the regulations governing holy places.

**TEXT 113**

The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take *prasāda*, naturally the devotees take *prasāda* as their first duty.

**TEXT 114**

“When *mahā-prasāda* is not available, there must be fasting, but when the Supreme Personality of Godhead orders one directly to take *prasāda*, neglecting such an opportunity is offensive.”
TEXT 115

višeše śrī-haste prabhu kare pariveśana
eta lābha chāḍī' kon kare upoṣaṇa

SYNONYMS

višeše—especially; śrī-haste—with His transcendental hands; prabhu—Śrī Caitanya Mahāprabhu; kare—does; pariveśana—distribution; eta—so much; lābha—profit; chāḍī’—giving up; kon—who; kare—does; upoṣaṇa—fasting.

TRANSLATION

“When Śrī Caitanya Mahāprabhu is distributing prasāda with His transcendental hand, who will neglect such an opportunity and accept the regulative principles of fasting?”

TEXT 116

pūrve prabhu more prasāda-anna āni’ dila
prāte śayyāya vasi’ āmi se anna khāila

SYNONYMS

pūrve—before this; prabhu—Śrī Caitanya Mahāprabhu; more—unto me; prasāda-anna—rice mahā-prasāda; āni’—bringing; dila—delivered; prāte—early in the morning; śayyāya—on my bed; vasi’—sitting; āmi—I; se—that; anna—rice; khāila—ate.

TRANSLATION

“Previously the Lord gave me mahā-prasāda rice one morning, and l ate that just sitting on my bed, without having even washed out my mouth.

TEXT 117

kṣaṇaḥ kṣaṇe vṛddha vṛddha praśāna

kṣaṇaḥ kṣaṇe vṛddha vṛddha praśāna
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Synonyms
yanre—in whomever; krpa—mercy; kari’—bestowing; karena—does; hrdaye—in the heart; prerana—inspiration; krṣṇa-aśraya—shelter of Lord Krṣṇa; haya—there is; chāde—he gives up; veda—Vedic principles; loka-dharma—social etiquette.

Translation
"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Krṣṇa and abandons all Vedic and social customs.

Purport
This is also the teaching of Bhagavad-gītā:

sarva-dharmān parityajyā
māṁ ekaṁ śaraṇaṁ vraja
ahāṁ tvāṁ sarva-pāpebhayo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66) Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone’s heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from Śrimad-Bhāgavatam (4.29.47).

Text 118

yadā yam anugṛhnāti
bhagavān ātma-bhāvitaḥ
sa jahāti matirn loke
vede ca pariniṣṭhitām
SYNONYMS

yadā—when; yam—to whom; anugṛhaṇāti—shows special favor; bhagavān—the Supreme Personality of Godhead; ātma-bhāvitāḥ—who is seated in everyone's heart; saḥ—that person; jahati—gives up; matim—attention; loke—to social behavior; vede—to Vedic injunctions; ca—also; parinīṣṭhitām—attached.

TRANSLATION

"'When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles.'"

PURPORT

This instruction was given by Nārada Gosvāmī to King Prācinabarhi in connection with the story of Purañṭana. Without the mercy of the Supreme Personality of Godhead, one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas. Even personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatis headed by Dākṣa, the four Kumāras, Maṛci and even Nārada himself could not properly receive the causeless mercy of the Lord.

TEXT

119

तबे राजा अट्टालिका हैते तलेते आईल।
काशीमिश्र, पड़िचा-पात्र, दुङ्गे आलाईल। || ११९ ||

tabe rājā āṭṭālīkā haite tāle tālā
kāśi-miśra, padīcā-pātra, duṅhe ānālā

SYNONYMS

tabe—thereafter; rājā—the King; āṭṭālīkā haite—from the top of the palace; tāle—down to the ground; ālā—came down; kāśi-miśra—from the name Kāśi Miśra; padīcā-pātra—the inspector of the temple; duṅhe—both of them; ānālā—called for.

TRANSLATION

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśi Miśra and the inspector in the temple.

TEXTS

120-121

प्रतापरुद्र आज्ञा दिल से तुली जने।
प्रसू-स्थाने आलियाहेण यज प्रसू गणे। || १२० ||
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pratāparudra ājñā dila sei dui jāne
prabhur-sthāne āsiyāchena yata prabhura gaṅe

sabāre svacchanda vāsā, svacchanda prasāda
svacchanda darśana karāiha, nahe yena bādha

SYNONYMS

pratāparudra—King Pratāparudra; ājñā dila—ordered; sei dui jāne—to those two persons; prabhur-sthāne—at the place of Śrī Caitanya Mahāprabhu; āsiyāchena—have arrived; yata—all the devotees who; prabhura gaṅe—associates of the Lord; sabāre—to all of them; svacchanda—convenient; vāsā—residential place; svacchanda—convenient; prasāda—remnants of the food of Jagnātha; svacchanda darśana—convenient visit; karāiha—arrange for; nahe yena bādha—so that there will not be any difficulties.

TRANSLATION

Mahārāja Pratāparudra then told both Kāśī Miśra and the temple inspector, “Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasāda and convenient visiting arrangements at the temple so that there will not be any difficulty.

TEXT 122

prabhura ājñā pāliha dūnhe sāvadāna ṣaṅgha ājñā nahe, tabu kariha, iṅgita bujhīya

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; ājñā—the order; pāliha—carry out; dūnhe—both of you; sāvadāna—careful; ṣaṅgha—becoming; ājñā nahe—although there is no direct order; tabu—still; kariha—do; iṅgita—indication; bujhīya—understanding.
TRANSLATION

“The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications.”

TEXT 123

eta bali’ vidāya dila sei dui-jane
sārvabhauma dekhite āila vaiṣṇava-milane

SYNONYMS

eta bali’—saying this; vidāya dila—granted permission to go; sei dui-jane—to those two persons; sārvabhauma—Sārvabhauma Bhāṭṭācārya; dekhite—to see; āila—came; vaiṣṇava-milane—in the meeting of all the Vaiṣṇavas.

TRANSLATION

Saying this, the King gave permission to them to leave. Sārvabhauma Bhāṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

TEXT 124

gopināthācārya bhaṭṭācārya sārvabhauma
dūre rahī’ dekhe prabhura vaiṣṇava-milana

SYNONYMS

gopināthā-ācārya—Gopinātha Ācārya; bhaṭṭācārya sārvabhauma—Sārvabhauma Bhāṭṭācārya; dūre rahī’—standing a little off; dekhe—see; prabhura—of Śrī Caitanya Mahāprabhu; vaiṣṇava-milana—meeting with the Vaiṣṇavas.

TRANSLATION

From a distant place both Gopinātha Ācārya and Sārvabhauma Bhāṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.
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TEXT 125

সিংহদ্বার ডাহিনে ছাড়ি’ সব বৈষ্ণবগণ।
কাশীমিশ্র-গৃহ-পথে করিলা গমন ॥ ১২৫ ॥

sirhha-dvāra dāhine chādi’ saba vaiṣṇava-gaṇa
kāśi-miśra-grha-pathe karilā gamana

SYNONYMS

sirhha-dvāra dāhine—on the right side of the lion gate; chādi’—leaving aside;
saba—all; vaiṣṇava-gaṇa—devotees of Lord Śrī Caitanya Mahāprabhu; kāśi-miśra-
grha—to the house of Kāśī Miśra; pathe—on the way; karilā gamana—began to
proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the
temple, all the Vaiṣṇavas began to proceed toward the house of Kāśī Miśra.

TEXT 126

হেনাকালে মহাপ্রভু নিজগণ-সঙ্গে।
বৈষ্ণবে মিলিল। আসি’ পথে বহুরঙ্গে ॥ ১২৬ ॥

hena-kāle mahāprabhu nija-gaṇa-saṅge
vaiṣṇave mililā āsi’ pathe bahu-raṅge

SYNONYMS

hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-gaṇa-
saṅge—in the association of His personal assistants; vaiṣṇave—all the Vaiṣṇavas;
mililā—met; āsi’—coming; pathe—on the road; bahu-raṅge—in great jubilation.

TRANSLATION

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal
associates, met all the Vaiṣṇavas on the road with great jubilation.

TEXT 127

অতৈত করিল প্রভুর চরণ বদন।
আচার্যেরে কৈল প্রভু প্রেম-আলীল্ল। ॥ ১২৭ ॥
advaita karila prabhura caraṇa vandana
ācāryere kaila prabhu prema-āliṅgana

SYNONYMS

advaita—Advaita Ācārya; karila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa—of the lotus feet; vandana—worship; ācāryere—unto Advaita Ācārya; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; prema-āliṅgana—embracing in ecstatic love.

TRANSLATION

First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

TEXT 128

premaṁande hailā duṇhe parama asthira
samaya dekhiyā prabhu hailā kichu dhīra || 128 ||

SYNONYMS

prema-ānande—in ecstatic love; hailā—became; duṇhe—both of them; parama asthira—greatly agitated; samaya—the time; dekhiyā—seeing; prabhu—the Lord; hailā—became; kichu—a little; dhīra—patient.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.

TEXT 129

śrīvāsa-ādi karila prabhura caraṇa vandana
pratyekē karila prabhu prema-āliṅgana

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; karila—did; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet; pratyekē—to
everyone; karila—did; prabhu—Śrī Caitanya Mahāprabhu; prema-ānīgana—embracing in love.

TRANSLATION

After this, all the devotees, headed by Śrivāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

TEXT 130

एके एके सर्वत्र खले सम्भाषण।
सब लोगों अन्यथा करिला गमन॥ १३०॥

eke eke sarva-bhakte kaila sambhāsana
sabā laṅā abhyantare karilā gamana

SYNONYMS

eke eke—one after another; sarva-bhakte—to every devotee; kaila—did; sambhāsana—address; sabā laṅā—taking all of them; abhyantare—inside; karilā gamana—entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

TEXT 131

मिश्रे आवास सेह थाय अल्प स्थान।
असंख्य वैस्नव ताहाँ छेल परिमण॥ १३१॥

miśrera āvāsa sei haya alpa sthāna
asaṅkhya vaiṣṇava tāhāṅ haila parimāṇa

SYNONYMS

miśrera āvāsa—the residence of Kāśī Miśra; sei—that; haya—is; alpa sthāna—insufficient place; asaṅkhya—unlimited; vaiṣṇava—devotees; tāhāṅ—there; haila—were; parimāṇa—overcrowded.

TRANSLATION

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very overcrowded.
TEXT 132

अपन-निकटे प्रभु सबा बसाइल ||
अपनि श्रीहरे सबारे मालय-गंध दिल || १३२ ||

āpana-nikate prabhu sabā vasāilā
āpani śri-haste sabāre mālya-gandha dilā

SYNONYMS
āpana-nikate—by His own side; prabhu—Śrī Caitanya Mahāprabhu; sabā—all of them; vasāilā—made sit; āpani—personally Himself; śri-haste—with His hand; sabāre—unto everyone; mālya—garland; gandha—sandalwood pulp; dilā—offered.

