The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-caritāmṛta

MADHYA- LiLā Volume 5

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

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

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

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

(continued on back flap)
Śrī Caitanya-caritāmṛta
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ŚRĪ CAITANYA-CARITAMBṛTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-līlā
Volume Five

"The Pastimes of the Lord at Ratha-yatra and the Gūḍicā Temple"

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

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

Antya-līlā concerns the last eighteen years of Śrī Caitanya's manifest presence, spent in semiseclusion near the famous Jagannātha temple at Jagannātha 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 Saṅatana 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-marāgala 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 Gosvāmi, the eminent Vedic scholar who predicted, “The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritāmṛta,” and the other by Śrīla Bhaktisiddhānta’s father, Bhaktivinoda Ṭhākura.

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

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

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
The Guṇḍicā temple, situated two miles northeast of the Jagannātha Puri temple, where Lord Jagannātha stays for one week at the time of the Ratha-yāṭra festival.
The great annual Ratha-yatra festival at Jagannatha Puri in Orissa, unchanged since the time of Sri Caitanya Mahaprabhu.
The same Ratha-yatra festival observed by Caitanya Mahaprabhu has been introduced to cities all over the Western world by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the founder-acarya of the International Society for Krishna Consciousness.
One of the many gardens near the Guṇḍicā temple where Śrī Caitanya Mahāprabhu used to perform the pastimes of Vṛndāvana.
“One day, Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the brāhmaṇas who were engaged nearby in performing yajña, or sacrifice, and to get some food from that yajña. Being so ordered by the Lord, the cowherd boys went to the brāhmaṇas and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the brāhmaṇas. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.” (pp.16-17)
"After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, the Lord was very happy to see the cleansing work. While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord’s order to throw them. As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord. In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place (simhāsana) and everything else within the room. Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and the floor. Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord. In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms. When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord’s own mind had appeared." (pp.46-51)
“The very strongly built dayitās (carriers of the Jagannātha Deity) were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car. While carrying the Deity of Lord Jagannātha, some of the dayitās took hold of the shoulders of the Lord, and some caught His lotus feet. The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitās caught hold of this rope and raised the Deity. While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord’s service by cleansing the road with a broom that had a golden handle. The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha. Although the King was the most exalted, respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord’s mercy.” (pp.117-121)
“When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand. Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt. When Caitanya Mahaprabhu danced, He displayed various, blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility. Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there. Advaita Ācārya would walk behind the Lord and loudly chant, ‘Hari bol! Hari bol!’ again and again.” (pp.155-157)
"All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul." (p.193)
“Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord. Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs. The King began to recite verses about the rāsa-lilā from Śrīmad-Bhāgavatam. He recited the chapter beginning with the words ‘jayati te ’dhikam.’ When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, ‘Go on reciting, go on reciting.’”

(pp.226-228)
Outside the garden, when it was time to pull Jagannatha’s car, all the workers called gauḍas tried to pull it, but it would not move forward. When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends. The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved. Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it. The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch. As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car. The elephants, being beaten by the elephant goad, were crying, but still the car would not move. The assembled people cried out, ‘Alas!’ At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car’s ropes in the hands of His own men. Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound. Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it. When the car moved forward, everyone began to chant with great pleasure, ‘All glories! All glories!’ and ‘All glories to Lord Jagannatha!’ No one could hear anything else.” (pp.248-252)
“There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water. The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord. Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun. The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names. Svarūpa Dāmodara and Vidyānidhi also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way. Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water. Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.” (pp.260-263)
"Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa’s attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the dāna-ghāṭi. Lord Śrī Kṛṣṇa stops Her from going, telling Her, ‘First You have to pay the fee; then You will be allowed to go.’ This pastime is called dāna-keli-lilā." (pp.305-306)
CHAPTER 12

The Cleansing of the Guṇḍicā Temple

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura summarizes this chapter as follows. The King of Orissa, Mahārāja Pratāparudra, tried his best to see Lord Caitanya Mahāprabhu. Śrīla Nityānanda Prabhu and the other devotees informed the Lord about the King’s desire, but Śrī Caitanya Mahāprabhu would not agree to see him. At that time Śrī Nityānanda Prabhu devised a plan, and He sent a piece of the Lord’s outward garment to the King. The next day, when Rāmānanda Rāya again entreated Śrī Caitanya Mahāprabhu to see the King, the Lord, denying the request, asked Rāmānanda Rāya to bring the King’s son before Him. The prince visited the Lord dressed like a Vaiṣṇava, and this awakened remembrance of Kṛṣṇa. Thus Śrī Caitanya Mahāprabhu delivered the son of Mahārāja Pratāparudra.

After this, Śrī Caitanya Mahāprabhu washed the Guṇḍicā house before the Ratha-yātra took place. He then took His bath at Indradyumna and partook of prasāda in the garden nearby. While Śrī Caitanya Mahāprabhu washed the temple of Guṇḍicā, some Gaucālīya Vaiṣṇava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then again, the son of Advaita Prabhu named Gopāla fainted during kirtana, and when he did not come to his senses, Śrī Caitanya Mahāprabhu favored him by awakening him. There was also some humorous talk between Nityānanda Prabhu and Advaita Prabhu during prasāda. Advaita Prabhu said that Nityānanda Prabhu was unknown to anyone and that it was not the duty of a householder brahmā to accept dinner with a person unknown in society. In answer to this humorous statement, Śrī Nityānanda Prabhu replied that Advaita Ācārya was a monist and that one could not know how his mind could be turned by eating with such an impersonal monist. The conversation of these two prabhus—Nityānanda Prabhu and Advaita Prabhu—carried a deep meaning that only an intelligent man can understand. After all the Vaiṣṇavas finished their luncheon, Svarūpa Dāmodara and others took their prasāda within the room. Śrī Caitanya Mahāprabhu took great pleasure when He saw the Jagannātha Deity after the Deity’s retirement. At that time He was accompanied by all the devotees, and all of them were very pleased.
Śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 12]

Śrī-gurūcīca-mandiram ātma-vṛndaih
sammārjayan kṣālanataḥ sa gaurah
sva-cittavac chítalam ujjvalaraḥ ca
krṣnopaveśāupayikarṇ ca kākāra

SYNONYMS
śrī-gurūcīca—known as Guṇḍicā; mandiram—the temple; ātma-vṛndaiḥ—with His associates; sammārjayan—washing; kṣālanataḥ—by cleansing; saḥ—that; gaurah—Śrī Caitanya Mahāprabhu; sva-cittavat—like His own heart; śītalam—cool and calm; ujjvalam—bright and clean; ca—and; krṣna—of Lord Śrī Kṛṣṇa; upaveśa—for the sitting; aupayikam—befitting; cakāra—made.

TRANSLATION
Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made the temple as cool and bright as His own heart, and thus He made the place befitting for Lord Śrī Kṛṣṇa to sit.

TEXT 2

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

SYNONYMS
jaya jaya—all glories; gauracandra—to Gauracandra, Lord Śrī Caitanya Mahāprabhu; 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 Caitanya Mahāprabhu.

TRANSLATION
All glories to Gauracandra! All glories to Nityānanda! All glories to Advaita-candra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

jaya jaya śrīvaśādī gauradūkṣaṁ
śakto deśa—kariyena chaṭṭaṁ varṇaṁ

SYNONYMS
jaya jaya—all glories; śrīvaśādī—the pastimes of Lord Caitanya; gauradūkṣaṁ—devoted to Gauranga; śakto deśa—every country; deśa—country; kariyena—to the devotees; deśa-country; chaṭṭaṁ-mark; varṇaṁ—color.

TRANSLATION
All glories to Śrīvaśā! All glories to the country of Lord Gauranga! All glories to the devotees of Lord Śrī Caitanya!
The Cleansing of the Guṇḍicā Temple

Text 5

jaya jaya śrīvāśādi gaura-bhakta-gaṇa
śakti deha,—kari yena caitanya varṇana

SYNONYMS

jaya jaya—all glories; śrīvāśā-ādi—headed by Śrīvāsa Ṭhākura; gaura-bhakta-gaṇa—to the devotees of Śrī Caitanya Mahāprabhu; śakti deha—please give me power; kari yena—so that I may do; caitanya—of Śrī Caitanya Mahāprabhu; varṇana—description.

TRANSLATION

All glories to the devotees of Lord Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura! I beg their power so that I can properly describe Śrī Caitanya Mahāprabhu.

Text 4

pūrvē dakhīṇa hēte pāram yēbe āhīla |
ṭārē milēte gajapati utkāntītē hēla || 4 ||

pūrve dakṣina haite prabhu yabe āilā
tāne milite gajapati utkāntīthita hailā

SYNONYMS

pūrve—formerl y; dakṣīna haite—from South India; prabhu—Lord Śrī Caitanya Mahāprabhu; yabe—when; āilā—returned; tāne—Him; milite—to meet; gaja-pati—the King of Orissa; utkāntīthita—full of anxieties; hailā—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

Text 5

kātaka hēte patri dili sarvabhōma-ṭhānī |
prabhura ājñā haya yadi, dekhibāre yāi || 5 ||

kātaka haite patri dili sārvabhauma-ṭhānī
prabhura ājñā haya yadi, dekhibāre yāi

SYNONYMS

kātaka haite—from Kaṭaka, the capital of Orissa; patri—a letter; dili—sent; sārvabhauma—of Sārvabhauma Bhaṭṭācārya; ṭhānī—to the place; prabhura—of Śrī
Sri Caitanya-caritamrta [Madhya-lila, Ch. 12]

Caitanya Mahaprabhu; ajña—order; haya—there is; yadi—if; dekhibāre yāi—I can go and see.

**TRANSLATION**

The King sent a letter from his capital, Kataka, to Sārvabhauma Bhaṭṭācārya, entreating him to obtain the Lord’s permission so that he could go and see Him.

**TEXT 6**

भट्टाचार्य लिखिल, —प्रभुर्य आज्ञा ना हैल ।
पुनरपि राजा ताँरे पत्री पाठाइल ॥ ६ ॥

bhaṭṭācārya likhila, —prabhura ajña nā haila
puṇarapi rājā tāṁre patri pāṭhāila

**SYNONYMS**

bhaṭṭācārya likhila—Sārvabhauma Bhaṭṭācārya replied; prabhura—of Śrī Caitanya Mahāprabhu; ajña—order; nā—not; haila—there is; puṇarapi—again; rājā—the King; tāṁre—unto him; patri—a letter; pāṭhāila—dispatched.

**TRANSLATION**

Replying to the King’s letter, Bhaṭṭācārya wrote that Śrī Caitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

**TEXT 7**

प्रभुर निकटें आँचे षड़ भक्तगण ।
मोर लागि’ तण-सबारे करिह निवेदन ॥ ७ ॥

prabhura nikaṭe āche yata bhakta-gaṇa
mora lāgi’ tān-sabāre kariha nivedana

**SYNONYMS**

prabhura nikaṭe—in the place of Śrī Caitanya Mahāprabhu; āche—there are; yata—all; bhakta-gaṇa—devotees; mora lāgi’—for me; tān-sabāre—unto all of them; kariha—please submit; nivedana—petition.

**TRANSLATION**

In this letter the King requested Sārvabhauma Bhaṭṭācārya, “Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.
TEXT 8
sei saba dayālu more haṅā sadaya
mora lāgi’ prabhū-pade karibe vinaya

SYNONYMS
sei saba—all of them; dayālu—merciful; more—unto me; haṅā—becoming;
sa-daya—favorably disposed; mora lāgi’—for me; prabhū-pade—at the lotus feet
of Lord Śrī Caitanya Mahāprabhu; karibe—will do; vinaya—humble submission.

TRANSLATION
“If all the devotees associated with the Lord are favorably disposed toward
me, they can submit my petition at the lotus feet of the Lord.