TRANSLATION
Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

TEXT 133

भट्टाचार्य, आचार्य तबे महाप्रभुर शाने।
यथायोग्य मिलिलं सबाकार साने || १३३ ||

bhaṭṭācārya, ācārya tabe mahāprabhura sthāne
yathā-yogya miliḷā sabākāra sane

SYNONYMS
bhaṭṭācārya—Śrīvāsata Śrīvāsata; ācārya—Śrīnātha; tabe—thereafter; mahāprabhura sthāne—at the place of Śrī Caitanya Mahāprabhu; yathā-yogya—as it is befitting; miliḷā—met; sabākāra sane—with all the Vaiṣṇavas assembled there.

TRANSLATION
After this, Gopānātha and Śrīvāsata Śrīvāsata met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

TEXT 134

आद्वैतादेश केहने प्रभु मधुर वचन ||
आजि आखिर पूर्ण हैलाङ तोमार आगमन || १३४ ||
advaitere kahena prabhu madhura vacane
āji āmi pūrṇa ha-ilāna tomāra āgamane

SYNONYMS
advaitere—unto Advaita Ācārya Prabhu; kahena—says; prabhu—Śrī Caitanya Mahāprabhu; madhura vacane—in sweet language; āji—today; āmi—I; pūrṇa—perfect; ha-ilāna—became; tomāra—Your; āgamane—on arrival.

TRANSLATION
Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, “My dear sir, today I have become perfect because of Your arrival.”

TEXTS 135-136
advaita kahe, —iśvarera ei svabhāva haya
yadyapi āpane pūrṇa, sarvaiśvarya-maya

SYNONYMS
advaita kahe—Advaita Ācārya Prabhu said; iśvarera—of the Lord; ei—this; svabhaṭa—feature; haya—becomes; yadyapi—although; āpane—Himself; pūrṇa—all-perfect; sarva-aiśvarya-maya—full of all opulences; tathāpi—still; bhakta-saṅge—in the association of devotees; haya—there is; suha-ullāsa—great jubilation; bhakta-saṅge—with devotees; kare—does; nitya—eternally; vividha—various; vilāsa—pastimes.

TRANSLATION
Advaita Ācārya Prabhu replied, “This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full of all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes.”
282  Śrī Caitanya-caritāmṛta  Madhya-līlā, Ch. 11

**TEXT 137**

बासुदेव देखि' प्रभु आनन्दित हूँ।
ताहे किंची कहे ताहे अन्ते हूँदि। ॥ १३७ ॥

vāsudeva dekhi’ prabhu ānandīta haṁ
tāṅre kichu kahe tāṅre ṛnge hasta diyā

**SYNONYMS**

vāsudeva—Vāsudeva; dekhi’—seeing; prabhu—Lord Śrī Caitanya Mahāprabhu; ānandīta haṁ—becoming very much pleased; tāṅre—unto him; kichu kahe—says something; tāṅre ṛnge—on his body; hasta diyā—placing His hand.

**TRANSLATION**

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the father of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

**TEXT 138**

यद्यपि मुकुंद—आम्स—शिशु हैते ।
तांहा हैते अधिक सुख तौमारे हेते ॥१३८॥

yadyapi mukunda—āṁsa-śiśu haite
tāṅha haite adhika sukha tomāre dekhite

**SYNONYMS**

yadyapi—although; mukunda—Mukunda; āṁsa-śiśu—with me; śiśu haite—from childhood; tāṅha haite—than him; adhika—still more; sukha—happiness; tomāre dekhite—to see you.

**TRANSLATION**

Śrī Caitanya Mahāprabhu said, “Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him.”

**PURPORT**

Vāsudeva Datta was the father of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed the father that although it was His pleasure to see His friend, His pleasure was increased by seeing the father.
TEXT 139

Vāsu kahē,—mukunda ādau pāila tomāra saṅga
tomāra caraṇa pāila sei punar-janma

SYNONYMS

vāsu kahe—Vāsudeva Datta said; mukunda—Mukunda; ādau—in the begin­ning; pāila—got; tomāra saṅga—Your association; tomāra caraṇa—Your lotus feet; pāila—got; sei—that; punah-janma—transcendental rebirth.

TRANSLATION

Vāsudeva replied, “Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth.”

TEXT 140

chota haṇa mukunda ebe haila āmāra jyeṣṭha
tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha

SYNONYMS

chota haṇa—being junior; mukunda—Mukunda; ebe—now; haila—has be­come; āmāra—my; jyeṣṭha—senior; tomāra—Your; kṛpā-pātra—favorite; tāte—therefore; sarva-guṇe—in all good qualities; śreṣṭha—superior.

TRANSLATION

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his son. “Although Mukunda is my junior,” he said, “he first received Your favor. Con­sequently he became transcendentally senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities.”

TEXT 141

puṇaḥ ādau kahē—āmi tōmār narmadā

thāi puṇaḥkā pāniyādhi ‘dīkṣī’ hāte || 141 ||
punah prabhu kahe — ami tomara nimitte
dui pustaka aniyachi ‘dakṣīṇa’ ha-ite

SYNONYMS
punah—again; prabhu kahe—the Lord said; āmi—I; tomāra nimitte—for your sake; dui—two; pustaka—books; aniyachi—have brought; dakṣīṇa ha-īte—from South India.

TRANSLATION
The Lord said, “For your sake only, I have brought two books from South India.

TEXT 142

svarūpera.thāṇi āche, laha tā likhiyā
vāsudeva ānandita pustaka pāṅā

SYNONYMS
svarūpera thāṇi—in the possession of Svarupa Damodara; āche—they are; laha—you take; tā—them; likhiyā—copying; vāsudeva—Vāsudeva; ānandita—very glad; pustaka—the books; pāṅā—getting.

TRANSLATION
“The books are kept with Svarupa Damodara, and you can get them copied.” Hearing this, Vāsudeva became very glad.

TEXT 143

pratyeka vaiṣṇava sabe likhiyā la-ilā
krame krame dui grantha sarvatra vyāpila

SYNONYMS
pratyeka—each and every; vaiṣṇava—devotee; sabe—all; likhiyā—copying; la-ilā—took; krame krame—by and by; dui grantha—the two books; sarvatra—everywhere; vyāpila—become broadcast.
TRANSLATION

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [Brahma-saṁhitā and Śrī Kṛṣṇa-kāraṇāmṛta] were broadcast all over India.

TEXT 144

śrīvāsa-ādye kahe prabhu kari’ mahā-prita
tomāra càri-bhāira āmi ha-inu vikrīta

SYNONYMS

śrīvāsa-ādye—unto the Śrīvāsa and his three brothers; kahe—says; prabhu—the Lord; kari’—giving; mahā-prita—great love; tomāra—of you; càri-bhāira—of four brothers; āmi—I; ha-inu—became; vikrīta—purchased.

TRANSLATION

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, “I am so obliged that I am purchased by you four brothers.”

TEXT 145

śrīvāsa kahena, — kene kah kari’ kṛpa-mulye càri bhāi ha-i tomāra krita

SYNONYMS

śrīvāsa kahena—Śrīvāsa Thākura replied; kene—why; kah kari’—do You speak just the opposite; kṛpa-mulye—by the price of Your mercy; càri bhāi—we four brothers; ha-i—become; tomāra—of You; kṛta—purchased.

TRANSLATION

Śrīvāsa then replied to the Lord, “Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy.”
TEXT 146

śaṅkare dekhiyā prabhu kahe dāmodare
sagaurava-priti āmāra tomāra upare

SYNONYMS
śaṅkare dekhiyā—seeing Śaṅkara; prabhu—the Lord; kahe—says; dāmodare—unto Dāmodara; sa-gaurava-priti—affection with awe and reverence; āmāra—My; tomāra upare—upon you.

TRANSLATION
After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, “My affection for you is on the platform of affection with awe and reverence.

PURPORT
Here the Lord is addressing Dāmodara Paṇḍita, who is different from Svarūpa Dāmodara. Dāmodara Paṇḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord’s affection toward his younger brother, Śaṅkara, was on the platform of pure love.

TEXT 147

śuddha kevala-prema śaṅkara-upare
ataeva tomāra saṅge rākhaha śaṅkare

SYNONYMS
śuddha kevala-prema—pure unalloyed affection; śaṅkara-upare—upon Śaṅkara; ataeva—therefore; tomāra saṅge—along with you; rākhaha—keep; śaṅkare—Śaṅkara.

TRANSLATION
“Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love.”
TEXT 148

दामोदर कहे,—शनकर छोट आमा हैते।
एबे आमार बडु भाई तोमार कुपाते॥ १४८॥

dāmodara kahe, —śāṅkara choṭa āmā haite
ebe āmāra baḍa bhāi tomāra kṛpāte

SYNONYMS

dāmodara kahe—Dāmodara Paṇḍita replied; śāṅkara—Śāṅkara; choṭa—
younger; āmā haite—than me; ebe—now; āmāra—my; baḍa bhāi—elder
brother; tomāra—of You; kṛpāte—by the mercy.

TRANSLATION

Dāmodara Paṇḍita replied, “Śāṅkara is my younger brother, but from today
he becomes my elder brother because of Your special mercy upon him.”

TEXT 149

शिवानन्दे कहे प्रभु,—तोमार आमाते।
गाढु अनुराग हैह, जानि आगे हैते॥ १४९॥

śivānande kahe prabhu, —tomāra āmāte
gāḍha anurāga haya, jāni āge haite

SYNONYMS

śivānande—unto Śivānanda Sena; kahe—says; prabhu—the Lord; tomāra—
your; āmāte—upon Me; gāḍha anurāga—deep affection; haya—there is; jāni—I
know; āge haite—from the very beginning.

TRANSLATION

Then turning toward Śivānanda Sena, the Lord said, “I know that from the
very beginning your affection for Me has been very great.”

TEXT 150

शुनि शिवानन्द-सेन ग्रेमाविष्ट हेँ॥
दुबूह हेँ॥ पड़े लोक पड़िय॥ १५०॥

śuni śivānanda-sena premāvista haññ
daṇḍavat haññ paḍe śloka paḍiyā
SYNONYMS

śuni’—hearing; śivānanda-sena—Śivānanda Sena; prema-āviṣṭa haṅā—becoming absorbed in pure love; daṇḍavat haṅā—offering obeisances; paḍe—falls down; śloka—a verse; paḍiyā—reciting.

TRANSLATION

Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

TEXT 151

nimajjato ‘nanta bhavārṇavāntaś
cirāya me kūlam ivās labdhaḥ
tvayāpi labdhāṁ bhagavann idānim
anuttamaṁ pātram idaṁ dayāyāḥ

SYNONYMS

nimajjataḥ—being immersed; ananta—O unlimited one; bhava-ārṇava-antah—within the ocean of nescience; cirāya—after a long time; me—of me; kūlam—the shore; iva—like; asi—You are; labdhaḥ—obtained; tvayā—by You; api—also; labdham—has been gained; bhagavān—O my Lord; idānim—now; anuttamaṁ—the best; pātram—candidate; idaṁ—this; dayāyāḥ—for showing Your mercy.

TRANSLATION

“O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.”

PURPORT

This is a verse composed by Ālabandāru Yamunācārya. One’s relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord’s devotee, he is rescued from this
dangerous ocean of birth and death. The Lord is always prepared to show His mercy upon fallen souls struggling against miserable material conditions. As stated in Bhagavad-gītā:

\[
\begin{align*}
\text{mamaivāṁśo jīva-loke} \\
\text{jīva-bhūtaḥ sanātanah} \\
\text{manah-śaṣṭhānindriyāni} \\
\text{prakṛti-sthāni karṣati}
\end{align*}
\]

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." (Bg. 15.7)

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

**TEXT 152**

प्रथमे मुरारि-गुप्ते प्रभुरे ना मिलियां।
बाहिरे ते पंडः आचे दंडवत हां। १५२ ॥

prathame murāri-gupta prabhure nā miliyā
bāhirete paḍi’ āche daṇḍavat haṇā

**SYNONYMS**

prathame—at first; murāri-gupta—Murari Gupta; prabhure—to Śrī Caitanya Mahāprabhu; nā—without; miliyā—meeting; bāhirete—outside; paḍi’—falling down; āche—was there; daṇḍavat—falling flat like a stick; haṇā—becoming so.

**TRANSLATION**

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

**TEXT 153**

मुरारि ना देखिया प्रभु करे अवेशन।
मुरारि लाइटेड धाङ्ग आईल। बहुजन ॥ १५३ ॥
murāri nā dekhiyā prabhu kare anveśaṇa
murāri la-ite dhānā āilā bahu-jana

SYNONYMS
murāri—Murāri; nā—without; dekhiyā—seeing; prabhu—the Lord; kare—does; anveśaṇa—inquiry; murāri—Murāri Gupta; la-ite—to take; dhānā—running; āilā—came; bahu-jana—many persons.

TRANSLATION
When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

TEXT 154

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

SYNONYMS
treṇa—of straw; dui—two; guccha—bunches; murāri—Murāri; daśane—in his teeth; dhariyā—catching; mahāprabhu—of Śrī Caitanya Mahāprabhu; āge—in front; gelā—went; dainya-adhina—under obligation of meekness; haṅṅa—becoming.

TRANSLATION
Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

TEXT 155

murāri dekhiyā prabhu āilā milite
pāche bhāge murāri, lāgilā kahite
SYNONYMS

dekhiya — seeing; prabhu — Lord Caitanya Mahâprabhu; aîlâ — came out; milite — to meet; pâche — thereafter; bhâge — runs away; murâri — Murâri; lâgilâ — began; kahite — to speak.

TRANSLATION

Upon seeing Murâri come to meet Him, Lord Sri Caitanya Mahâprabhu went up to him, but Murâri began to run away and speak as follows.

TEXT 156

more nā chuṇiha, prabhu, muñi ta’ pâmara
tomâra sparśa-yogya nahe pâpa kalevara

SYNONYMS

more — me; nā chuṇiha — do not touch; prabhu — my Lord; muñi — I; ta’ — certainly; pâmara — most abominable; tomâra — of You; sparśa-yogya — fit to be touched; nahe — not; pâpa — sinful; kalevara — body.

TRANSLATION

“My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful.”

TEXT 157

prabhu kahe, —murâri, kara dainya sarîvarana
tomâra dainya dekhi’ mora vidirna haya mana

SYNONYMS

prabhu kahe — the Lord said; murâri — My dear Murâri; kara dainya sarîvarana — please restrain your great humility; tomâra — your; dainya — humility; dekhi’ — seeing; mora — My; vidirna haya mana — mind becomes distorted.
TRANSLATION

The Lord said, “My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness.”

TEXT 158

एत बलि प्रभु तांिे कैल आलिंगा।
लिकटे बसाएँ करिे अंि सम्पर्जन। ॥ १५८ ॥

eto bali' prabhu tānre kaila ailiṅgana
nikaṭe vasāṅā kare āṅga sammārjana

SYNONYMS

eto bali’—saying this; prabhu— the Lord; tānre—him; kaila—did; ailiṅgana—embrace; nikaṭe—nearby; vasāṅā—making sit down; kare—does; āṅga—of his body; sammārjana—cleansing.

TRANSLATION

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

TEXT 159-160

आचार्यरत्न, बिद्यामिदि, पञ्जित पदाधर।
गंगाधार, हरिभट्ट, आचार्य पुराणदर। ॥ १५९ ॥

प्रत्येिे सकार प्रभु कैिे गुण गान।
पुनः पुनः आलिंगियािे करिल सम्पर्जन। ॥ १६० ॥

acāryaratna, vidyānīdhi, paññīta gādādhara
gaṅgādāsa, hari-bhaṭṭa, acārya purandara

pratyeke sabāra prabhu kari’ guṇa gāṇa
punāḥ punāḥ ailiṅgiyā karila sammāna

SYNONYMS

acāryaratna— Acāryaratna; vidyānīdhi—Vidyānīdhi; paññīta gādādhara—Paññīta Gadādhara; gaṅgādāsa—Gaṅgādāsa; hari-bhaṭṭa—Hari Bhaṭṭa; acārya purandara— Acārya Purandara; pratyeke—each and every one of them; sabāra—of all of them; prabhu—the Lord; kari’ guṇa gāṇa—glorifying the qualities; punāḥ punāḥ—again and again; ailiṅgiyā—embracing; karila—did; sammāna—honor.
TRANSLATION

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Pañḍita Gadadhara, Gāṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

TEXT 161

সবারে সম্মানী প্রভুর হৈল উল্লাসঃ।
ছরিদাসে না দেখিয়া কহে,—কাহাঁ ছরিদাস।

sabāre sammāni’ prabhura ha-ila uḷāsa
haridāse nā dekhiyā kahe, —kāhān haridāsa

SYNONYMS

sabāre sammāni’—respecting everyone; prabhura—of the Lord; ha-ila—there was; uḷāsa—jubilation; haridāse—Haridāsa Ṭhākura; nā dekhiyā—without seeing; kahe—says; kāhān haridāsa—where is Haridāsa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, “Where is Haridāsa?”

TEXT 162

দুর হৈতে ছরিদাস গোসানে দেখিয়া।
রাজপথ-প্রাঙ্গণে পড়ি’ আছে দুরবহ হৈনা।

dūra haite haridāsa gosāne dekhiyā
rājapatha-prānte paḍi’ āche daṇḍavat hañā

SYNONYMS

dūra haite—from a distance; haridāsa gosāne—Haridāsa Ṭhākura; dekhiyā—seeing; rājapatha-prānte—at the side of the common road; paḍi’—falling down; āche—he was; daṇḍavat hañā—offering obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.
TEXT 163

Haridasa Thakura did not come to the Lord’s meeting place but remained fallen flat on the common road at a distance.

SYNONYMS

milana-sthâne—in the meeting place; āsi’—coming; prabhure—unto Lord Sri Caitanya Mahaprabhu; nā—not; miliā—did meet; rājapatha-prânte—on the side of the common road; dūre—at a distant place; padiyā—falling flat; rahilā—remained.

TRANSLATION

All the devotees then went to Haridasa Thakura, saying, “The Lord wants to meet you. Please come immediately.”

TEXT 165

haridāsa kahe, —muñi nica-jāti chāra
mandira-nikaṭe yāite yohā nāhi ādhikāra

SYNONYMS

bhakta—devotees; saba—all; dhānā—running; āila—came; haridāse—Haridasa; nite—to take; prabhu—Lord Sri Caitanya Mahaprabhu; tomāya—you; milite—to meet; cāhe—wants; calaha—just come; tvarite—very soon.

TRANSLATION

Haridasa Kate, —muni nica-jati chara
mandira-nikate yaihte yoh nahi adhikara

haridāsa kahe, —muñi nica-jāti chāra
mandira-nikaṭe yāite yohā nāhi ādhikāra
SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; muñi—I; nića-jāti—low caste; chāra—abominable; mandira-nikate—near the temple; yāite—to go; mora—my; nāhi—there is not; ādhikāra—authority.

TRANSLATION

Haridāsa Ṭhākura replied, “I cannot go near the temple because I am a low-caste abominable person. I have no authority to go there.”

PURPORT

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as ṭhākura and gosānī, and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called gosānī, and ṭhākura is used to address the paramahāṁsas, those in the topmost rank of spirituality. Nonetheless Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the varṇāśrama order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

TEXT 166

निभृते टोटा-मध्ये स्थान यदि पाण |
ताही पड़ि’ रहो, एकलेकाल गोंडांग || १६६ ||

nibhrte tōtā-madhye sthāna yadi pāṇa
tāhāṅ paḍi’ raho, ekale kāla goṁāṇa

SYNONYMS

nibhrte—in a solitary place; tōtā-madhye—within the gardens; sthāna—place; yadi—if; pāṇa—I get; tāhāṅ—there; paḍi’ raho—I shall stay; ekale—alone; kāla—time; goṁāṇa—I shall pass.

TRANSLATION

Haridāsa Ṭhākura then expressed his desire: “If I could just get to a solitary place near the temple, I could stay there alone and pass my time.
TEXT 167

Sri Caitanya-caritamrta
(Madhya-lila, Ch. 11)

TEXT

jiṣṭaṁśa-sevakera mārṣa nāhi haya
tāhān paḍi' rahoṅ, —māra ei vāñchā haya

SYNONYMS

jiṣṭaṁśa-sevakera—of the servants of Lord Jagannātha; māra—my; spārsa—
touching; nāhi—not; haya—takes place; tāhān—there; paḍi' rahoṅ—I stay;
māra—my; ei—this; vāñchā—desire; haya—is.

TRANSLATION

“I do not wish the servants of Lord Jagannātha to touch me. I would remain
there in the garden alone. That is my desire.”

TEXT 168

Sri Caitanya-caritamrta
(Madhya-lila, Ch. 11)

TEXT

ei kathā loka giyā prabhure kahila
śuniyā prabhura mane baḍa sukha ha-ila

SYNONYMS

ei kathā—this message; loka—people; giyā—going; prabhure—unto Lord Śrī
Caitanya Mahāprabhu; kahila—informed; śuniyā—hearing; prabhura mane—in
the mind of the Lord; baḍa—very much; sukha—happiness; ha-ila—became.