TEXT 9
tān-sabāra prasāde mile śrī-prabhura pāya
prabhu-krpā vinā mora rājya nāhi bhāya

SYNONYMS
tān-sabāra prasāde—by the mercy of all of them; mile—one gets; śrī-prabhura
pāya—the lotus feet of Śrī Caitanya Mahāprabhu; prabhu-krpā—the mercy of the
Lord; vinā—without; mora—my; rājya—kingdom; nāhi—does not; bhāya—ap-
peal to me.

TRANSLATION
“By the mercy of all the devotees, one can attain the shelter of the lotus feet
of the Lord. Without His mercy, my kingdom does not appeal to me.

TEXT 10
yadi mōre kūpā na karebe gōrhorī
rājya čaḍḍi’ mōgī hā’ hīv sīkāhari

SYNONYMS
yadi—if; mōre—my; kūpā—lotus feet; gōrhor—humble; čaḍḍi’—for me;
mōgī—my; hā’—unto me; sīkāhari—humble submission.
yadi more kṛpā nā karibe gaurahari
rājya chādi’ yogī ha-i’ ha-iba bhikhāri

SYNONYMS
yadi—if; more—unto me; kṛpā—mercy; nā—not; karibe—will do; gaurahari—Śrī Caitanya Mahāprabhu; rājya—giving up the kingdom; yogī—mendicant; ha-i’—becoming; ha-iba—I shall become; bhikhāri—a beggar.

TRANSLATION
“If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door.”

TEXT 11

bhāṭṭācārya patri dekhi’ cintita haṅā
bhakta-gaṇa-pāśa gelā sei patri laṅā

SYNONYMS
bhāṭṭācārya—Sārvabhauma Bhaṭṭācārya; patri—the letter; dekhi’—seeing; cintita haṅā—becoming very anxious; bhakta-gaṇa—all the devotees; pāśa—near; gelā—went; sei—that; patri—letter; laṅā—taking.

TRANSLATION
When Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.
TRANSLATION
Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King’s wishes. Then he presented the letter to all of them for inspection.

TEXT 13
पत्री देखि’ सबार मने हईल बिश्नय।
প্রজুপহে গজপতির এন্দ ভক্তি হয় !! ১৩ !!

patri dekhi’ sabāra mane ha-ila vismaya
prabhu-pade gajapatira eta bhakti haya!!

SYNONYMS
patri—the letter; dekhi’—seeing; sabāra—of everyone; mane—in the mind; ha-ila—there was; vismaya—astonishment; prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; gajapatira—of the King of Orissa; eta—so much; bhakti—devotion; haya—there is.

TRANSLATION
Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 14
সবে কহে,—প্রজু তাঁরে কহু না মিলিবে।
আমি-সব কহি বলি, দুঃখ সে মানিবে || ১৪ ||

sabe kahe,—prabhu tānre kabhu nā milibe
āmi-saba kahi yadi, duḥkhā se mānibe

SYNONYMS
sabe kahe—everyone said; prabhu—Lord Śrī Caitanya Mahāprabhu; tānre—unto him; kabhu—at any time; nā—not; milibe—would see; āmi-saba—all of us; kahi—say; yadi—if; duḥkhā—unhappiness; se—Lord Śrī Caitanya Mahāprabhu; mānibe—will feel.

TRANSLATION
The devotees gave their opinion and said, “The Lord would never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy.”
TEXT 15

sārvabhauma kahe,——sabe cala’ eka-bāra
milite nā kahiba, kahiba rāja-vyavahāra

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhāṭṭācārya said; sabe cala’—let all of us go; eka-bāra—one; milite—to meet; nā kahiba—we shall not request; kahiba—we shall simply describe; rāja-vyavahāra—the behavior of the King.

TRANSLATION

Sārvabhauma Bhāṭṭācārya then said, “We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King.”

TEXT 16

eta bali’ sabe gelā mahāprabhura sthāne
kahite unmukha sabe, nā kahe vacane

SYNONYMS

etu bali’—deciding like this; sabe—all of them; gelā—went; mahāprabhura—of Śrī Caitanya Mahāprabhu; sthāne—to the place; kahite—to speak; unmukha—ready; sabe—all; nā—do not; kahe—say; vacane—any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Śrī Caitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

TEXT 17

prāta kahē,——ki kahīte sabār āgaṁṇa
dēkhiye kahīte chaḥ,——nā kahē, ki kārṇa? 17 ||
prabhu kahe,—ki kahite sabāra āgamana
dekhiye kahite cāha,—nā kaha, ki kāraṇa?

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; ki—what; kahite—to speak;
sabāra—of all of you; āgamana—there is the presence here; dekhiye—I see;
kahite cāha—you want to speak; nā kaha—but do not speak; ki kāraṇa—what is
the reason.

TRANSLATION
After they arrived at Śrī Caitanya Mahāprabhu’s place, the Lord, seeing
them, said, “What have you all come here to say? I see that you want to say
something, but you do not speak. What is the reason?”

TEXT 18

नित्यानन्द कहे,—तुम्हारे चाहि निवेदिते।
ना कहिले रहिते नारी, कहिते भय चिन्ते ॥ १८ ॥

nityānanda kahe.—tomāya cāhi nivedite
nā kahile rahite nāri, kahite bhaya citte

SYNONYMS
nityānanda kahe—Lord Nityānanda said; tomāya—unto You; cāhi—we want;
nivedite—to submit; nā kahile—if we do not speak; rahite nāri—we cannot stay;
kahite—but to speak; bhaya citte—we are very fearful.

TRANSLATION
Nityānanda Prabhu then said, “We want to tell You something. Although we
cannot stay without speaking, we are still very much afraid to speak.

TEXT 19

योग्ययोग्य तोमाय सब चाहि निवेदिते।
तोम। ना मिलिले राज। चाहे योगी हैं हेतु ॥ १९ ॥

yogya yogya tomāya saba cāhi nivedite
tomā nā milile rājā cāhe yogī haitē
SYNONYMS
yogya—befitting; ayogya—not befitting; tomāya—unto You; saba—we all; cahi—want; nivedite—to submit; tomā—You; nā milile—if he does not meet; rājā—the King; cahi—wants; yogī haite—to become a mendicant.

TRANSLATION
“We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant.”

TEXT 20

काने तुम्हारे लाई मुड्रा हीवर विक्षारी।
राज्योत्सव नहें चित्ते बिना गोरहरी॥ २० ॥

kāne mudrā la-i’ muni ha-iba bhikhāri
rājya-bhoga nahe citte vinā gaurahari

SYNONYMS
kāne mudrā—a kind of earring; la-i’—taking; muni—1; ha-iba—shall become; bhikhāri—a beggar; rājya-bhoga—enjoyment of the kingdom; nahe—not; citte—in the mind; vinā—without; gaurahari—Śrī Caitanya Mahāprabhu.

TRANSLATION
Nityānanda Prabhu continued, “The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu.”

PURPORT
In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called yogīs and sometimes kāṇaphātā yogīs. The word kāṇaphātā refers to one who has put a hole in his ear to wear an earring made of ivory. Mahārāja Pratāparudra was so depressed by not getting to see Śrī Caitanya Mahāprabhu that he decided to become such a yogī. Ordinary men think that a yogī must have an ivory earring in his ear, but this is not the sign of a real yogī. Mahārāja Pratāparudra also thought that to become a mendicant yogī, one must wear such an earring.
The Cleansing of the Gūḍīcā Temple

TEXT 21

देखिब से मुखचन्द्र नयन भुरिया।
धरिब से पादपद्मा हरदये तुलिया॥ २१ ॥

dekhiba se mukha-candra nayana bhariyā
dhariba se pāda-padma hrdaye tuliyā

SYNONYMS

dekhiba—shall see; se—that; mukha-candra—moonlike face; nayana bhariyā—to the fulfillment of the eyes; dhariba—I shall catch; se—those; pāda-padma—lotus feet; hrdaye—on my heart; tuliyā—raising.

TRANSLATION

Nityānanda Prabhu continued, “The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eye’s full satisfaction. He would like to raise the lotus feet of the Lord to his heart.”

TEXT 22

यद्यपि शुनिया प्रभुर कोमल हय मन।
तथापि बाहिरे कहे निष्ठु र बचन॥ २२ ॥

yadyapi śuniyā prabhura komala haya mana
tathāpi bāhire kahe niṣṭhura vacana

SYNONYMS

yadyapi—although; śuniyā—hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; komala—softened; haya—becomes; mana—mind; tathāpi—still; bāhire—externally; kahe—He says; niṣṭhura vacana—hard words.

TRANSLATION

Hearing all these statements, Śrī Caitanya Mahāprabhu’s mind was certainly softened, but externally He wished to speak some harsh words.

TEXT 23

তোমাসবার ইচ্ছা,—এই আমারে লঞ্চ।
রাজাকে মিলছ ইই কটকেতে গিয়া॥ ২৩ ॥

tomā-sabāra icchā,—ei āmāre laṇā
rājāke milaḥa ihaṁ kaṭakete giyā
SYNONYMS

tomā-saṅkara—of all of you; icchā—the desire; ei—is; āmāre lañā—taking Me; rājāke—the King; milaha—meet; ihān—here; kaṭakete giya—by going to Kaṭaka.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I can understand that you all desire to take Me to Kaṭaka to see the King.”

PURPORT

Śrī Caitanya Mahāprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Puri to see Him. It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kaṭaka to see the King.

TEXT 24

parārtha-thākura—loke karibe niṣdhan
loke rahu—damodara karibe bhartsana

SYNONYMS

parama-artha thākura—what to speak of spiritual advancement; loke—people in general; karibe niṣdhan—will blaspheme; loke rahu—what to speak of people in general; damodara—Dāmodara Paṇḍita; karibe—will do; bhartsana—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “What to speak of spiritual advancement—all the people will blaspheme Me. And what to speak of all the people—Dāmodara would chastise Me.

TEXT 25

tomā-saṅkara ājñāya āmi nā milī rājāre
damodara kahe yabe, milī tābe tānre
**SYNONYMS**

tomā-sabāra—of all of you; ājñāya—by the order; āmi—I; nā—not; mili—shall meet; rājare—the King; dāmodara—Dāmodara Paṇḍita; kahe—says; yabe—when; mili—I shall meet; tabe—then; tārire—him.

**TRANSLATION**

"I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission."

**PURPORT**

From the spiritual point of view, a sannyāsi is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a sannyāsi and a king is always considered abominable. A sannyāsi is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyāsi to preach and not take part in any social or political matters. If a sannyāsi is subject to public criticism, his preaching will not be fruitful. Śrī Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Dāmodara Paṇḍita was present. This Dāmodara Paṇḍita was a very faithful devotee and a staunch lover of Śrī Caitanya Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Dāmodara Paṇḍita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita’s foolishness in coming forward to criticize the Lord. Thus the Lord indirectly hinted that if Dāmodara Paṇḍita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

**TEXT 26**

dāmodara kahe,—tumi svatrantra iśvara
kartavyākartavya saba tomāra gocara || 26 ||
SYNONYMS

dāmodara kahe—Pañcita Dāmodara said; tumī—You; sva-tantra—fully independent; iśvara—the Supreme Personality of Godhead; kartavya—duty which is permissible; akartavya—duty which is not permissible; sāba—all; tomāra—of You; gocara—within knowledge.

TRANSLATION

Dāmodara immediately replied, “My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

TEXT 27

আমি কোন কুড়া জিন্দার, তোমাকে বিধি দিব ?
আপনি মিলিবে তাহারে, তাহাও দেখিব ॥ ২৭ ॥

āmi kon kṣudra-jiva, tomāke vidhi dibā?
apani milibē tāhre, tāhāo dekhiba

SYNONYMS

āmi kon—I am just some; kṣudra-jiva—insignificant living entity; tomāke—unto You; vidhi—injunction; dibā—I shall give; apani—You; milibe—will meet; tāhre—the King; tāhāo dekhiba—I shall see it.