TRANSLATION

When this message was relayed to Śrī Caitanya Mahāprabhu by the people,
the Lord became very happy to hear it.

TEXT 169

Sri Caitanya-caritamrta
(Madhya-lila, Ch. 11)

TEXT

hena-kāle काशी-मिश्रा, paḍi'—dui jana
āsiyā karila prabhura caraṇa vandana
SYNONYMS

hena-kāle—at this time; kāśi-miśra—Kāśi Miśra; paḍichā—the superintendent; dui jana—two persons; āsiyā—coming; karila—did; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇa vandana—worshiping the lotus feet.

TRANSLATION
At this time, Kāśi Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 170

sarva vaiṣṇava dekhi' sukha bada pailā
yathā-yogya sabā-sane ānande mililā

SYNONYMS

sarva vaiṣṇava—all the Vaiṣṇavas; dekhi’—seeing; sukha—happiness; bada—very much; pailā—got; yathā-yogya—as is befitting; sabā-sane—along with everyone; ānande—in happiness; mililā—met.

TRANSLATION
Upon seeing all the Vaiṣṇavas together, both Kāśi Miśra and the superintendent became very happy. With great happiness they met with them in a befitting manner.

TEXT 171

prabhu-pade dui jane kaila nivedane
ājñā deha',—vaiṣṇavera kari samādhāne

SYNONYMS

prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; dui jane—both of them; kaila—did; nivedane—submission; ājñā deha’—please order; vaiṣṇavera—of all the Vaiṣṇavas; kari—let us do; samādhāne—accommodation.
TRANSLATION
Both submitted to Lord Śrī Caitanya Mahāprabhu: “Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

TEXT 172

sabāra kariyāchi vāsā-grha-sthāna
mahā-prasāda sabākāre kari samādhāna

SYNONYMS
sabāra—for all of them; kariyāchi—we have arranged; vāsā-grha-sthāna—residential place for staying; mahā-prasāda—remnants of foodstuff of Jagannātha; sabākāre—to all of them; kari—let us do; samādhāna—distribution.

TRANSLATION
“Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasāda to all of them.”

TEXT 173

prabhu kahe, —gopinātha, yāha’ vaiśāvava laṅa
yāhāṅ yāhāṅ kahe vāsā, tāhāṅ deha’ laṅa

SYNONYMS
prabhu kahe—the Lord Caitanya Mahāprabhu said; gopinātha—My dear Gopinātha; yāha’—please go; vaiśāvava laṅa—taking all the Vaiṣṇavas; yāhāṅ yāhāṅ—wherever; kahe—they say; vāsā—staying place; tāhāṅ—there; deha’—give; laṅa—accepting.

TRANSLATION
Śrī Caitanya Mahāprabhu immediately told Gopinātha Ācārya, “Please go with the Vaiṣṇavas and accommodate them in whatever residence Kāśi Miśra and the temple superintendent offer.”
TEXT 174

mahā-prasāda-anna deha vāṁśinātha-sthāne
sarva-vaiṣṇa-vera inaho karibe samādhāne

SYNONYMS

mahā-prasāda-anna—the remnants of food; deha—deliver; vāṁśinātha-
sthāne—unto Vāṁśinātha; sarva-vaiṣṇa-vera—unto all the Vaiṣṇavas; inaho—he;
karibe—will do; samādhāne—distribution.

TRANSLATION

Then the Lord told Kaśī Miśra and the temple superintendent, “As for the
remnants of food left by Jagannātha, let them be delivered to Vāṁśinātha Rāya’s
charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasāda
to them.”

TEXT 175

āmāra nikaṭe ei puspera udyāne
eka-khāni ghara āche parama-nirjane

SYNONYMS

āmāra nikaṭe—nearby My place; ei—this; puspera udyāne—in a garden of
flowers; eka-khāni—one; ghara—room; āche—there is; parama-nirjane—in a
very solitary place.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “Nearby My place in this garden of
flowers is one single room that is very solitary.

TEXT 176

saiṭh ghara āmāke dehe—āche apmahon
nīcchhāte bāsia bhāi karibe śrōna

SYNONYMS

saiṭh ghara—My place; dehe—in that place; apmahon—very solitary;
nīcchhāte—there is; bāsia—room; bhāi—he; karibe—will do; śrōna—distribution.

TRANSLATION

Then Śrī Caitanya Mahāprabhu said, “Nearby My place is a very solitary
room.”
sei ghara āmāke deha’—āche prayojana  
nibhṛte vasiyā tāhān kariba smaraṇa

SYNONYMS
sei ghara—that room; āmāke deha’—please give to Me; āche prayojana—there is necessity; nibhṛte—in the solitary place; vasiyā—sitting; tāhān—there; kariba smaraṇa—I shall remember the lotus feet of the Lord.

TRANSLATION
“Please give that room to Me, for I have need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place.”

PURPORT
This statement of Śrī Caitanya Mahāprabhu is significant. Nibhṛte vasiyā tāhān kariba smaraṇa: “I shall sit down there in that solitary place and remember the lotus feet of the Lord.” Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa mahā-mantra. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Thākura. No one can suddenly attain the level of Haridāsa Thākura and sit down in a solitary place to chant the Hare Kṛṣṇa mahā-mantra and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Thākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an ācārya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Thākura has condemned this process for neophytes. He has even stated in a song: pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava. Sitting in a solitary place intending to chant the Hare Kṛṣṇa mahā-mantra is considered a cheating process. This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa mahā-mantra as Śrī Caitanya Mahāprabhu Himsel did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Puri to teach us a lesson. Even at Jagannātha Puri the Lord chanted the Hare Kṛṣṇa mahā-mantra in a great meeting at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Thākura at the beginning of one’s transcendental life. One must first become very mature in devotion and thus receive the ap-
proval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa maha-mantra and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (kāma, krodha, lobha, mohā, mada and mātsarya) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa maha-mantra, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa mantra in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the sahajiyās in Vṛndāvana.

TEXT 177

**SYNONYMS**

miśra kahe—Kāśī Miśra said; saba—everything; tomāra—Yours; cāha ki kāraṇe—why do You beg; āpana-icchāya laha, yei tomāra mane—by Your own will; laha—You take; yei—whatever; tomāra mane—is in Your mind.

**TRANSLATION**

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: “Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

TEXT 178

**SYNONYMS**

"ārī—we; dui—two; ha-i—are; tomāra—Your; dāsa—servants; ājñā-kāri—order-carriers; ye cāha—whatever you want; sei ājñā—that order; deha’—give; kṛpā kari’—being merciful."
“My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want.”

TEXT 179

**SYNONYMS**

- *eta kahi’*—saying this;
- *dui jane*—both of them;
- *vidāya la-ila*—took departure;
- *gopinātha*—Gopinātha Ācārya;
- *vāninātha*—Vāninātha Rāya;
- *dūnhe sange nila*—took both of them with them.

**TRANSLATION**

Saying this, Kāshi Miśra and the temple inspector took their departure, and Gopinātha and Vāninātha went with them.

TEXT 180

**SYNONYMS**

- *gopināthe*—unto Gopinātha Ācārya;
- *dekhāila*—showed;
- *saba*—all;
- *vāsā-ghara*—residential places;
- *vāninātha-ṭhāṇi*—unto Vāninātha Rāya;
- *dīla*—delivered;
- *prasāda vistara*—remnants of food in large quantity.

**TRANSLATION**

Gopinātha was then shown all the residential places, and Vāninātha was given large quantities of food [mahā-prasāda] left by Lord Jagannātha.
vāninātha ālā bahu prasāda piṭhā laṅā
gopinātha ālā vāsā saṁskāra kariyā

SYNONYMS

vāninātha—Vāninātha; ālā—returned; bahu—a very large quantity of;
prasāda—remnants of food; piṭhā laṅā—also taking cakes with them;
gopinātha—Gopinātha Ācārya; ālā—returned; vāsā—residential places;
saṁskāra kariyā—cleansing.

TRANSLATION

Thus Vāninātha Rāya returned with large quantities of Lord Jagannātha’s
food remnants, along with cakes and other good eatables. Gopinātha Ācārya
also returned after cleansing all the residential quarters.

TEXT 182

mahāprabhu kahe,—śuna, sarva vaiśnava-gaṇa
nija-nija-vāsā sabe karaha gamana

SYNONYMS

mahāprabhu kahe—Lord Śrī Caitanya Mahāprabhu said; śuna—kindly listen;
sarva vaiśnava-gaṇa—all Vaiśnavas; nija-nija-vāsā—to the respective residential
quarters; sabe—all of you; karaha—make; gamana—departure.

TRANSLATION

Śrī Caitanya Mahāprabhu then addressed all the Vaiśnavas and requested
that they listen to Him. He said, “Now you can go to your respective residen­
tial quarters.

TEXT 183

samudra-snāna kari’ kara cūḍā daraśana
tabe āji ihaṅ āsi’ karibe bhojana
SYNONYMS
samudra-snāna—bathing in the sea; kari’—finishing; kara—just do; cūḍā
daraśana—observing the top of the temple; tabe—thereafter; āji—today; ihaṅ—here; āsi’—coming back; karibe bhojana—take your lunch.

TRANSLATION
“Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch.”

TEXT 184

prabhu namaskari’ sabe vāsāte calīlā
gopināthinārya sabe vāsā-sthāna dilā

SYNONYMS
prabhu namaskari’—after offering obeisances to Lord Śrī Caitanya Mahāprabhu; sabe—all the devotees; vāsāte calīlā—departed for their residential quarters; gopināthinārya—Gopinātha Ācārya; sabe—to everyone; vāsā—residential quarters; sthāna—place; dilā—delivered.

TRANSLATION
After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopinātha Ācārya showed them their respective quarters.

TEXT 185

mahāprabhu āilā tabe haridāsa-milāne
haridāsa kare preme nāma-saṅkīrtane

SYNONYMS
mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; tabe—thereafter; haridāsa-milāne—to meet Thākura Haridāsa; haridāsa—Thākura Haridāsa; kare—does; preme—in ecstatic love; nāma-saṅkīrtane—chanting of the holy name.
After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the quality of His servant, and the servant was transformed by the quality of his master.
PURPORT

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: prabhu-gune bhṛtya vikala, prabhu bhṛtya-gune. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained in Bhagavad-gītā:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

“All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Prthā.” (Bg. 4.11)

The Lord is always eager to congratulate the servant because of the servant’s transcendental quality. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more than the servant.