TRANSLATION

“I am merely an insignificant jiva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

TEXT 28

রাজা তোমারে স্নেহ করে, তুমি—স্নেহবশ ।
তাঁর স্নেহে করাবে তাঁরে তোমার পরশ ॥ ২৮ ॥

rājā tomāre sneha kare, tumī—sneha-vaśa
tāhre snehe karābe tāhre tomāra paraśa

SYNONYMS

rājā—the King; tomāre—You; sneha kare—loves; tumī—You; sneha-vaśa—controlled by love and affection; tāhre—his; snehe—by love; karābe—will do; tāhre—unto him; tomāra—Your; paraśa—touching.
TRANSLATION
“The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King’s affection for You, You will touch him.

TEXT 29

yadyapi isvara tumi parama svatantra
tathapi svabhāve hao prema-paratantra

SYNONYMS
yadyapi—although; īśvara—the Supreme Personality of Godhead; tumi—You; parama—supremely; svatantra—independent; tathāpi—still; sva-bhave—by Your nature; hao—You become; prema-paratantra—subordinate to love.

TRANSLATION
“Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature.”

TEXT 30

nityānanda kahe—aiche haya kon jana
ye tomāre kahe, ‘kara rāja-daraśana’

SYNONYMS
nityānanda kahe—Nityānanda Prabhu said; aiche—such; haya—there is; kon jana—any person; ye—who; tomāre—unto You; kahe—orders; kara—do; rāja-daraśana—meeting the King.

TRANSLATION
Nityānanda Prabhu then said, “Who is there in the three worlds who can ask You to see the King?”
TEXT 31

kintu anurāgi lokera svabhāva eka haya
iṣṭa nā pāile nija prāṇa se chādaya

SYNONYMS

kintu—still; anurāgi—affectionate; lokera—of the people; sva-bhāva—nature; eka—one; haya—there is; iṣṭa—desirable; nā pāile—without getting; nija—own; prāṇa—life; se—he; chādaya—gives up.

TRANSLATION

"Still, isn’t it the nature of an attached man to give up his life if he does not attain his desired object?"

TEXT 32

yajñika-brāhmaṇī sabā tāhāte pramāṇa
kṛṣṇa lāgi’ pati-āge chāḍileka prāṇa

SYNONYMS

yajñika-brāhmaṇī—the wives of the brāhmaṇas who were engaged in performing great sacrifices; sabā—all; tāhāte—in that connection; pramāṇa—evidence; kṛṣṇa lāgi’—for the matter of Kṛṣṇa; pati-āge—in front of their husbands; chāḍileka prāṇa—gave up their lives.

TRANSLATION

"For instance, some of the wives of the brāhmaṇas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa."

PURPORT

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present on the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to
the brāhmaṇas who were engaged nearby in performing yajña, or sacrifice, and to get some food from that yajña. Being so ordered by the Lord, all the cowherd boys went to the brāhmaṇas and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the brāhmaṇas. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

**TEXT 33**

एक मुख्ति आच्छ, यदि कर अवधान।
तुम्हि ना मिलिलेह ताँरे, रहे ताँर प्राण॥३३॥

eka yuṅkī āche, yadi kara avadhāna
tumi nā milileha tāṁre, rahe tāṁra prāṇa

**SYNONYMS**

eka yuṅkti—one plan; āche—there is; yadi—if; kara avadhāna—You consider it;
tumi—You; nā milileha—may not meet; tāṁre—with him; rahe—remains; tāṁra—his; prāṇa—life.

**TRANSLATION**

Nityānanda Prabhu then submitted one suggestion for the Lord’s consideration. “There is a way,” He suggested, “by which You need not meet the King but which would enable the King to continue living.

**TEXT 34**

एक बहिर्वास यदि देह’ कुपा करि।
ताहा पाञ्ज राखे तौमार आशा धरि॥३४॥

eka bahirvāsa yadi deha’ kṛpā kari’
tāḥa pāṉḍ prāṇa rākke tomāra āśā dhari’

**SYNONYMS**

deka bahirvāsa—one outward covering; yadi—if; deha’—You give; kṛpā kari’—by Your mercy; tāḥa pāṉḍ—getting that; prāṇa rākke—he would live; tomāra āśā dhari’—hoping to meet You some time in the future.
"If You, out of Your mercy, send one of Your outward garments to the King, the King would live hoping to see You some time in the future."

PURPORT
Śrī Nityānanda Prabhu was thus very tactfully suggesting that Caitanya Mahāprabhu give a piece of His old clothing to the King. Even though the King was not fit to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very much anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityānanda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

TEXT 35

prabhu kahe,—tumi-saba parama vidvān
yei bhāla haya, sei kara samādhāna

SYNONYMS
prabhu kahe—the Lord replied; tumi-saba—all of you; parama vidvān—greatly learned personalities; yei—whatever; bhāla haya—is right; sei—that; kara samādhāna—execute.

TRANSLATION
The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

TEXT 36

tabe nityānanda-gosāñi govindera pāṣa
māgiyā la-ila prabhura eka bahirvāsa
SYNONYMS

tabe—at that time; nityānanda-gosāñi—Lord Nityānanda Prabhu; govindera pāśa—from Govinda, the personal servant of Śrī Caitanya Mahāprabhu; māgiyā—requesting; la-ila—took; prabhura—of the Lord; eka—one; bahirvāsa—outer garment.

TRANSLATION

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

TEXT 37

নেই বহিবাসার সার্বব্হামপাশ দিল।
সার্বব্হাম সেই বঞ্জ রাজারে পাঠীল॥ ৩৭ ॥

sei bahirvāsa sārvabhauma-pāśa dila
sārvabhauma sei vastra rājāre pāṭhā’la

SYNONYMS

sei—that; bahirvāsa—garment; sārvabhauma-pāśa—in the care of Sārvabhauma Bhaṭṭācārya; dila—delivered; sārvabhauma—Sārvabhauma Bhaṭṭācārya; sei—that; vastra—cloth; rājāre—unto the King; pāṭhā’la—sent.

TRANSLATION

Thus Nityānanda Prabhu delivered the old cloth to the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

TEXT 38

বঞ্জ পা’ঞ্জা রাজারে হেল অনন্ধিত মন।
এন্ত্রুপ করি’ করে বঞ্জের পুজন॥ ৩৮ ॥

vastra pāñā rājāra haila ānandita mana
prabhu-rūpa kari’ kare vastrera pūjana

SYNONYMS

vastra pāñā—getting that cloth; rājāra—of the King; haila—there was; ānandita mana—very happy mind; prabhu-rūpa kari’—accepting as Śrī Caitanya Mahāprabhu Himself; kare—executes; vastrera—of the cloth; pūjana—worship.
When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is also on the same platform. The King had great affection for Śrī Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sārvabhauma Bhāttācārya, the King began to worship it, accepting it as Śrī Caitanya Mahāprabhu. The Lord’s clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Śeṣa, Viṣṇu, the expansion of Śrī Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Śrī Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa’s place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana—the trees, roads, river, everything—is worshipable. A pure devotee thus sings, jaya jaya vṛndāvana-vāsi yata jana: “All glories to the residents of Vṛndāvana.” If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

yasya deve para bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmāṇah

"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.” (Svetāsvatara Upaniṣad, 6.23)

Thus following in the footsteps of Maharāja Pratāparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Śiva as tadiyānāṁ. In the Padma Purāṇa it is said:

ārādhanaṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadiyānāṁ samarcanam
“O Devi, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of tadiya, or anything belonging to Viṣṇu.” Śrī Viṣṇu is sac-cid-ānanda-vigraha. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are tadiya. The sac-cid-ānanda-vigraha, guru, Vaiṣṇavas, and things used by them must be considered tadiya and without a doubt worshipable by all living beings.

**TEXT 39**

रामानन्द राय येरे ‘दक्षिण’ हेतू आइल ।
इन्हें रहिते राजाके निवेदिल ॥३९॥

रामानन्द राया येबे ‘दक्षिणा’ हैते आइलाः
prabhu-sānge rahite rājāke nivedilā

**SYNONYMS**

- rāmānanda rāya—Rāmānanda Rāya;
- yabe—when;
- daksīna—South India;
- haite—from;
- āilā—returned;
- prabhu-sānge—with Lord Śrī Caitanya Mahāprabhu;
- rahite—to stay;
- rājāke—unto the King;
- nivedilā—requested.

**TRANSLATION**

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

**TEXT 40**

तबेन राजा संतोषे ताहारे अज्ञा दिला ।
आपनी मिलन लागिर साहिते लागिला ॥४०॥

tabe rājā santoṣe tānhāre ājñā dilā
āpanī milana lāgīr sādhīte lāgilā

**SYNONYMS**

- tabe—at that time;
- rājā—the King;
- santoṣe—in great satisfaction;
- tānhāre—unto Rāmānanda Rāya;
- ājñā dilā—gave the order;
- āpanī—personally;
- milana lāgīr—to meet;
- sādhīte lāgilā—began to solicit.

**TRANSLATION**

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for
the King himself, he began to solicit Rāmānanda Rāya to make a meeting ar-


rangement.

TEXT 41

 mahāprabhu mahā-krpā kareṇa tomāre more milibāre avašya sādhibe tānāhare

SYNONYMS

 mahāprabhu—Śrī Caitanya Mahāprabhu; mahā-krpā—great mercy; kareṇa—
does; tomāre—unto you; more—me; milibāre—for meeting; avašya—certainly;
sādhibe—you must solicit; tānāhare—Him.

TRANSLATION

The King told Rāmānanda Rāya, “Śrī Caitanya Mahāprabhu is very, very

merciful to you. Therefore please solicit my meeting with Him without fail.”

TEXT 42

eka-saṅge dui jana kṣetre yabe āilā rāmānanda rāya tabe prabhure mililā

SYNONYMS

eka-saṅge—together; dui jana—these two persons; kṣetre—at Jagannātha-
kṣetra (Jagannātha Purī); yabe—when; āilā—came back; rāmānanda rāya—Rāmā-
nanda Rāya; tabe—at that time; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra
[Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.
prabhu-pade prema-bhakti jānāila rājāra
prasaṅga pāṇā aiche kahe bāra-bāra

SYNONYMS

prabhu-pade—unto the lotus feet of the Lord; prema-bhakti—ecstatic love; jānāila—informed; rājāra—of the King; prasaṅga—discussion; pāṇā—getting; aiche—thus; kahe—says; bāra-bāra—again and again.

TRANSLATION

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

TEXT 44

राजमंत्री रामानंद—व्यवहारे निपुन ||
राजप्रिति कही' द्रविल प्रभुर मन || ४४ ||

rāja-mantri rāmānanda—vyavahāre nipuṇa
rāja-priti kahi' dravāila prabhura mana

SYNONYMS

rāja-mantri—diplomatic minister; rāmānanda—Śrī Rāmānanda Rāya; vyavahāre—in general behavior; nipuṇa—very expert; rāja-priti—the love of the King for Śrī Caitanya Mahāprabhu; kahi’—describing; dravāila—softened; prabhura—of Lord Śrī Caitanya Mahāprabhu; mana—the mind.

TRANSLATION

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King’s love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord’s mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord—like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī—were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī’s father and uncle were to be arrested by government officials, Raghunātha dāsa Gosvāmī hid
them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭacārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

**TEXT 45**

उत्कष्ठाते प्रतापरुद्र नारे रहिबारे ।
रामानन्द साधिलेन ग्रंथुरे मिलिबारे॥ ४५ ॥

utraṇṭhāte pratāparudra nāre rahibāre
rāmānanda sādhilena prabhure milibāre

**SYNONYMS**
utraṇṭhāte—in great anxiety; pratāparudra—King Pratāparudra; nāre rahibāre—could not stay; rāmānanda—Śrī Rāmānanda Rāya; sādhilena—solicited; prabhure—unto Śrī Caitanya Mahāprabhu; milibāre—to meet.

**TRANSLATION**
Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

**TEXT 46**

रामानन्द ग्रंथु-पाय खेल निबेदन ।
एकबार ग्रंथुरूजे देखाह चरण ॥ ४६ ॥

rāmānanda prabhu-pāya kaila nivedana
eka-bāra pratāparudre dekhāha caraṇa

**SYNONYMS**

rāmānanda—Rāmānanda; prabhu-pāya—at the lotus feet of Śrī Caitanya Mahāprabhu; kaila—did; nivedana—submission; eka-bāra—once only; pratāparudre—unto Mahārāja Pratāparudra; dekhāha—show; caraṇa—Your lotus feet.
TRANSLATION
Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, “Please show Your lotus feet to the King at least once.”

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; rāmānanda—My dear Rāmānanda; kaha—please ask Me; vicāriyā—after due consideration; rājāke—the King; milite—to meet; yuyāya—is it befitting; sannyāsi—in the renounced order of life; haṅā—being.

TRANSLATION
Śrī Caitanya Mahāprabhu replied, “My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsi to meet a king.

SYNONYMS
rājāra milane—by meeting with a king; bhikṣukera—of the mendicant; dui loka—in two worlds; nāśa—destruction; para-loka—spiritual world; rahu—let alone; loke—in this material world; kare—do; upahāsa—joking.

TRANSLATION
“If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsi meets a king.”
TEXT 49

Ramananda kahe,—tumi isvara svatantra
kare tomara bhaya, tumi naha paratantra

SYNONYMS

ramananda kahe—Ramananda said; tumi—You; isvara—the Supreme Lord; svatantra—independent; kare tomara bhaya—why should You be afraid of anyone; tumi naha—You are not; para-tantra—dependent.

TRANSLATION

Ramananda Raya replied, “My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone.”

TEXT 50

prabhu kahe,—ami manusya aśrame sannyāsi
kāya-mano-vākya vyavahāre bhaya vāsi

SYNONYMS

prabhu kahe—the Lord said; ami manusya—I am a human being; aśrame—in the social order; sannyāsi—a renounced person; kāya-manaḥ-vākya—with My body, mind and words; vyavahāre—in general dealings; bhaya—fear; vāsi—I do.

TRANSLATION

When Ramananda Raya addressed Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead, Caitanya Mahaprabhu objected, saying, “I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways—with My body, mind and words.

TEXT 51

śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 12]

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kare tomara bhaya, tumi naha paratantra

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TEXT 51

śrī Caitanya-caritāmṛta [Madhya-līlā, Ch. 12]
SYNONYMS

śukla-vastre—on white cloth; masi-bindu—a spot of ink; yaiche—as much as; nā—does not; lukāya—become hidden; sannyāsīra—of a sannyāsi; alpa—a very little; chidra—fault; sarva-loke—the general public; gāya—advertise.

TRANSLATION

“As soon as the general public finds a little fault in the behavior of a sannyāsi, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent.”

TEXT 52

राय कहे—कसौ पापीर करियाचे अव्याहव्यति।

Śrīvatsa-svarūpa Ṭomāra ṣaṅkṣipta ↓ 52 ↓

rāya kahe,—kata pāpāra kariyācha avyāhati
iśvara-sevaka tomāra bhakta gajapati

SYNONYMS

rāya kahe—Rāmānanda Rāya replied; kata pāpāra—of numberless sinful persons; kariyācha—You have done; avyāhati—deliverance; iśvara-sevaka—a servitor of the Lord; tomāra—Your; bhakta—devotee; gajapati—the King.

TRANSLATION

Rāmānanda Rāya replied, “My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee.”

TEXT 53

प्रभु कहे—पूर्ण यैसै गुलमे कलस।

Śrīvatsa-bimbu-pāte keha nā kare paraśa ↓ 53 ↓

prabhu kahe,—pūrna yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa

SYNONYMS

prabhu kahe—the Lord replied; pūrna—completely filled; yaiche—just as; dugdhera—of milk; kalasa—container; surā-bindu-pāte—with simply a drop of liquor; keha—anyone; nā kare—does not; paraśa—touch.
TRANSLATION
Śrī Caitanya Mahāprabhu then said, “There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

TEXT 54

yadyapi pratāparudra—sarva-guṇavān
tānhāre malina kaila eka ‘rāja’-nāma

SYNONYMS
yadyapi—although; pratāparudra—the King; sarva-guṇa-vān—qualified in every respect; tānhāre—unto him; malina kaila—makes impure; eka—one; rājā-nāma—the name “king.”

TRANSLATION
“The King certainly possesses all good qualities, but simply by taking up the name ‘king,’ he has infected everything.

TEXT 55

tathāpi toṣāyā rāja maha-grāha haya

SYNONYMS
tathāpi—still; toṣāyā—your; rāja—if; maha-grāha—great eagerness; haya—there is; tobe—then; āni’—bringing; milāha—cause to meet; tumi—you; tānhāra—his; tanaya—son.

TRANSLATION
“But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

“আমি তোমাকে এই বিশ্বে আপনি কে না;—এই শাস্ত্রপালী।

SYNONYMS
“আমি তোমাকে এই বিশ্বে আপনি কে না;—এই শাস্ত্রপালী।

TRANSLATION
““But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

“আমি তোমাকে এই বিশ্বে আপনি কে না;—এই শাস্ত্রপালী।

SYNONYMS
“আমি তোমাকে এই বিশ্বে আপনি কে না;—এই শাস্ত্রপালী।

TRANSLATION
““But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.
The Cleansing of the Gūḍḍicā Temple

“ātmā vai jāyate putrah” — ei śāstra-vāṇī
putrerā milane yena milibe āpanī

SYNONYMS
ātmā vai jāyate putrah—his self appears as the son; ei—this; śāstra-vāṇī—the indication of revealed scriptures; putrerā milane—by meeting the son; yena—as if; milibe—he will meet; āpanī—personally.

TRANSLATION
“It is indicated in the revealed scriptures that the son represents the father; therefore the son’s meeting with Me would be just as good as the King’s meeting with Me.”

PURPORT
In Śrīmad-Bhāgavatam (10.78.36) it is said: ātmā vai putra utpanna iti vedānuśāsanam. The Vedas enjoin that one is born as his own son. The son is non-different from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

TEXT 57

tabe rāya yā’i’ saba rājāre kahīlā
prabhura ājñāya tāṅra putra laṅā āilā

SYNONYMS
tabe—thereafter; rāya—Rāmānanda Rāya; yā’i’—going; saba—everything; rājāre—unto the King; kahīlā—described; prabhura ājñāya—under the order of the Lord; tāṅra putra—his son; laṅā āilā—he brought with him.

TRANSLATION
Rāmānanda Rāya then went to inform the King about his talks with Śrī Caitanya Mahāprabhu, and, following the Lord’s orders, brought the King’s son to see Him.

TEXT 58

kīša’or bāyūs, dīrgha kamlanā || 58 ||
sundara, rājāra putra—śyāmala-varaṇa
kiśora vayasa, dirgha kamala-nayana

SYNONYMS
sundara—beautiful; rajāra-putra—the son of the King; śyāmala-varaṇa—
blackish complexion; kiśora vayasa—the age just before youth; dirgha—long;
kamala-nayana—lotus eyes.

TRANSLATION
The prince, just entering upon his youth, was very beautiful. He was
blackish in complexion and had large lotus eyes.

TEXT 59

pitāmbara, dhare ange ratna-ābharana
śri-krṣṇa-smarana tenha haila ‘uddipana’

SYNONYMS
pitā-ambara—dressed in yellow cloth; dhare—carries; ange—on the body; rat-
na-ābharana—ornaments of jewels; śri-krṣṇa-smaranе—for remembering Śrī
Kṛṣṇa; teṇha—he; haila—was; uddipana—stimulation.

TRANSLATION
The prince was dressed in yellow cloth, and there were jeweled ornaments
decorating his body. Therefore anyone who saw him would remember Lord
Kṛṣṇa.

TEXT 60

tāṅre dekhi, mahāprabhura kṛṣṇa-smṛti haila
premāveśe tāṅre mili’ kahite lāgila

SYNONYMS
tāṅre dekhi—seeing him; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu;
kṛṣṇa-smṛti—remembrance of Kṛṣṇa; haila—there was; prema-āveśe—in ecstatic
love; tāṅre—him; mili’—meeting; kahite lāgila—began to say.
TRANSLATION

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Krṣṇa. Meeting the boy in ecstatic love, the Lord began to speak.

TEXT 61

এই—মহাভাগবত, যাঁহার দর্শনে।
ব্রজেন্দ্রনন্দন-স্মৃতি হয় সর্বজনে। ॥ ৬১ ॥

ei—mahā-bhāgavata, yāṅhāra darśane
vrajendra-nandana-smṛti haya sarva-jane

SYNONYMS

ei—here is; mahā-bhāgavata—a first-class devotee; yāṅhāra darśane—by the sight of whom; vrajendra-nandana—of the son of the King of Vraja; smṛti—remembrance; haya—becomes; sarva-jane—for everyone.

TRANSLATION

"Here is a great devotee," Śrī Caitanya Mahāprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Krṣṇa, son of Mahārāja Nanda."

PURPORT

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Thākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Maharaja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the sac-cid-ānanda-vigraha, the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words bhauma iṣya-dhiḥ (Bhāg. 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a gopī. He also accepted the King’s son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in Śrīmad Bhagavad-gītā (paṇḍitāḥ sama-darśinaḥ). Such acceptance of the Absolute Truth according to Viṣṇu philosophy is explained in both the Muṇḍaka Upaniṣad (3.2.3) and the Kaṭha Upaniṣad (1.2.23) in the following words:
"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has sung in his Kalyāṇa-kañ paddha: sarisāre aśiyā prakṛti bhajiyā 'puruṣa' abhimāne mari. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

TEXT 62

kuñḍārtha hāilāñā āmi ēhār darṣhane
etā bāli’ punāḥ tāre kaila āliṅgane

SYNONYMS

kṛtartha ha-ilāna—have become very much obligated; āmi—I; āhāra—of this boy; dāraśane—by seeing; etā bāli’—saying this; punāḥ—again; tāre—him; kaila—did; āliṅgane—embrace.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

TEXT 63

prabhu-sparśe rāja-putrera haila premāveṣa
sveda, kampa, āśru, stambha, pulaka višeṣa

SYNONYMS

prabhu-sparśe—because of being touched by the Lord; rāja-putrera—of the King's son; haila—there was; premā-āveṣa—ecstatic love; sveda—perspiration;
The Cleansing of the Guṇḍicā Temple

kampa—trembling; aśru—tears; stambha—being stunned; pulaka—jubilation; višeṣa—specifically.

TRANSLATION

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

TEXT 64

‘कृष्ण ‘कृष्ण’ कहे, लाचे, करये रोशन।
तेहि भाग्य देखि श्लाग रुप रूप रूप।’

‘kṛṣṇa’ kṛṣṇa' kahe, nāce, karaye rodana
tānra bhāgya dekhi' šlāghā kare bhakta-gaṇa

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, O Kṛṣṇa; kahe—chants; nāce—dances; karaye—does; rodana—crying; tānra—his; bhāgya—fortune; dekhi’—seeing; šlāghā—praise; kare—do; bhakta-gaṇa—all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, ‘“Kṛṣṇa! Kṛṣṇa!”’ Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

TEXT 65

তবে মহাগৌত্ত তাঁরে ধৈর্য করাইল।
নিত্য আসি’ আমায় মিলিয়ে—এই আজ্ঞা দিল।

tabe mahāprabhu tānre dhairya karaila
nitya āsi’ āmāya miliha—ei ājñā dila

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tānre—the boy; dhairya—patient; karaila—caused to be; nitya—daily; āsi’—coming; āmāya—Me; miliha—meet; ei ājñā—this order; dila—gave.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.
TEXT 66

They then departed from Śrī Caitanya Mahāprabhu, and Rāmānanda Rāya took the boy back to the King's palace. The King was very happy when he heard of his son's activities.