TEXT 188

हरिदास कहे,—अङ्कु, ना चुंह इंडो मोरे।
मुंडे—नींद, अप्सू छु, परम पामरे। 188

haridāsa kahe, ——prabhu, nā chunio more
muṇi ——nīc, aspršya, parama pāmare

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; prabhu—my dear Lord; nā chunio more—please do not touch me; muṇi—I; nīc—most fallen; aspršya—untouchable; parama pāmare—the lowest of mankind.

TRANSLATION

Haridāsa Ṭhākura said, “My dear Lord, please do not touch me, for I am most fallen and untouchable and am lowest among men.”
The Lord said, “I wish to touch you just to be purified, for your purified activities do not exist in Me.”

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridasa Thakura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into maya. Thus it is by misuse of free will that one falls under the influence of maya.

The Mayavadi philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim of maya. They try to explain that when the servant, the living entity, is out of the clutches of maya, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of maya, for in such a case His unlimitedness is crippled or limited. Thus the Mayavada explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of maya. Maya is also the master’s energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master’s potency, maya. Being freed from maya’s
influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

**TEXT 190**

क्षणे क्षणे कर तुम्ही सर्वत्रीर्थे स्नानः।
क्षणे क्षणे कर तुम्ही यज्ञ-तपो-दानः॥ १९० ॥

$kṣaṇe$ $kṣaṇe$ $kara$ $tumi$ $sarvā-śīrthe$ $śnāna$ ।
$kṣaṇe$ $kṣaṇe$ $kara$ $tumi$ $yajñā-śapo-dāna$ ॥ १९० ॥

**SYNONYMS**

$kṣaṇe$ $kṣaṇe$—at every moment; $kara$—do; $tumi$—you; $sarvā-śīrthe$ $śnāna$—bathing in all the holy places of pilgrimage; $kṣaṇe$ $kṣaṇe$—at every moment; $kara$—perform; $tumi$—you; $yajñā$—sacrifices; $tapaḥ$—austerities; $dāna$—charity.

**TRANSLATION**

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, “At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

**TEXT 191**

निरंतरं कर चारी बोध अध्ययनः।
द्विज-शासी हैते तुम्ही परम-पावनः॥ १९१ ॥

$nirantara$ $kara$ $cāri$ $veda$ $adhyayana$
$dvija-nyāśi$ $haite$ $tumi$ $parama-pāvana$

**SYNONYMS**

$nirantara$—constantly; $kara$—you do; $cāri$—four; $veda$—of the Vedas; $adhyayana$—study; $dvija$—brāhmaṇa; $nyāśi$—sannyāśi; $haite$—than; $tumi$—you; $parama-pāvana$—supremely pure.

**TRANSLATION**

“You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāśi.”
TEXT 192

अहो बत खगचोहेंतो गरीयाम्
यज्ञस्थागुर्वततेजानम तुहाम्।
तेपुष्पण्ते जूहुसंस्तुतुर्वर्ता
ब्रह्मानूचूर्णम गुणस्तिक ये तें॥ १९२॥

aha bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnuḥ āryā
brahmānucur nāma gr航运ti ye te

SYNONYMS

aha bata—how wonderful it is; śva-pacah—dog-eaters; atah—than the initiated brāhmaṇa; garīyān—more glorious; yat—of whom; jihvā-agre—on the tongue; vartate—remains; nāma—holy name; tubhyam—of You, my Lord; tepuḥ—have performed; tapaḥ—austerity; te—they; juhuvuḥ—have performed sacrifices; sasnuḥ—have bathed in all holy places; āryā—really belonging to the Āryan race; brahma—all the Vedas; anucuḥ—have studied; nāma—holy name; gr航运ti—chant; ye—who; te—they.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse: “‘My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.’”

PURPORT

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brāhmaṇa, a sannyāsi or an Āryan. It is not possible to become a brāhmaṇa, sannyāsi or Āryan without being properly qualified.
Bhāgavata-dharma never allows one to become a cheap brāhmaṇa, sannyāsi or Āryan. The qualities or qualifications described herein are quoted from Śrīmad-Bhāgavatam (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (bhakti-yoga). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

TEXT 193

 eta bali tānre laṅā gelā puṣpodyāne
 ati nibhirte tānre dilā vāsā-sthāne

SYNONYMS
 eta bali—saying this; tānre laṅā—taking him; gelā—went; puṣpa-udyāne—in the flower garden; ati nibhirte—in a very secluded place; tānre—unto him; dilā—delivered; vāsā-sthāne—a place to remain.

TRANSLATION
Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Thākura within the flower garden, and there, in a very secluded place, He showed him his residence.

TEXT 194

 ei-sthāne rahī’ kara nāma saṅkīrtana
 prati-dina āsi’ āmi kariba milana

SYNONYMS
 ei-sthāne—in this place; rahī’—remaining; kara—perform; nāma saṅkīrtana—chanting of the holy name; prati-dina—every day; āsi’—coming; āmi—I; kariba—shall do; milana—meeting.

TRANSLATION
Śrī Caitanya Mahāprabhu requested Haridāsa Thākura: “Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.”
TEXT 195

mandaśire cakra dekhi’ kariha praṇāma
ei ṭhānī tomāra āsibe prasadānna

SYNONYMS
mandaśira—of the temple of Jagannātha; cakra—the wheel on the top; dekhi’—seeing; kariha praṇāma—offer your obeisances; ei ṭhānī—in this place; tomāra—your; āsibe—will come; prasadā-anana—remnants of foodstuff of Jagannātha.

TRANSLATION
“Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasāda is concerned, I shall arrange to have that sent here.”

PURPORT
Since he was born in a Mohammedan family, Śrila Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Namacārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura in the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (namakṣara). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Śrī Caitanya Mahāprabhu promised to come daily to see Śrila Haridāsa Ṭhākura, and this indicates that Śrila Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His foodstuffs would be sent there. Yoga-kṣemaṁ vahāmy aham (Bg. 9.22). As stated in Bhagavad-gītā, the Lord arranges all life’s necessities for His devotees.

One reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of...
The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

\[ \text{duṣṭa mana! tumi kisera vaiṣṇava?} \\
\text{pratiśṭhāra tare, nirjanera ghare,} \\
\text{tava hari-nāma kevala kaitava} \]

“My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa mantra in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of māyā, and your so-called chanting in a secluded place will bring about your downfall.”

**TEXT 196**


**SYNONYMS**

- nityānanda—Nityānanda; jagadānanda—Jagadānanda; dāmodara—Dāmodara; mukunda—Mukunda; haridāsa—Haridāsa; mili’—meeting; sabe—all of them; pāila—got; ānanda—great pleasure.

**TRANSLATION**

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very much pleased.
TEXT 197

When Sri Caitanya Mahaprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

TEXT 198

After bathing in the sea, all the devotees, headed by Advaita Prabhu, returned, and on their return they saw the top of the Jagannatha temple. They then went to the residence of Sri Caitanya Mahaprabhu to take their luncheon.
One after the other, Sri Caitanya Mahaprabhu made all the devotees sit in their proper places. He then began to distribute prasāda with His own transcendental hand.

All the devotees were served prasāda on plantain leaves, and Sri Caitanya Mahaprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.
SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; nā khāile—without eating; keha—anyone; nā—not; kare—does; bhojana—eating; ārdha-haste—raising the hand; vasi’—sitting; rahe—remain; sarva—all; bhakta-gaṇa—devotees.

TRANSLATION

All the devotees kept their hands raised over the prasāda distributed to them, for they did not want to eat without seeing the Lord eat first.

TEXT 202

স্বরূপ-গোসাইঁ প্রভুকে বৈল নিবেদন।
তুমি না বসিয়ে কেহ না করে ভোজন॥ ২০২॥

svarūpa-gosāṇi prabhuke kaila nivedana
tumi nā vasile keha nā kare bhojana

SYNONYMS

svarūpa-gosāṇi—Svarūpa Damodara Gosvāmi; prabhuke—unto Śrī Caitanya Mahāprabhu; kaila—did; nivedana—submission; tumi—You; nā vasile—if not sitting; keha—anyone; nā—not; kare—does; bhojana—eating.

TRANSLATION

Svarūpa Damodara Gosvāmi then informed Śrī Caitanya Mahāprabhu: “Unless You sit and take prasāda, no one will accept it.

TEXT 203

তোমার সঙ্গে রহে যত সন্ন্যাসীর গান।
গোপিনাথাচার্য তাঁরে করিয়াছে নিমন্ত্রণ॥ ২০৩॥

tomā-saṅge rahe yata sannyāśa gana
gopināthācārī tāṅre kariyāche nimantraṇa

SYNONYMS

tomā-saṅge—along with You; rahe—remain; yata—as many as; sannyāśa gana—rank of sannyāsīs; gopināthā-ācārya—Gopinātha Ācārya; tāṅre—all of them; kariyāche—has done; nimantraṇa—invitation.
TRANSLATION

“Gopinātha Ācārya has invited all the sannyāsīs who remained with You to come and take prasāda.

SYNONYMS

ācārya—Gopinātha Ācārya; āsiyāchena—has come; bhikṣāra—for eating; prasāda-anna lañā—taking the remnants of all kinds of food; purī—Paramāṇanda Puri; bharati—Brahmāṇanda Bhāratī; āchena—are; tomāra—for You; apekṣā kariyā—waiting.

TRANSLATION

“Gopinātha Ācārya has already come bringing sufficient remnants of food to distribute to all the sannyāsīs, and sannyāsīs like Paramāṇanda Puri and Brahmāṇanda Bhāratī are waiting for You.

SYNONYMS

nityānanda lañā bhikṣā karite vaisa tumi—taking along Śrī Nityānanda Prabhu; bhikṣā—luncheon; karite—to take; vaisa—sit down; tumi—You; vaisnāvera—to all the devotees; pariveśana—distribution of prasāda; karitechi—am doing; āmi—I.

TRANSLATION

“You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the prasāda to all the Vaiṣṇavas.”
After this, Sri Caitanya Mahaprabhu carefully delivered some prasada into the hands of Govinda to be given to Haridasa Thakura.

Then Sri Caitanya Mahaprabhu personally sat down to accept lunch with the other sannyasis, and Gopinatha Acarya began to distribute the prasada with great pleasure.
Then Svarūpa Damodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasāda to the devotees with great pleasure.

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

It is the practice of Vaiṣṇavas while taking prasāda to chant the holy name of Lord Hari at intervals and also sing various songs, such as sarīra avidyā-jāla. Those who are honoring prasāda, accepting the remnants of food offered to the Deity, must always remember that prasāda is not ordinary food. Prasāda is transcendental. We are therefore reminded:

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatāṁ rājan
viśvāso naiva jāyate
Those who are not pious cannot understand the value of mahā-prasāda and the holy name of the Lord. Both prasāda and the Lord’s name are on the Brahman or spiritual platform. One should never consider prasāda to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not prasāda. One should take prasāda with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, mahā-prasāda and the holy name do not belong to the mundane platform. By worshiping the Deity, eating prasāda and chanting the Hare Kṛṣṇa mahā-mantra, one can always remain on the spiritual platform (brahma-bhūyāya kalpate).