SYNONYMS

vidāya haṅga—taking leave; rāya—Rāmānanda Rāya; āila—came back; rāja-putre laṅa—taking the King's son; rājā—the King; sukta pāila—felt great happiness; putera—of his son; ceṭa—activities; dekhīya—seeing.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

TEXT 67

SYNONYMS

putre—his son; āliṅgana—embracing; kari’—doing; prema-āviṣṭa hailā—he became ecstatic; sākṣāt—directly; paraśa—touch; yena—as if; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; pāila—he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.
SYNONYMS
sei haite—from that day; bhāgyavān—the most fortunate; rājāra nandana—the son of the King; prabhu-bhakta-gaṇa-madhya—among the intimate devotees of the Lord; hailā—became; eka-jana—one of them.

TRANSLATION
Since then, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT
In this regard, Śrīla Prabhodhananda Sarasvatī wrote: yat-kārūṇya-kaṭākṣa-vaiḥava-vatāṁ. If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the nagna-māṭkā-nyāya formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become a mother of so many children. If a person is actually benedicted by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of nagna-māṭkā states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

TEXT 69

Thus Śrī Caitanya Mahāprabhu acts in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.
TEXT 70

अचार्यादि भक्ति करूँकरे प्रेमपूर्ण निमिन्तृ \\
ताहैं ताहैं भिक्षृ करू लें करे ललक्षु भक्तनगर

acāryādī bhakta kare prabhure nimantrana \\
tāhān tāhān bhikṣā kare laṇā bhakta-gaṇa

SYNONYMS

acārya-ādi—headed by Advaita Ācārya; bhakta—devotees; kare—to; prabhure—unto Śrī Caitanya Mahāprabhu; nimantrana—invitation; tāhān tāhān—here and there; bhikṣā kare—takes His lunch; laṇā—taking; bhakta-gaṇa—all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Caitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

TEXT 71

এইমত নানা রঞ্জ দিন কত গেল ।
জগন্নাথের রথযাত্রা মিকট হইল || ৭১ ||

ei-mata nānā rānge dina kata gela \\
jagannāthera ratha-yātṛā nikaṭa ha-ila

SYNONYMS

ei-mata—in this way; nānā rānge—in great jubilation; dina kata—some days; gela—passed; jagannāthera—of Lord Śrī Jagannātha; ratha-yātṛā—the car festival; nikaṭa ha-ila—became nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

TEXT 72

প্রথমেই কাশীমিশ্রে প্রভু বলাইল ।
পাড়িচাঁ-পাট, সার্বত্রোত্তে বলাএল আনিল || ৭২ ||

prathamei kāśi-miśre prabhu bolāila \\
paḍichā-pātra, sārvabhaume bolāṇā ānila
SYNONYMS

prathamei—in the beginning; kāśi-miśre—Kāśi Miśra; prabhu—Śrī Caitanya Mahāprabhu; bolāila—called for; paḍichā-pātra—the superintendent of the temple; sārvabhaume—of the name; bolāṇā—calling; ānīla—brought.

TRANSLATION

Śrī Caitanya Mahāprabhu first of all called for Kāśi Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

TEXT 73

tina-jana-pāše prabhu hāsiyā kahila
guṇḍicā-mandira-mārjana-sevā māgi’ nila

SYNONYMS

tina-jana-pāše—in the presence of the three persons; prabhu—the Lord; hāsiyā—smiling; kahila—said; guṇḍicā-mandira-mārjana—of washing the temple known as Guṇḍicā; sevā—service; māgi’ nila—obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them to wash the temple known as Guṇḍicā.

PURPORT

This Guṇḍicā temple is situated two miles northeast of the Jagannātha temple. At the time of the Ratha-yātrā festival, Lord Jagannātha goes to the Guṇḍicā temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradvīma, the King who established the Jagannātha temple, was known as Guṇḍicā. There is also mention of the name of the Guṇḍicā temple in authoritative scripture. The area of the Guṇḍicā temple is estimated to be 288 cubits by 215 cubits. The main temple inside is about 36 cubits by 30 cubits, and the meeting hall is thirty-two cubits by thirty cubits.

TEXT 74

pāḍiḍha khahe—āmi-saṁ sevā koṭomāra

ṣe koṭomāra ṭilā kariśva ṛṇamāra
padīcchā kahe,—āmi-saba sevaka tomāra
ye tomāra icchā sei kartavya āmāra

SYNONYMS
padīcchā kahe—the superintendent said; āmi-saba—we are all; sevaka tomāra—Your servants; ye tomāra—whatever Your; icchā—desire; sei—that; kartavya āmāra—our duty.

TRANSLATION
Upon hearing the Lord’s request for them to wash the Guṇḍicā temple, the padīcchā, the superintendent of the temple, said, “My dear sir, we are all Your servants. Whatever You desire is our duty to perform.

TEXT 75

višeše rājāra ājñā haṅāche āmāre
prabhura ājñā yeī, sei āighra karibāre

SYNONYMS
višeše—specifically; rājāra—of the King; ājñā—order; haṅāche—there is; āmāre—upon me; prabhura—of Your Lordship; ājñā—order; yeī—whatever; sei—that; āighra karibāre—to execute without delay.

TRANSLATION
“The King gave a special order for me to do without delay whatever Your Lordship orders.

TEXT 76

tomāra yogya sevā nahe mandira-mārjana
ei eka lilā kara, ye tomāra mana

SYNONYMS
tomāra—of You; yogya—befitting; sevā—service; nahe—not; mandira-mārjana—washing the temple; ei—this; eka—one; lilā—pastime; kara—You perform; ye tomāra mana—as You like.
TRANSLATION

“My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

TEXT 77

किन्तु घट, संमार्जनी बहुत चाहिये।
अज्ञा देह—आजी सब ईहै। आनि दिये॥ ७७॥

kintu ghaṭa, sammārjanī bahuta căhiye
ājñā deha—āji saba ihān āni diye

SYNONYMS

kintu—but; ghaṭa—waterpots; sammārjanī—brooms; bahuta—many; căhiye—You require; ājñā deha—just order; āji—immediately today; saba—everything; ihān—here; āni diye—I shall bring and deliver.

TRANSLATION

“To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You.”

TEXT 78

दूतन एकशत घट, शत संमार्जनी।
पडिछिछ आनियाँ बिल प्रभूर इच्छा। आनि’॥ ७८॥

nūtana eka-sata ghaṭa, sata sammārjanī
paḍichā āniyā dīla prabhura icchā jānī’

SYNONYMS

nūtana—new; eka-sata—one hundred; ghaṭa—waterpots; sata—hundred; sammārjanī—brooms; paḍichā—the superintendent; āniyā—bringing; dīla—delivered; prabhura—of the Lord; icchā—the desire; jānī’—knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.
TEXT 79

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

TEXT 80

He then gave each devotee a broom with His own hand, and, taking all of them personally with Him, the Lord went to Gunticā.

TEXT 81

gunḍicā- mandire gelā karite mārjana
prathame mārjani laṅā karila šodhana
SYNONYMS

guṇḍicā-mandire—to the temple known as Guṇḍicā; gelā—went; karite—to do; mārjana—washing; prathame—in the first instance; mārjani—the brooms; laṅā—taking; karila—did; śodhana—cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Guṇḍicā temple. At first they cleansed the temple with the brooms.

TEXT 82


bhitara mandira upara,—sakala mājila
sīṁhāsana mājī’ punah sthāpana karila

SYNONYMS

bhitara mandira—of the interior of the temple; upara—the ceiling; sakala mājila—cleansed everything; sīṁhāsana—the sitting place of the Lord; mājī’—cleansing; punah—again; sthāpana—setting down; karila—did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [sīṁhāsana], cleansed it and again put it in its original place.

TEXT 83


chōta-baḍa-mandira kaila mārjana-śodhana
pāche taiche śodhila śri-jagamohana

SYNONYMS

chōta-baḍa-mandira—all the small and big temples; kaila—did; mārjana-śodhana—proper cleansing; pāche—thereafter; taiche—in the similar way; śodhila—cleansed; śri-jagamohana—the place between the original temple and the meeting hall.
TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple’s buildings, big and small, and finally cleansed the area between the temple and the meeting place.

TEXT 84

চারিদিকে শত ভক্ত সংমার্জনী-করে।
আপনি শোধন প্রকৃতি, নিখর্ষন সবারে ॥ ৮৪ ॥

cāri-dike śata bhakta sammārjani-kare
āpani śodhena prabhu, śikhā’na sabāre

SYNONYMS

cāri-dike—all around; śata—hundreds of; bhakta—devotees; sammārjani-kare—do the cleansing work; āpani—personally; śodhena—cleanses; prabhu—the Lord; śikhā’na sabāre—teaches all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Ācārya Mahāprabhu was personally carrying out the operation just to instruct others.

TEXT 85

প্রেমাক্লাসে শোধন, লয়েন কৃষ্ণনাম ॥
ভক্তগণ ‘কৃষ্ণ’ কহে, করে নিজ-কাম ॥ ৮৫ ॥

prema-ullāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa ‘kṛṣṇa’ kahe, kare nija-kāma

SYNONYMS

prema-ullāse—in great jubilation; śodhena—cleanses; layena—chants; kṛṣṇa—Hare Kṛṣṇa; nāma—name; bhakta-gaṇa—the devotees; kṛṣṇa kahe—chant Kṛṣṇa; kare—do; nija-kāma—their own duty.

TRANSLATION

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.
TEXT 86

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendentally beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

SYNONYMS

dhūli—dust; dhūsara—dirt; tanu—body; dekhite—to see; śobhana—very beautiful; kāhān—somewhere; aśru-jale—with tears; kare—does; sammārjana—washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendentally beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

TEXT 87

After this, the place where the Deity’s food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

SYNONYMS

bhoga-mandira—the place where food is placed; śodhana kari’—cleansing; śodhila prāṅgaṇa—cleansed the yard; sakala—all; āvāsa—residential places; krame—one after another; karila śodhana—cleansed.

TRANSLATION

After this, the place where the Deity’s food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.
After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

Following the example of Śrī Caitanya Mahāprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.
**TRANSLATION**

The Lord then told the devotees, “I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside.”

**TEXT 91**

\[ \text{sabāra jhyāntāna bojha ekatra karila} \]
\[ \text{sabā haite prabhura bojha adhika ha-ila} \]

**SYNONYMS**

- \text{sabāra—of all}
- \text{jhyāntāna—the dirt collected}
- \text{bojha—load}
- \text{ekatra—combined in one place}
- \text{karila—made}
- \text{sabā haite—than all of them}
- \text{prabhura bojha—the pile of dirt collected by Śrī Caitanya Mahāprabhu}
- \text{adhika ha-ila—was greater}

**TRANSLATION**

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

**TEXT 92**

\[ \text{ei-mata abhyantara karila mārjana} \]
\[ \text{punah sabākāre dila kariyā vaṇṭana} \]

**SYNONYMS**

- \text{ei-mata—in this way}
- \text{abhyantara—inside}
- \text{karila—did}
- \text{mārjana—cleansing}
- \text{punah—again}
- \text{sbākāre—to all of them}
- \text{dila—gave}
- \text{kariyā vaṇṭana—allotting areas}

**TRANSLATION**

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.
TEXT 93

सुक्ष्म धूलि, त्रा, काँकर, सब करह दुर।
वालमतें शोधन करह प्रभुं अंत्पुर || ९३ ||

$sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra$
bhāla-mate śodhana karaha prabhura antahpura

SYNONYMS
$sūkṣma dhūli$—fine dust; $tṛṇa$—straw; $kāṅkara$—grains of sand; $saba$—all;
karaha—do; $dūra$—away; bhāla-mate—very well; śodhana—cleansing; karaha—
do; prabhura—of the Lord; antahpura—inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very
perfectly by taking finer dust, straws and grains of sand and throwing them
outside.