**TEXT 210**

बोजन समाप्त तैल, कैल आचरण।
सबारे पराइल प्रसु माला-चंडन। ॥ २१० ॥

*bhojana samāpta haila, kaila ācamana sabāre parāila prabhu mālya-candana*

**SYNONYMS**

*bhojana—lunch; samāpta—ending; haila—there was; kaila—did; ācamana—washing the mouth; sabāre—on everyone; parāila—put; prabhu—Śrī Caitanya Mahāprabhu; mālya-candana—a garland and sandalwood pulp.*

**TRANSLATION**

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

**TEXT 211**

विश्राम करिते सबे निज बासा गेला।
संक्षाकाले आसि' पुनः प्रभुके मिलिल। ॥ २११॥

*viśrāma karite sabe nija vāsā gelā
sandhyā-kāle āsi' punah prabhuke miliśa*

**SYNONYMS**

*viśrāma karite—going to take rest; sabe—all the Vaiṣṇavas; nija—to their own; vāsā—residential quarters; gelā—went; sandhyā-kāle—in the evening; āsi’—coming; punah—again; prabhuke miliśa—met Śrī Caitanya Mahāprabhu.*
After thus accepting prasāda, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

TRANSLATION
At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce all the Vaiṣṇavas to him.

TEXT 213
The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.
TEXT 214

sandhya-dhūpa dekhi' ārambhīlā sankīrtana
paḍichā āsi' sabāre dila mālya-candana

SYNONYMS

sandhya-dhūpa—dhūpa-ārati just in the beginning of the evening; dekhi'— they all saw; ārambhīlā—began; sankīrtana—congregational chanting; paḍichā— the inspector of the temple; āsi'—coming; sabāre—unto everyone; dila— offred; mālya-candana—flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhūpa-ārati of the Lord, they all began congregational chanting. Then the paḍichā, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

TEXT 215

cārī-dike cārī sampradāya kareṇa kīrtana
madhye nṛtya kare prabhu śacīra nandana

SYNONYMS

cārī-dike—in the four directions; cārī—four; sampradāya—groups; kareṇa— performed; kīrtana—congregational chanting; madhye—in the middle; nṛtya kare—dances; prabhu—Śrī Caitanya Mahāprabhu; śacīra nandana—the son of mother Śacī.

TRANSLATION

Four parties were then distributed in four directions to perform sankīrtana, and in the middle of them the Lord Himself, known as the son of mother Śacī, began to dance.

TEXT 216

aṣṭa-mūrdha bājā, bātikṣa karatāla
harīharini kare sabe, bale—ṭāl, ṭāl || 216 ||
aṣṭa mṛdaṅga bāje, batriśa karatāla
hari-dhvani kare sabe, bale—bhāla, bhāla

SYNONYMS
aṣṭa mṛdaṅga—eight mṛdaṅgas; bāje—sounded; batriśa—thirty-two;
karatāla—cymbals; hari-dhvani—vibrating the transcendental sound; kare—
does; sabe—every one of them; bale—says; bhāla bhāla—very good, very good.

TRANSLATION
In the four groups there were eight mṛdaṅgas and thirty-two cymbals. All
together they began to vibrate the transcendental sound, and everyone said,
"Very good! Very good!"

TEXT 217

kīrtanera dhvani mahā-maṅgala uṭhila
caṭuṛdaśa loka bhari’ brahmaṇḍa bhedi/a

SYNONYMS
kīrtanera dhvani—the vibration of the saṅkirtana; mahā-maṅgala uṭhila—all
good fortune awakened; caṭuṛdaśa—fourteen; loka—planetary systems;
bhari’—filling up; brahmaṇḍa—the whole universe; bhedi/a—penetrated.

TRANSLATION
When the tumultuous vibration of saṅkirtana resounded, all good fortune
immediately awakened, and the sound penetrated the whole universe through
the fourteen planetary systems.

TEXT 218

kīrtana-ārambhe prema uthali’ calila
nilacala-vāsi loka dhānā āila
SYNONYMS

kirtana-ārambhe—in the beginning of the saṅkirtana; prema—ecstasy of love; uthali’—overpowering; calila—began to proceed; nilācala-vāsi—all the residents of Jagannātha Puri; loka—people; dhāṅā—running; āila—came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately over­flooded everything, and all the residents of Jagannātha Puri came running.

TEXT 219

कैर्तने देखि’ सबार मने हैल चमत्कार ।
कहु नाहि देखि ऐघे ग्रेमेर बिकार || २१९ ||

kirtana dekhi’ sabāra mane haila camatkāra
kabhu nāhi dekhi aiche premera vikāra

SYNONYMS

kirtana dekhi’—seeing the performance of saṅkirtana; sabāra—of all of them; mane—in the mind; haila—there was; camatkāra—astonishment; kabhu—at any time; nāhi—never; dekhi—see; aiche—such; premera—of ecstatic love; vikāra—transformation.

TRANSLATION

Everyone was astonished to see such a performance of saṅkirtana, and they all agreed that never before had kirtana been so performed and ecstatic love of God so exhibited.

TEXT 220

তবে প্রভু জগন্নাথের মন্দির বেড়িয়া ।
প্রদক্ষিণ করি’ বুলেন নার্তনা করিয়া || ২২০ ||

tabe prabhu jagannāthera mandira bediyā
pradakṣiṇa kari’ bulena nartana kariyā

SYNONYMS

tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; jagannāthera—of Lord Jagannātha; mandira—temple; bediyā—walking all around; pradakṣiṇa—circum­ambulation; kari’—doing; bulena—walks; nartana kariyā—dancing.
TRANSLATION

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

TEXT 221

age-pāche gāna kare cāri sampradāya
āchādera kāle dhare nityānanda rāya

SYNONYMS

age-pāche—in front and in the rear; gāna—singing; kare—do; cāri—four; sampradāya—groups; āchādera—of falling down; kāle—at the time; dhare—captures; nityānanda rāya—Lord Śrī Nityānanda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kirtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

TEXT 222

asru, pulaka, kampa, sveda, gambhira huṅkāra
premera vikāra dekhi’ loke camatkāra

SYNONYMS

asru—tears; pulaka—jubilation; kampa—trembling; sveda—perspiration; gambhira huṅkāra—deep resounding; premera—of ecstatic love; vikāra—transformation; dekhi’—seeing; loke—all the people; camatkāra—were astonished.

TRANSLATION

While kirtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.
TEXT 223

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

SYNONYMS

pickāri-dhārā—like water coming in force from a syringe; jini’—conquering; aśru—tears; nayane—in the eyes; cări-dikera—in all four directions; loka—people; saba—all; karaye sināne—moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

TEXT 224

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His sankirtana.

SYNONYMS

beḍā-nṛtya—the dancing surrounding the temple; mahāprabhu—Śrī Caitanya Mahāprabhu; kari’—performing; katu-kṣaṇa—for some time; mandirera pāche—at the rear of the temple; rahī’—staying; karaye—performed; kirtana—congregational chanting.

TRANSLATION

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His sankirtana.
cāri-dike cāri sampradāya uccaiḥsvare gāya
madhye tāṇḍava-nṛtya kare gaurārāya

SYNONYMS

cāri-dike—on four sides; cāri sampradāya—the four groups; uccaiḥ-svare—very loudly; gāya—chant; madhye—in the middle; tāṇḍava-nṛtya—jumping and dancing; kare—performs; gaurārāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

On all four sides the four sāṅkirtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

TEXT 226

bahu-kṣaṇa nṛtya kari' prabhu sthira hailā
cāri mahāntere tabe nācite ājñā dilā

SYNONYMS

bahu-kṣaṇa—for a long period; nṛtya kari’—dancing; prabhu—Śrī Caitanya Mahāprabhu; sthira hailā—became silent; cāri mahāntere—to four great personalities; tabe—then; nācite—to dance; ājñā dilā—ordered.

TRANSLATION

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

TEXT 227

eka sampradāye nāce nityānanda-rāye
advaita-ācārya nāce āra sampradāye

SYNONYMS

eka sampradāye—in one group; nāce—dances; nityānanda-rāye—Lord Nityānanda; advaita-ācārya—Advaita Ācārya Prabhu; nāce—dances; āra—another; sampradāye—in a group.
In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

In another group Vakreśvara Paṇḍita and in another group Śrīvāsa Thākura began to dance.

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.
Sri Caitanya-caritāmṛta [Madhya-līla, Ch. 11]

cārī-ḍike nṛtya-gīta kare yata jana
sabe dekhe, —prabhu kare āmāre dāraśana

SYNONYMS

cārī-ḍike—on four sides; nṛtya-gīta—chanting and dancing; kare—does; yata jana—all people; sabe dekhe—everyone sees; prabhu—Śri Caitanya Mahāprabhu; kare—does; āmāre dāraśana—looking at me.

TRANSLATION

Śri Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śri Caitanya Mahāprabhu was looking at them.

TEXT 231

চারি জনের নৃত্য দেখিতে অভিলাষঃ
সেই অভিলাষে করে ঐষ্ঠর্য প্রকাশ ॥ ২৩১ ॥

cārī janera nṛtya dekhite prabhura abhilāsa
sei abhilāse kare aiśvarya prakāśa

SYNONYMS

cārī janera—of the four persons; nṛtya—dancing; dekhite—to see; prabhura—of Śri Caitanya Mahāprabhu; abhilāsa—desire; sei abhilāse—for that purpose; kare—does; aiśvarya prakāśa—exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Śri Caitanya Mahāprabhu exhibited Himself in such a way to appear as if He were seeing everyone.

TEXT 232

darśane āveśa tāṅra dekhī’ mātra jāne
kemane cau-dike dekhe, —ihā nāhi jāne

darśane—while looking over; āveśa—emotional ecstasy; tāṅra—His; dekhī’—seeing; mātra jāne—only knows; kemane—how; cau-dike—on four sides; dekhe—He sees; ihā nāhi jāne—one does not know.
TRANSLATION

Everyone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see from all four sides.

TEXT 233

 пулин-бхојане йен кршна мадхья-стхане।
 чохідекер схід кех,-—аамайр нейане || ২৩৩ ||

*pulina-bhojane yena kṛṣṇa madhya-sthāne caudikera sakhā kahe, —āmāre nehāne*

SYNONYMS

 *pulina-bhojane*—eating on the bank of Yamunā; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *madhya-sthāne*—sitting in the middle; *cau-dikera*—on four sides; *sakhā*—cowherd boy friends; *kahe*—say; *āmāre nehāne*—just seeing me.