TEXT 94

सब वैभव लंगा यबे ग्रह शोधिल।
देखि महाप्रभुर मने सांधो हइल || ९४ ||

$saba vaiśnava lañā yabe dui-bāra śodhila$
dekhi’ mahāprabhura mane santoṣa ha-ila

SYNONYMS
$saba$—all; vaiśnava—devotees; lañā—taking; yabe—when; dui-bāra—for the
second time; śodhila—cleansed; dekhi’—seeing; mahāprabhura—of Śrī Caitanya
Mahāprabhu; mane—in the mind; santoṣa—satisfaction; ha-ila—there was.

TRANSLATION

After Śrī Caitanya Mahāprabhu and all the Vaiśnava devotees cleansed the temple
for the second time, Śrī Caitanya Mahāprabhu was very happy to see the
cleansing work.

TEXT 95

आर शत जन शत घटे जल भूर।
प्रथमेव लंगा आचै काल अपेक्ष चरै। || ९५ ||

āra śata jana śata ghate jala bhari’
prathamei lañā āche kāla apekṣā kari’
SYNONYMS
āra—other; šata jana—about one hundred men; šata ghaṭe—in a hundred waterpots; jala—water; bhari’—filling; prathamei—in the first instance; lañā—taking; āche—were; kāla—the time; āpekṣā kari’—awaiting.

TRANSLATION
While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord’s order to throw them.

TEXT 96
‘जल आन’ बली यबे महाप्रभु कहि ।
तबे शत घट आलि’ प्रभु-अगे दिल ॥ ९६ ॥

‘jala āna’ bali’ yabe mahāprabhu kahila
tabe šata ghata āni’ prabhu-āge dila

SYNONYMS
jala āna—bring water; bali’—saying; yabe—when; mahāprabhu—Śrī Caitanya Mahāprabhu; kahila—ordered; tabe—at that time; šata ghata—one hundred pots; āni’—bringing; prabhu-āge—before the Lord; dila—delivered.

TRANSLATION
As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

TEXT 97
প্রথমে করিল প্রভু মন্দির প্রাকালন ।
উধর্ভ-আধে ভিত্তি, গৃহ-মধ্য, সিংহাসন ॥ ৯৭ ॥

prathame karila prabhu mandira prakṣālanā
ūrdhva-adho bhitti, grha-madhya, sirīhāsana

SYNONYMS
prathame—in the first instance; karila—did; prabhu—Śrī Caitanya Mahāprabhu; mandira prakṣālanā—washing of the temple; ārdhva—on the ceiling; adhaḥ—on the floor; bhitti—walls; grha-madhya—within the home; sirīhāsana—the sitting place of the Lord.
TRANSLATION

In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [sīrṇhāśana] and everything else within the room.

TEXT 98

खपरां भरियां जल उर्ध्वे चलाइल।
सेइ जले उर्ध्वे शोधि भिषि प्रक्षालिल॥ ९८ ॥

khaparā bhariyā jala ūrdhve cālāila
sei jale ūrdhva śodhi bhitti prakṣālila

SYNONYMS

khapā—basin; bhariyā—filling; jala—water; ūrdhve—on the ceiling; cālāila—began to throw; sei jale—with that water; ūrdhva śodhi—washing the ceiling; bhitti—walls and floor; prakṣālila—washed.

TRANSLATION

Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

TEXT 99

श्रीहस्ते करेन सिंहासनेये मार्जन।
प्रभु आगे जल आलिये देय अन्नगर्भ॥ ९९ ॥

śri-haste kareṇa sīrṇhāsanera marjana
prabhu āge jala ānilī deya bhakta-gaṇa

SYNONYMS

śri-haste—with his own hand; kareṇa—does; sīrṇhāsanera mārjana—washing of the sitting place of the Lord; prabhu āge—before the Lord; jala—water; ānilī—bringing; deya—deliver; bhakta-gaṇa—all devotees.

TRANSLATION

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.
TEXT 100

bhakta-gana kare grha-madhyā prakṣālana
nīja nīja haste kare mandira mārjana

SYNONYMS
bhakta-gana—devotees; kare—to do; grha-madhyā—within the room; prakṣālana—washing; nīja nīja—each one of them; haste—in the hand; kare—to do; mandira mārjana—cleansing of the temple.

TRANSLATION
All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

TEXT 101

keha jala äni’ deya mahāprabhura kare
keha jala deya tānra caraṇa-upare

SYNONYMS
keha—someone; jala äni’—bringing water; deya—delivers; mahāprabhura kare—to the hand of Śrī Caitanya Mahāprabhu; keha—someone; jala deya—pours water; tānra—His; caraṇa-upare—on the lotus feet.

TRANSLATION
Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

TEXT 102

keha lukāṇā kare sei jala pāna
keha māği’ laya, keha anye kare dāna
SYNONYMS

keha—someone; lukāṇā—concealing himself; kare—does; sei jala—of that water; pāna—drinking; keha—someone; māgi’ laya—begging, takes; keha—another; anye—to another; kare—gives; dāna—in charity.

TRANSLATION

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

TEXT 103

ghara dhui’ pranālikāya jala chāḍi’ dila
sei jale prāṅgaṇa saba bhariyā rahila

SYNONYMS

ghara dhui’—washing the room; pranālikāya—unto the outlet; jala—water; chāḍi’ dila—let go; sei jale—by that water; prāṅgaṇa—the yard; saba—all; bhariyā—filled; rahila—remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

TEXT 104

nija-vastre kaila prabhu grha sammārjana
mahāprabhu nija-vastre mājila sirihāsana

SYNONYMS

nija-vastre—by His own garment; kaila—did; prabhu—Śrī Caitanya Mahāprabhu; grha—room; sammārjana—mopping; mahāprabhu—Śrī Caitanya Mahāprabhu; nija-vastre—by His own garment; mājila—polished; sirihāsana—throne.
The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

**TEXT 105**

সতী ঘাটা জলে হীল মন্দির মার্জন।
মন্দির শোধিয়া কৈল—যেন নিজ মন।

*sātā gaṭa jale haila mandira mārjana
mandira śodhiyā kaila—yena nija mana*

**SYNONYMS**

*sātā—one hundred; gaṭa—of waterpots; jale—by the water; haila—became; mandira—the temple; mārjana—cleansed; mandira—the temple; śodhiyā—cleansing; kaila—did; yena—as if; nija mana—his own mind.*

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

**TEXT 106**

নির্মল, শীতল, স্নিগ্ধ করিল মন্দিরে।
আপন-হরদয় যেন ধরিল বাহিরে।

*nirmala, śitāla, snigdha karila mandire
āpana-hṛdaya yena dharila bāhire*

**SYNONYMS**

*nirmala—purified; śitāla—cool; snigdha—pleasing; karila—made; mandire—the temple; āpana-hṛdaya—own heart; yena—as if; dharila—kept; bāhire—outside.*

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord’s own pure mind had appeared.

**TEXT 107**

সতী সতী জল জল ভরে সরোবরে।
ঘাটে জ্বালা নাহি, কেহ কুপে জল ভরে।
śata śata jana jala bhare sarovare  
ghāte sthāna nāhi, keha kūpe jala bhare

SYNONYMS  
śata śata jana—hundreds of men; jala bhare—draw water; sarovare—from the lake; ghāte—on the bank; sthāna—place; nāhi—there is not; keha—someone; kūpe—from the well; jala bhare—draws the water.

TRANSLATION  
Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

TEXT 108  

पूर्ण कुंभ लगा अईसे शत भक्तगण ।
शून्य घट लगा याय आर शत जन ॥ १०८ ॥

pūrna kumbha lañā āise śata bhakta-gaṇa  
sūnya ghāta lañā yāya āra śata jana

SYNONYMS  
pūrna kumbha—a filled waterpot; lañā—taking; āise—come; śata bhakta-gaṇa—hundreds of devotees; sūnya ghāta—an empty waterpot; lañā—taking back; yāya—go; āra—another; śata jana—hundreds of men.

TRANSLATION  
Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

TEXT 109  

नित्यानंद, अद्वैत, स्वरूप, भारती, पुरी ।
ईंह बिनु आर सब आने जल भारी ॥ १०९ ॥

nityānanda, advaita, svarūpa, bhārati, purī  
iṁha vinu āra saba āne jala bhāri'

SYNONYMS  
nityānanda—Nityānanda Prabhu; advaita—Advaita Ācārya; svarūpa—Svarūpa Dāmodara; bhārati—Brahmānanda Bhārati; purī—Paramānanda Puri; iṁha—
TRANSLATION

With the exception of Nityananda Prabhu, Advaita Acarya, Svarupa Dama, Brahmananda Bhara and Paramananda Puri, everyone was engaged in filling the waterpots and bringing them there.

SYNONYMS

ghate ghaete theki’ — when there was a collision between one pot and another; kata — so many; ghaeta — pots; bhanga’ gela — became broken; sata sata — hundreds of; ghaeta — pots; loka — people; tahan — there; lan’a — bringing; ila — came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

SYNONYMS

jala bhare — they were drawing water; ghara dhoya — washing the rooms; kare hari-dhvani — chanting the holy name of Hari; krsna — Lord Krsna; hari — the holy name of Hari; dhvani — vibration; vin — except; ara — anything else; nahi — there was not; suni — hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Krsna and Hari.
TEXT 112

‘क्र्षण’ ‘क्र्षण’ कहि’ करे घटेर प्रार्थना।
‘क्र्षण’ ‘क्र्षण’ कहि’ करे घट समर्पण। ॥ ११२ ॥

‘क्र्षणा’ ‘क्र्षणा’ कहि’ कारे ग्हाॅटेर प्रार्थना
‘क्र्षणा’ ‘क्र्षणा’ कहि’ कारे ग्हाॅटा समार्पणा

SYNONYMS

क्र्षण क्र्षण कहि’—while chanting Kṛṣṇa Kṛṣṇa; कारे—do; ग्हाॅटेरा—for the waterpots; प्रार्थना—begging; क्र्षण क्र्षण—the holy name of Lord Kṛṣṇa; कहि’—chanting; कारे—does; ग्हाॅटा—of the waterpots; समार्पणा—delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names Kṛṣṇa, Kṛṣṇa, and another delivered a pot while chanting Kṛṣṇa, Kṛṣṇa.

TEXT 113

येइ येइ काहे, सेइ काहे क्र्षणानामे।
क्र्षणानाम छेल संकेत सव-कामे। ॥ ११३ ॥

येइ येइ काहे, सेइ काहे क्र्षण-नामे
क्र्षण-नाम हा-इला सांकेता सब-कामे

SYNONYMS

येइ येइ काहे—anyone who was speaking; सेइ—he; काहे—says; क्र्षण-नामे—by uttering the holy name of Kṛṣṇa; क्र्षण-नाम हा-इला—the holy name of Kṛṣṇa became; सांकेता—indication; सब-कामे—for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

TEXT 114

प्रेमावेशे प्रभु काहे ‘क्र्षण’ ‘क्र्षण’-नाम।
एकले प्रेमावेशे करे शतजनेर काम। ॥ ११४ ॥

प्रेमावेशे प्रभु बि क्र्षणा ‘क्र्षणा’-नामा
एकले प्रेमावेशे कारे शता-जनेर बि काम
SYNONYMS

prema-āveśa—in ecstatic love; prabhu—Lord Śrī Caitanya Mahāprabhu; kahe—says; krṣṇa krṣṇa-nāma—the holy name of Lord Kṛṣṇa; ekale—alone; prema-āveśa—in ecstatic love; kare—does; sata-janera kāma—the work of hundreds of men.