TRANSLATION

In His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu was dancing, everyone saw that Caitanya Mahāprabhu was facing him.

TEXT 234

 নৃত্য করিতে যেই আইসে সন্নিধানে।
 মহাপ্রভু করে তাঁরে দৃঢ় অলিঙ্গনে || ২৩৪ ||

*nṛtya karite yei āise sannidhāne
mahāprabhu kare tāṅre drīḍha āliṅgane*

SYNONYMS

 *nṛtya karite*—dancing; *yei*—anyone who; *āise*—comes; *sannidhāne*—nearby; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tāṅre*—unto him; *drīḍha*—tightly; *āliṅgane*—embracing.

TRANSLATION

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.
TEXT 235

mahā-nṛtya, mahā-prema, mahā-saṅkirtana
dekhi' premāvese bhāse nilācala-jana

SYNONYMS

mahā-nṛtya—great dancing; mahā-prema—great love; mahā-saṅkirtana—great congregational chanting; dekhi’—seeing; prema-āvese—in ecstatic love; bhāse—flow; nilācala-jana—all the residents of Jagannātha Purī.

TRANSLATION

Upon seeing the great dancing, great love and great saṅkirtana, all the people of Jagannātha Purī floated in an ecstatic ocean of love.

TEXT 236

gajapati rājā śuni’ kirtana-mahattva
atṭālikā caḍi’ dekhe svagaṇa-sahita

SYNONYMS

gajapati rājā—the King of Orissa; śuni’—hearing; kirtana-mahattva—the greatness of saṅkirtana; atṭālikā caḍi’—ascending to the top of the palace; dekhe—sees; svagaṇa-sahita—along with his personal associates.

TRANSLATION

Hearing the greatness of the saṅkirtana, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

TEXT 237

kīrtana dekhiya rājā rājā hēl chaṃkār
prabhuke milite utkaṇṭhā bāḍila apāra

kīrtana dekhiyā rājā rājā hēl chaṃkār
prabhuke milīte utkaṇṭhā bāḍila apāra
SYNONYMS

kirtana dekhiya—seeing the performance of kirtana; rājāra—of the King; haila—there was; camatkāra—astonishment; prabhuke—Śrī Caitanya Mahāprabhu; milite—to meet; utkāṇṭhā—anxiety; bāḍila—increased; apāra—unlimitedly.

TRANSLATION

The King was very astonished to see Śrī Caitanya Mahāprabhu's kirtana, and the King's anxiety to meet Him increased unlimitedly.

TEXT 238

कीर्तन-समाप्त्ये प्रभु देखि' पुष्पाञ्जलि।
सर्व वैष्णव लंगाप्रभु आइला बासा चलि'॥ २३८ ॥

kirtana-samāptye prabhu dekhi' puṣpāṇjali
sarva vaiṣṇava laṅā prabhu āilā vāsā cali'

SYNONYMS

kirtana-samāptye—at the end of the performance of kirtana; prabhu—Śrī Caitanya Mahāprabhu; dekhi’—after seeing; puṣpāṇjali—offering flowers to the Lord Jagannātha Deity; sarva vaiṣṇava—all the devotees; laṅā—accompanying; prabhu—Śrī Caitanya Mahāprabhu; āilā—returned; vāsā—to His residential place; cali’—going.

TRANSLATION

After the sankirtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

TEXT 239

পড়িছা আনিয়া দিল গ্রসাদ বিষ্টর।
সবারে বীরচিত্তাতাহা দিলেন ঈশ্বর॥ ২৩৯ ॥

paḍichā āniyā dila prasāda vistara
sabāre bāṛtīya tāhā dilen īśvara

SYNONYMS

paḍichā—the superintendent of the temple; āniyā—bringing; dila—delivered; prasāda—of remnants of Jagannātha's food; vistara—a large quantity; sabāre—
unto everyone; bāṇṭiyā—distributing; tāhā—that; dilena—gave; iśvara—the Lord.

TRANSLATION
The superintendent of the temple then brought large quantities of prasāda, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

TEXT 240

sabāre vidāya dila karite śayana
ei-mata lilā kare śacira nandana

SYNONYMS
sabāre—unto everyone; vidāya—bidding farewell; dila—gave; karite śayana—to take rest; ei-mata—in this way; lilā—pastimes; kare—performed; śacira nandana—the son of Śacī.

TRANSLATION
Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacimātā, performed His pastimes.

TEXT 241

yāvat āchilā sabe mahāprabhu-sānge
prati-dina ei-mata kare kirtana-rānge

SYNONYMS
yāvat—so long; āchilā—remained; sabe—all the devotees; mahāprabhu-sānge—along with Śrī Caitanya Mahāprabhu; prati-dina—every day; ei-mata—in this way; kare—performed; kirtana-rānge—saṅkīrtana in great pleasure.

TRANSLATION
As long as the devotees remained at Jagannātha Purī with Śrī Caitanya Mahāprabhu, the pastime of saṅkīrtana was performed with great jubilation every day.
TEXT 242

এই তা' কহিলু প্রভুর কীর্তন-বিলাস।
যেবা ইহা শুনে, হয় চৈতন্যের দাস। ॥ ২৪২ ॥

ei ta' kahilun prabhura kirtana-vilasa
yebä ihä śune, haya caitanyaera dāsa

SYNONYMS

ei ta' kahilun—thus I have explained; prabhura—of the Lord; kirtana-vilasa—pastimes in saṅkirtana; yebä—anyone who; ihä—this; śune—listens to; haya—becomes; caitanyaera dāsa—a servant of Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way I have explained the Lord’s pastime of saṅkirtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

TEXT 243

শ্রীরূপ-রघুনাথ-পদে যার আশ।
চৈতন্যচরিতামৃত কহে কৃষ্ণদাস। ॥ ২৪৩ ॥

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

SYNONYMS

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

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhyā-līlā, Eleventh Chapter, describing the beḍā-kīrtana pastimes of Śrī Caitanya Mahāprabhu.
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.

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**Glossary**

**A**

Ācārya—spiritual master who teaches by his example.

*Acintya-bhedabheda-tattva*—simultaneous oneness and difference.

Agni—the fire-god.

Anavasara—period of a fortnight between bathing ceremony and Ratha-yātra when the body of Jagannātha Deity is repainted.

Apsarās—beautiful dancing girls on heavenly planets.

Arcā-vigraha—the worshipable Deity.

Ārya—a person who believes in advancing in spiritual life.

Āśramas—four orders of spiritual life—*brahma-cārya, grha-stha, vānapraṣṭha* and *sannyāsa*.

Asuras—demons.

**B**

Bāula community—one of the *apa-sampradāyas*, or unauthorized devotional groups.

*Bhakti-siddhānta-viruddha*—that which is against the philosophy of *acintya-bhedabheda*.

*Bhāgavata-dharma*—the transcendental religion that is the eternal function of the living being.

*Bhakti*—devotional service.

*Bhava-sagara*—the ocean of repeated birth and death.

Brahmā—the first living being in and the creator of this universe.

*Brahmacāri*—celibate student.

Brahman—the Lord’s all-pervading feature.

Brāhmaṇa—the intelligent class of men.

*Bhaya*—fear.

**C**

*Cakra*—wheel of Viṣṇu on top of temples.

**D**

*Dāsa*—servant.

*Dharma*—religious principles by which one can understand the Supreme Personality of Godhead.

*Dāsya-rasa*—relationship with Kṛṣṇa in servitude.

Devahūti—mother of Kapiladeva.
Dhūpa-ārati—ceremony of offering incense and a flower to the Deity.
Drḍha-vrata—firm determination.

G

Gopi-candana—type of clay used for tilaka.
Gosāñi—See: Gosvāmī.
Gosvāmī—Master of the senses.
Govinda—the name of Kṛṣṇa which means “He who pleases the senses and the cows”.
Guru—the spiritual master.

I

Indra—the King of the heavenly planets.

J

Jīva—the spirit soul.
Jñāna-kānda—the section of the Vedas which deals with empiric philosophical speculation.

K

Kaivalya—oneness in the effulgence of Brahman.
Kāma—lust.
Kāṇḍas—three divisions of the Vedas.
Karatālas—hand cymbals.
Karma—material activities subject to reaction.
Karma-kāṇḍa—the section of the Vedas which deals with fruitive activities.
Krodha—anger.
Kṣatriya—the administrative and warrior class of men.

L

Lobha—greed.

M

Māda—intoxication.
Mādhurya-rasa—relationship with Kṛṣṇa in conjugal love.
Glossary

Mahā-bhāgavata—a devotee in the highest stage of devotional life.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa
Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mātsarya—enviousness.
Moha—illusion.
Mokṣa—liberation.
Mrdaṅga—a double-headed drum.

N

Nitya-siddha—eternal perfection attained by never forgetting Kṛṣṇa.

P

Paḍichā—superintendent of the temple.
Paḷas—attendants who look after a temple’s external affairs.
Paṅcopāsanā—worship of the five deities (Viṣṇu, Śiva, Durgā, Ganeṣa and Sūrya)
which is performed by Māyāvādīs.
Pāṇḍās—See: Paṇḍītas.
Paṇḍita—a learned scholar.
Pāṇḍya—title of kings who ruled over Mādurā and Rāmeśvara.
Paramahāṁsa—the topmost class of God-realized devotees.
Parāṁ Brahman—the Supreme Lord, the chief of all living entities.
Paramparā—disciplic succession.
Prabhu—master.
Prabhupāda—master at whose feet all other masters surrender.
Praharāja—a designation given to brāhmaṇas who represent the king when the
throne is vacant.
Prajāpatis— progenitors of mankind.
Prākṛta-sahajiyā—a materialistic devotee.
Prema-saṅkirtana—a special creation of the Lord of congregational chanting in love
of Godhead.

R

Rasa—mellow, or the sweet taste of a relationship.
Rasābhāsa—incompatible overlapping of transcendental mellow.

S

Śabda-pramāṇa—the evidence of transcendental sound.
Sakhyā-rasa—relationship with Kṛṣṇa in friendship.
Śālagrama-silā—a Deity of Nārāyaṇa in the form of a small stone.
Sampradāya—a line of disciplic succession.
Sanātana—eternal, having no beginning or end.
Sanātana-dharma—eternal religion, the sum and substance of which is chanting the maha-mantra.
Sanākīrtha—congregational chanting of the Lord’s holy names.
Śannyāsā—the renounced order of spiritual life.
Śānta-rasa—relationship with Kṛṣṇa in neutral appreciation.
Sāptātala—the seven palm trees in Rāmacandra’s forest.
Śāstras—the revealed scriptures.
Śāna-yātra—the bathing ceremony of Lord Jagannātha.
Śruti—the Vedas.
Śūdra—the working or servant class of men.