TRANSLATION

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

TEXT 115

\[ \begin{align*}
\text{śata-haste karena yena kṣālana-mārjana} \\
\text{pratijana-pāše yāi' karāna śīkṣana} \\
\end{align*} \]

SYNONYMS

śata-haste—with one hundred hands; karena—He does; yena—as if; kṣālana-mārjana—rinsing and washing; pratijana-pāše yāi’—going to the side of everyone; karāna śīkṣana—He was teaching them.

TRANSLATION

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached everyone just to teach them how to work.

TEXT 116

\[ \begin{align*}
\text{bhāla karma dekhi' tare kare prasaṁśana} \\
\text{mane nā milile kare pavitra bhartsana} \\
\end{align*} \]

SYNONYMS

bhāla—good; karma—work; dekhi’—seeing; tare—to him; kare—does; prasaṁśana—praising; mane—in His mind; nā—not; milile—being approved; kare—He does; pavitra—purified, ungrudgingly; bhartsana—chastisement.
TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

TEXT 117

তুমি ভাল করিয়াছ, শিখাহ অন্যের।
এইমত ভাল কর্ম সেহো যেন কর। || ১১৭ ||

tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma seho yena kare

SYNONYMS

tumi—you; bhāla kariyācha—have done well; śikhāha anyere—teach others; ei-mata—in this way; bhāla karma—good work; seho—he also; yena—so that; kare—performs.

TRANSLATION

The Lord would say, “You have done well. Please teach this to others so that they may act in the same way.”

TEXT 118

একথা শুনিয়া সবে সম্পূর্ণত হঠ।
ভাল-মতে কর্ম করে সবে মন দিয়া। || ১১৮ ||

e-katha śuniyā sabe saṅkucita haṅā
bhāla-mate karma kare sabe mana diyā

SYNONYMS

e-katha śuniyā—hearing these words; sabe—all; saṅkucita haṅā—being ashamed; bhāla-mate—very well; karma kare—do work; sabe—all; mana diyā—with attention.

TRANSLATION

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus they began to work with great attention.

TEXT 119

তবে প্রকালে কৈল শ্রীগমোহন।
ভোগমধ্য-আচি তবে কৈল প্রকালন। || ১১৯ ||
The Cleansing of the Gundičā Temple

tabe prakṣālana kaila śri-jagamohana
bhoga-mandira-ādi tabe kaila prakṣālana

SYNONYMS

tabe—thereafter; prakṣālana—washing; kaila—performed; śri-jagamohana—in front of the temple; bhoga-mandira—the place where food is offered; ādi—all such places; tabe—then; kaila prakṣālana—washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

TEXT 120

nāṭaśālā dhui’ dhuila catvara-prāṅgaṇa
pakasālā-ādi kari’ kariλa prakṣālana

SYNONYMS

nāṭa-śālā—the meeting place; dhui’—washing; dhuila—washed; catvara-prāṅgaṇa—the yard and the raised sitting place; pāka-śālā—the kitchen; ādi—and so on; kari’—making; karila prakṣālana—washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

TEXT 121

mandirera catur-dik prakṣālana kaila
saba antahpura bhāla-mate dhoyāila

SYNONYMS

mandirera—the temple; catuḥ-dik—all around; prakṣālana kaila—washed; saba—all; antahpura—inside the rooms; bhāla-mate—with great care; dhoyāila—washed.
TRANSLATION
Thus all places around the temple were thoroughly washed within and without.

TEXT 122
হেনাকালে গাউঢিয়া এক স্ববুদ্ধি সরল।
প্রভুর চরণ-যুগে দিলা ঘট-জল। ॥ ১২২ ॥

hena-kāle gauḍiāya eka subuddhi sarala
prabhura caraṇa-yuge dila ghaṭa-jala

SYNONYMS
hena-kāle—at this time; gauḍiāya—Vaiṣṇava from Bengal; eka—one; su-buddhi—very intelligent; sarala—simple; prabhura caraṇa-yuge—on the lotus feet of the Lord; dila—poured; ghaṭa-jala—one potful of water.

TRANSLATION
After everything was thoroughly washed, a Vaiṣṇava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

TEXT 123
সেই জল লঞ্চা আপনে পানে হৈল।
তাহা দেখিয়া প্রভুর মনে দুঃখ রোষ হৈল। ॥ ১২৩ ॥

sei jala lañcha āpane pānā kaila
tāhā dekhī prabhura mane duḥkha roṣa haila

SYNONYMS
sei jala—that water; lañcha—taking; āpane—personally; pānā kaila—drank; tāhā dekhī—seeing that; prabhura—of the Lord; mane—in the mind; duḥkha—unhappiness; roṣa—anger; haila—there was.

TRANSLATION
The Gauḍiya Vaiṣṇava then took that water and drank it himself. Seeing that, Śrī Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.
TEXT 124

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

SYNONYMS

yadyapi—although; gosāñi—the Lord; tare—with him; hañāche—became; santoṣa—satisfied; dharma-sarṣṭhāpana lågī’—for establishing the etiquette of religious principles; bāhire—externally; mahā-roṣa—very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

TEXT 125

The Lord then called for Svarūpa Dāmodara and told him, “Just see the behavior of your Bengali Vaiṣṇava.

SYNONYMS

śikṣā lågī’—for instruction; svarūpe—unto Svarūpa Dāmodara; dāki’—calling; kahila—said; tāṅhāre—unto him; ei dekha—just see here; tomāra—your; gauḍiyāra—of this Vaiṣṇava from Bengal; vyavahāre—behavior.

TRANSLATION

The Lord then called for Svarūpa Dāmodara and told him, “Just see the behavior of your Bengali Vaiṣṇava.

TEXT 126

The Lord then called for Svarūpa Dāmodara and told him, “Just see the behavior of your Bengali Vaiṣṇava.

SYNONYMS

īśvara-mandire mora pada dhoyāila
sei jala āpani lañā pāna kaila
SYNONYMS

iśvara-mandire—in the temple of the Lord; mora—My; pada—feet; dhoyāila—washed; sei jala—that water; āpani—personally; laṅā—taking; pāna kaila—drank.

TRANSLATION

“This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

TEXT 127

এই অপরাধে মোর কাহী। হবে গতি।
ভোমার ‘গৌড়ীয়া’ করে এতেক ফেইজি। ১২৭॥

ei aparādhe mora kāhān habe gati

tomāra ‘gauḍīyā’ kare eteka phaijati!

SYNONYMS

ei aparādhe—by such an offense; mora—of Me; kāhān—where; habe—will be; gati—destination; tomāra gauḍīyā—your Bengali Vaiṣṇava; kare—does; eteka—such; phaijati—implication.

TRANSLATION

“I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me.”

PURPORT

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was “your Gauḍīya Vaiṣṇava.” This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The paramparā system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu’s personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary to observe the paramparā system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the Bhakti-rasāmṛta-sindhu, Hari-bhakti-vilāsa and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme
Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an acārya, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

**TEXT 128**

तबे स्वरूपा गोसानि तार घाड़े हाता दियाः ।
ढेका मारि' पुरीर बाहिर राखिलेन लञ्चा ॥ १२८ ॥

\[\text{tabe svarūpa gosānī tāra ghāde hāta diyā dhēkā mārī purīra bāhira rākhilena lañā} \]

**SYNONYMS**

\[\text{tabe—thereafter; svarūpa gosānī—Svarūpa Dāmodara Gosānī; tāra—of him; ghāde—on the neck; hāta diyā—touching with the hand; dhēkā mārī’—pushing a little; purīra bāhira—out of the temple of Gauḍīcā Puri; rākhilena—kept; lañā—taking.} \]

**TRANSLATION**

At this point Svarūpa Dāmodara Gosvāmī caught the Gaucālī Vaiṣṇava by the neck and, giving him a little push, ejected him from the Gauḍīcā Puri temple and made him stay outside.

**TEXT 129**

पुनः आसि' प्रभु पाया करिल बिनयः ।
‘अज्ञा-अपराध’ क्षमा करिते युया ॥ १२९ ॥

\[\text{punah āsi’ prabhu pāya karila vinaya ‘ajña-aparādha’ kṣamā karite yuyāya} \]

**SYNONYMS**

\[\text{punah āsi’—again coming back; prabhu pāya—at the lotus feet of the Lord; karila vinaya—made a submission; ajña-aparādha—offense by innocent person; kṣamā karite—to be excused; yuyāya—deserves.} \]

**TRANSLATION**

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.
TEXT 130

After this incident, Sri Caitanya Mahaprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides.

SYNONYMS

tabe—thereafter; mahaprabhura—of Sri Caitanya Mahaprabhu; mane—in the mind; santoṣa ha-ilā—there was satisfaction; sāri kari’—making a line; dui pāše—on two sides; sabāre—all of them; vasāilā—made to sit.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

SYNONYMS

āpane—personally; vasiyā mājhe—sitting in the middle; āpanāra hāte—with His own hand; tṛṇa—straw; kāṅkara—grains of sand; kuṭā—dirt; lāgilā—began; kuḍāite—to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

TEXT 132

ke kata kuḍāya, saba ekatra kariba
yāra alpa, tāra ṭhānī pīṭhā-pānā la-iba
SYNONYMS

ke kata kuḍāya—how much one has collected; saba—all; ekatra—in one place; kariba—I shall gather; yāra—of whom; alpa—small; tāra ṭhāni—from him; piṭhā-pānā la-iba—I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Śrī Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, “I shall gather everyone’s collections, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice.”

TEXT 133

এই মত সব পুরী করিল শোধন।
শীতল, নির্মল কৈল—যেন নিজ-মন || ১৩৩ ||

ei mata saba purī karila śodhana
śītala, nirmala kaila—yena nija-mana

SYNONYMS

ei mata—in this way; saba purī—all of Gūḍicā Puri; karila śodhana—they cleansed; śītala—cool; nirmala—clean; kaila—made; yena—as; nija-mana—his own mind.

TRANSLATION

In this way all the quarters of the Gūḍicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one’s cleansed and pacified mind.

TEXT 134

প্রণালিকা ছাড়ি’ ধরি পানি বহাইল।
লুতনা নদী যেন সমুদ্রে মিলিল || ১৩৪ ||

pranālikā chāḍi’ yadi pānī vahāila
nūtana nādi yena samudre milila

SYNONYMS

pranālikā—water from the outlets; chāḍi’—releasing; yadi—when; pānī—water; vahāila—flowed; nūtana—new; nādi—river; yena—as if; samudre—in the ocean; milila—met.
TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

TEXT 135

ei-mata puradvāra-āge patha yata
sakala śodhila, tāhā ke varṇibe kata

SYNONYMS

ei-mata—in this way; pura-dvāra—of the gateway of the temple; āge—in front; patha yata—as many avenues; sakala—all; śodhila—were cleansed; tāhā—that; ke varṇibe—who can describe; kata—how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Gুndicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahāprabhu was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His Śrīmad-Bhāgavatam (ceto-darpaṇa-mārjanam). In this age, everyone's heart is unclean, as confirmed in Śrīmad-Bhāgavatam (hrdya antah-stho hy abhadrāṇi). To wash all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa mantra. The first result will be that the heart is cleansed (ceto-darpaṇa-mārjanam). Similarly, Śrīmad-Bhāgavatam (1.2.17) also confirms this statement:

śrīvatārī sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kirtanaḥ
hrdya antah-stho hy abhadrāṇi
vidhunoti suhṛt-satām

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for
material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.”