T

Tattvavādīs—the followers of Madhvacārya’s suddha-dvaita philosophy.
Tīrtha—holy place of pilgrimage.

U

Upāsanā-kāṇḍa—section of the Vedas dealing with processes of worship.

V

Vaikuṇṭha—the place without anxiety—the spiritual world.
Vaiśya—the mercantile and farming class of men.
Vāraṇas—the four social orders of society—brāhmaṇas, kṣatriyas, vaiśyas, śūdras.
Varṇāsrama-dharma—the four castes and four orders of spiritual life.
Vātsalya-rasa—relationship with Kṛṣṇa in the mood of parenthood.
Vidyādharas—attendants of Lord Śiva.
Viṣṇu-tattva—a primary expansion of Kṛṣṇa having full status as Godhead.

Y

Yajña—sacrifice.
Yoga-nīdṛśa—mystic slumber in which Mahā-Viṣṇu creates universes.
## Bengali Pronunciation Guide

### Bengali Diacritical Equivalents and Pronunciation

#### Vowels

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>আ</td>
</tr>
<tr>
<td>A</td>
<td>অ</td>
</tr>
<tr>
<td>ā</td>
<td>আ</td>
</tr>
<tr>
<td>āi</td>
<td>আই</td>
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<tr>
<td>ē</td>
<td>এ</td>
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<tr>
<td>ēi</td>
<td>এই</td>
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<td>ēu</td>
<td>এউ</td>
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<td>ū</td>
<td>উ</td>
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<td>ūi</td>
<td>উই</td>
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<td>ūu</td>
<td>উউ</td>
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<tr>
<td>ūr</td>
<td>উর</td>
</tr>
<tr>
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<td>উরী</td>
</tr>
<tr>
<td>ūra</td>
<td>উরা</td>
</tr>
</tbody>
</table>

- ō (anusvāra)
- ñ (candra-bindu)
- h (visarga)

#### Consonants

<table>
<thead>
<tr>
<th>Category</th>
<th>Voiced</th>
<th>Voiceless</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutterals</td>
<td>क ka</td>
<td>ख kha</td>
</tr>
<tr>
<td>Palatals</td>
<td>च ca</td>
<td>छ cha</td>
</tr>
<tr>
<td>Cerebrals</td>
<td>ट ṭa</td>
<td>ठ thā</td>
</tr>
<tr>
<td>Dentals</td>
<td>ड ḍa</td>
<td>ढ ḍha</td>
</tr>
<tr>
<td>Labials</td>
<td>प ṃpa</td>
<td>फ pha</td>
</tr>
<tr>
<td>Semivowels</td>
<td>य ya</td>
<td>र ra</td>
</tr>
<tr>
<td>Sibilants</td>
<td>श ṇa</td>
<td>ष ṣa</td>
</tr>
</tbody>
</table>

#### Vowel Symbols

- The vowels are written as follows after a consonant:

<table>
<thead>
<tr>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tā</td>
<td>ʈa</td>
</tr>
<tr>
<td>ṭi</td>
<td>ʈi</td>
</tr>
<tr>
<td>tū</td>
<td>ʈu</td>
</tr>
<tr>
<td>ṭr</td>
<td>ʈr</td>
</tr>
<tr>
<td>ʈe</td>
<td>ʈe</td>
</tr>
<tr>
<td>ʈai</td>
<td>ʈai</td>
</tr>
<tr>
<td>ʈ̌o</td>
<td>ʈ̌o</td>
</tr>
<tr>
<td>ʈau</td>
<td>ʈau</td>
</tr>
</tbody>
</table>

- For example:

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Vowel</th>
<th>Sound</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>का kā</td>
<td>ख a</td>
<td>का</td>
<td>का</td>
</tr>
<tr>
<td>कि ki</td>
<td>ख i</td>
<td>कि</td>
<td>कि</td>
</tr>
<tr>
<td>की kī</td>
<td>ख ī</td>
<td>की</td>
<td>की</td>
</tr>
<tr>
<td>कु ku</td>
<td>ख u</td>
<td>कु</td>
<td>कु</td>
</tr>
<tr>
<td>कु kū</td>
<td>ख ū</td>
<td>कु</td>
<td>कु</td>
</tr>
<tr>
<td>क़ ǩu</td>
<td>ख řu</td>
<td>क़</td>
<td>क़</td>
</tr>
<tr>
<td>के ke</td>
<td>ख e</td>
<td>के</td>
<td>के</td>
</tr>
<tr>
<td>कै kāi</td>
<td>ख ai</td>
<td>कै</td>
<td>कै</td>
</tr>
<tr>
<td>को ko</td>
<td>ख o</td>
<td>को</td>
<td>को</td>
</tr>
<tr>
<td>कौ kau</td>
<td>ख au</td>
<td>कौ</td>
<td>कौ</td>
</tr>
</tbody>
</table>
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma (\text{ृ})} \) indicates that there is no final vowel.

The letters above should be pronounced as follows:

- \( a \) - like the \( o \) in hot; sometimes like the \( o \) in go;
  - final \( a \) is usually silent.
- \( ā \) - like the \( a \) in far.
- \( i, ī \) - like the \( ee \) in meet.
- \( u, ū \) - like the \( u \) in rule.
- \( ū \) - like the \( ri \) in rim.
- \( ŭ \) - like the \( ree \) in reed.
- \( e, ē \) - like the \( ai \) in pain; rarely like \( e \) in bet.
- \( ai \) - like the \( oi \) in boil.
- \( o, ō \) - like the \( o \) in go.
- \( au \) - like the \( ow \) in owl.
- \( āṁ \) - (anusvāra) like the \( ng \) in song.
- \( ḫ \) - (visarga) a final \( h \) sound like in \( Ah \).
- \( āṅ \) - (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.
- \( ı \) - 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.
- \( ıṅ \) - like the \( n \) in burch.
- \( ŭt \) - like the \( t \) in talk.
- \( ŭtḥ \) - like the \( th \) in hot-house.
- \( ḍ \) - like the \( d \) in dawn.
- \( ḍh \) - like the \( dh \) in good-house.
- \( ṇ \) - like the \( n \) in graw.
- \( t \) - as in talk but with the tongue against the teeth.
- \( th \) - as in hot-house but with the tongue against the teeth.
- \( d \) - as in dawn but with the tongue against the teeth.
- \( dh \) - 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.
- \( s, ŝ \) - 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.
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apana-nikate prabhu sabha vasila
apana-sri-anga-sevaya dila adhikara
apane svarabhuma kare pada-surivyahana
apane vasila saba sannyasire lana

apani shri-haste sabare malya-gandha dilah
apraKrtah prabha nahe prakrtagocara
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ardhananyah sarvesvara
arahina mahaprabhu bhavatayayera sange

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arahi ka suna tumi apana prabhava
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asankhya vaisnavah tahanah harilah parimana
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asiyah kahena saba bhavatthahari-gane
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asru pulaka, kampa, survanghe pade ghama
asru pulaka, kampa, sveda, gambhira
aShta mrdanga baje, batiRahah karatula
ataeva prabhu inhake nikaTe rakhila
tateva svarupaha aye kare parikSha

ataeva tomara sange ragaka sangkar
athapi te deva padambuja-dvaya
ati nibhite tathre dilah vasata-thane
ati stutiha huei eina dindara laksha
ati vrddha, ati shula, ati uccatarah

atma samarpilah ani tomara carane
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dina-dui padmanābhera kaila daraśana
dina-dui taḥān kari' kīrtana-nartana
dina dui-tina acārya mahotsava kaila
dina-pācā-sāta bhitare āsībe rāmānanda

9.351 98
divya mahā-praśada aneka ānāla
diyāmānāri na grīnaṇti
donāhā vaśpāya-vyāpākatve ei ta' kāraṇa
dui brahma prakaśṭīla śrī-puruṣottamā
dui brahma kaila saba jagat-tārana

9.293 72
ei-mate ganaila palica-sata dine
ei murāri gupta, inha paṇḍita nārāyaṇa
ei rāgā-mārga āche sūkṣma-dharma-marma
ei saba loka, prabhau, vaise nilācale

9.242 38
dina-dui padmanabhera kaila daraśana
ei pratīṣṭā kari' kari'vātēna avatāra?
ei ta' kāhila prabhura vaisnava-milana
ei ta' kāhila prabhura kīrtana-vilāsā
ei vaśudevadatta, ei śīvānanda

9.243 38
dina-dui tahan kari' kirtana-nartana
ei pralīna kari' kariyacena avatāra?
ei vāṇīnātha rahibe tomāra carane
ei vāsudevadatta, ei śīvānanda

9.242 38
dina-dui lina acārya mahatsava kaila
ei rāgā-marga che sukṛma-dharma-marma
ei saba loka, prabhau, vaise nilācale

10.87 151
dina-panca-sata bhitare asibe ramananda
ei sāba līka, prabhau, vaise nilacale

10.59 138
ei sāba nāmera inha haya nijāspada
ei sāha nāmera inha haya nijāspada
ei sāba līka, prabhau, vaise nilacale

9.329 88
duvi jane krṣṇa-kathā kahe rātri-dine
ei tīrthe sādhana-siddhi-prāpti haila
ei bārā dharma dhāra che prabhura kāla

9.293 72
duvi jane krṣṇa-kathā kahe rātri-dine
ei tītthe sādhana-siddhi-prāpti haila
ei bārā dharma dhāra che prabhura kāla

9.328 88
duvi jane krṣṇa-kathāya kaila jāgarana
ei vāṇīnātha rahibe tomāra carane
ei vāsudevadatta, ei śīvānanda

9.243 38
duvi jane premāvese haila acetana
ei vāsudevadatta, ei śīvānanda

9.329 88
duvi jane krṣṇa-kathāya kaila jāgarana
ei vāṇīnātha rahibe tomāra carane
ei vāsudevadatta, ei śīvānanda

9.321 85
duvi jane krṣṇa-kathāya kaila jagarana
ei vāṇīnātha rahibe tomāra carane
ei vāsudevadatta, ei śīvānanda

9.293 72
duvi jane premāvese haila acetana
ei vāsudevadatta, ei śīvānanda

9.302 71
duvi jane premāvese haila acetana
ei vāsudevadatta, ei śīvānanda

9.329 88
duvi jane krṣṇa-kathāya kaila jāgarana
ei vāṇīnātha rahibe tomāra carane
ei vāsudevadatta, ei śīvānanda

9.328 88
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Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya’s extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-līlā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu’s manifest presence, spent in semiseclusion in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kaviṛāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

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