If the devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (śrīvatāṁ svā-kathāṁ kṛṣṇah). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Gūḍḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gūḍḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyābhilāsa-pūrṇa), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīla Rūpa Gosvāmī says: anyābhilāṣitā-śunyāṁ jñāna-karmādy-anāvṛtam. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa’s sitting place. We cannot perceive the Lord’s presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

sarūsāra viśānale, divā-niśi hiyā āvale,
juḍāite nā kaiṇu upāya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmīs generally think that the interaction of fruitive activities can be coun-
teracted by another *karma*, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by *Kṛṣṇa* consciousness. When one takes to *Kṛṣṇa* consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystical *yoga* and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes *yogīs* and *jñānis* in the beginning take to the chanting of the *Hare Kṛṣṇa mahā-mantra* as a way to begin their various practices. However, when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. They are described in *Bhagavad-gītā* in this way:

\[
\begin{align*}
tān aham dviṣataḥ krūrān \\
saṁśāreṣu narādhamaṁ \\
ksipāmy ajasram aśubhān \\
āsuriṣv eva yoniṣu
\end{align*}
\]

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

The demons are always envious of the Lord and are therefore most mischievous. By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity comes into being within the heart. One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as *kūṭi-nāti* (faultfind-
The Cleansing of the Gurudāca Temple

The desire for name and fame and for high position, pratiṣṭhāṣā (envy of other living entities), niṣiddhācāra (accepting things forbidden in the śāstra), kāma (desire for material gain) and pūjā (hankering for popularity). The word kuṭi-nāṭi means duplicity. As an example, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well—women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatāra (incarnation).

The word jiva-hirṣā (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as paropakāra, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogi or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants and meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed as clean as marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kāma and mokṣa). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing praśāda and chanting the Hare Kṛṣṇa mahā-mantra. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising in-
dividends in the course of the cleaning, and those who are engaged as acāryas must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivṛtti, cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

TEXT 136

नृसिंहमन्दिर-भितर-बाहिर शोधिल ।
क्षणेक विश्राम करिय नृत्य अरांभिल ॥ १३६ ॥

nṛsiṁha-mandira-bhitara-bāhira śodhila
kṣaṇeka viśrāma kari' nṛtya ārambhila

SYNONYMS

nṛsiṁha-mandira—the temple of Nṛsiṁhadeva; bhitara—inside; bāhira—outside; śodhila—cleansed; kṣaṇeka—for a few moments; viśrāma—rest; kari'—after taking; nṛtya—dancing; ārambhila—began.

TRANSLATION

Śrī Caitanya Mahāprabhu also cleansed the Nṛsiṁha temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nṛsiṁha temple is a nice temple, just outside the Guṇḍicā temple. In this temple there is a great festival on the day of Nṛsiṁha-caturdaśi. There is also a Nṛsiṁha temple at Navadvīpa where the same festival is observed, as described by Murāri Gupta in his book Caitanya-carita.

TEXT 137

चारिदिके भक्तगण करे कीर्तन ।
मध्ये नृत्य करे प्रभु मन्त्रमंगल-सम ॥ १३७ ॥

cāri-dike bhakta-gaṇa kare kīrtana
madhye nṛtya kare prabhu maṭta-sīṁha-samā
SYNONYMS

cārī-dike—all around; bhakta-gaṇa—devotees; kareṇa—performed; kirtana—congregational chanting; madhye—in the middle; nṛtya—dancing; kareṇa—does; prabhu—Śrī Caitanya Mahāprabhu; matta-sīrīha-sama—just like a maddened lion.

TRANSLATION

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

SYNONYMS

sveda—perspiration; kampa—trembling; vaivarṇya—fading; aśru—tears; pulaka—exultation; hūṅkāra—roaring; nija-aṅga—personal body; dhūrī—washing; āge—forward; cāle—goes; aśru-dhāra—a flow of tears.

TRANSLATION

As usual, when Caitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, exultation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

SYNONYMS

cārī-dike bhakta-aṅga kaila praksālana śrāvanera megha yena kare varīṣaṇa

TRANSLATION

cārī-dike—all around; bhakta-aṅga—the bodies of the devotees; kaila—did; praksālana—washing; śrāvanera megha—exactly like a cloud in the month of Śrāvana (July-August); yena—as if; kare varīṣaṇa—pour.
TRANSLATION

In this way Sri Caitanya Mahaprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like rains in the month of Sravana.

TEXT 140

mahā-ucca-sanākirtane ākāśa bharila
prabhura uddāṇa-nṛtye bhūmi-kampa haila

SYNONYMS

mahā-ucca-sanākirtane—by a great and loud performance of chanting; ākāśa—the sky; bharila—became filled; prabhura—of Lord Sri Caitanya Mahaprabhu; uddāṇa-nṛtye—by dancing and jumping high; bhūmi-kampa—earthquake; haila—there was.

TRANSLATION

The sky was filled with the great and loud chanting of sankirtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahaprabhu.

TEXT 141

svarūpera ucca-gāna prabhure sadā bhāya
ānande uddāṇa nṛtya kare gaurarāya

SYNONYMS

svarūpera—of Svarupa Damodara Gosvami; ucca-gāna—loud singing; prabhure—to Sri Caitanya Mahaprabhu; sadā bhāya—always very pleasing; ānande—in jubilation; uddāṇa nṛtya—jumping high and dancing; kare—performs; gaurarāya—Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu always liked the loud chanting of Svarupa Damodara. Therefore when Svarupa Damodara sang, Sri Caitanya Mahaprabhu danced and jumped high in jubilation.
TEXT 142

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

TEXT 143

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

TEXT 144

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.
SYNONYMS

prema-āveśe—in ecstatic love; nṛtya kari’—dancing; ha-ilā mūrcchite—fainted; acetana haṅā—he, being unconscious; teṅha—he; paḍilā—fell; bhūmite—on the ground.

TRANSLATION

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

TEXT 145

āste-vyaste acārya tāṅre kaila kole
śvāsa-rahita dekhi’ acārya hailā vikale

SYNONYMS

āste-vyaste—with great haste; acārya—Advaita Acārya; tāṅre—he; kaila—took; kole—on His lap; śvāsa-rahita—without breathing; dekhi’—seeing; acārya—Advaita Acārya; hailā—became; vikale—agitated.

TRANSLATION

When Śrī Gopāla fainted, Advaita Acārya hastily took him upon His lap. Seeing that he was not breathing, He became very agitated.

TEXT 146

nṛsimhēra mana padi’ mare jala-chānti
huṅkārera sabde brahmāṇḍa yāya phāṭi’

SYNONYMS

nṛsimhēra mana—prayers to Nṛsimhadeva; padi’—chanting; mare—throws; jala-chānti—sprinkling of water; huṅkārera sabde—by the sound of roaring; brahmāṇḍa—the whole universe; yāya—becomes; phāṭi’—cracking.
TRANSLATION

Advaita Ācārya and others began to chant the holy name of Lord Narāsimha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

TEXT 147

अनेक करिल, तबू ना हया चेतन ।
आचार्य काले, काले सब भक्तगण ॥ १०७ ॥

aneka karila, tabu nā haya cetana
ācārya kāndena, kānde saba bhakta-gaṇa

SYNONYMS

aneka karila—much endeavor was done; tabu—still; nā haya—there was not; cetana—consciousness; ācārya kāndena—Advaita Ācārya began to cry; kānde—cried; saba bhakta-gaṇa—all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

TEXT 148

तबे महाप्रभु ताँरे खसे हस्त दिल ।
‘उठहा गोपाल’ बली उठेंगे गंगेवर कहिल ॥ १४८ ॥

tabe mahāprabhu tānra buke hasta dila
‘uṭhaha gopāla’ bali’ uccaiḥsvare kahil

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; tānra buke—on his chest; hasta—hand; dila—placed; uṭhaha gopāla—stand up, Gopāla; bali’—saying; uccaiḥsvare—very loudly; kahil—said.

TRANSLATION

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, “Gopāla, stand up.”
TEXT 149
sunitei gopālera ha-ila cetana
‘hari’ bali’ nṛtya kare sarva-bhakta-gaṇa

SYNONYMS
sunitei—upon hearing; gopālera—of Śrī Gopāla; ha-ila—there was; cetana—consciousness; hari bali’—chanting the holy name of Hari; nṛtya kare—danced; sarva-bhakta-gaṇa—all the devotees.

TRANSLATION
As soon as Gopāla heard the voice of Śrī Caitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

TEXT 150
ei līlā varṇiyāchena dāsa vrndaṇa
ataeva saṅkṣepe kari’ kariluṇ varṇana

SYNONYMS
ei līlā—this pastime; varṇiyāchena—has described; dāsa vrndaṇa—Vṛndāvana dāsa Thākura; ataeva—therefore; saṅkṣepe—briefly; kari’—doing; kariluṇ varṇana—I have described.

TRANSLATION
This incident has been described in detail by Vṛndāvana dāsa Thākura. Therefore I have described it only in brief.

PURPORT
This is a matter of etiquette. If a previous ācārya has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous ācārya. Unless there is some definite improvement, one should not repeat.
The Cleansing of the Guṇḍicā Temple

TEXT 151

तबे महाप्रभु क्षणेक विश्राम करिया।
श्रीन करिबारे गेला भक्तगण लन्न। || १५१ ||

tabe mahāprabhu kṣaṇeka viśrāma kariya
snāna karibare gelā bhakta-gaṇa laṇā

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; kṣaṇeka—for some time; viśrāma kariya—taking rest; snāna karibare—for bathing; gelā—went; bhakta-gaṇa laṇā—taking all the devotees.

TRANSLATION

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to take their baths.

TEXT 152

तौजे उठि परेन प्रभु शुभ शसन।
नृसिंह-देवेका नमस्कार गेला उपवन। || १५२ ||

tire uthi’ parena prabhu śuṣka vasana
nṛśirnha-deve namaskari’ gelā upavana

SYNONYMS

tire uthi’—getting on the bank; parena—puts on; prabhu—Śrī Caitanya Mahāprabhu; śuṣka vasana—dry garments; nṛśirnha-deve—unto Lord Nṛśirnha-deva; namaskari’—offering obeisances; gelā upavana—entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛśirnha-deva, whose temple was nearby, the Lord entered a garden.

TEXT 153

उद्याने वसिला प्रभु क्षुद्रक्षुद्ग लन्न।
तबे बार्यनाथ आहि महाप्रसाद लन्न। || १५३ ||

udyāne vasilā prabhu bhakta-gaṇa laṇā
tabe vāṇinātha āilā mahā-prasāda laṇā
SYNONYMS

udyāne—in the garden; vasiḷā—sat down; prabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa laṇā—with the devotees; tabe—at that time; vānināṭha—Vānināṭha Rāya; āilā—came; mahā-prasāda laṇā—bringing all kinds of mahā-prasāda.

TRANSLATION

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vānināṭha Rāya then came and brought all kinds of mahā-prasāda.

TEXTS 154-155

काशीमिश्र, तुलसी-पड़िृष्ठ—दूसरे जनम्।
पञ्चशत लोक यत्र करयें भोजनम् ॥ १५४ ॥
तता आँग-पिठा-पाएं सब पाठाइल ॥
देखि महाप्रभुर मनं सन्तोष तहिल ॥ १५५ ॥

kāśi-miśra, tulasī-padichā—dui jana
paṅca-śata loka yata karaye bhojana
tata anna-piṭhā-pāṇā saba pāṭhāila
dekhi' mahāprabhura mane santoṣa ha-ila

SYNONYMS

kāśi-miśra—Kāśi Miśra; tulasī-padichā—Tulasī, the superintendent of the temple; duī jana—two persons; paṅca-śata loka—five hundred men; yata—as much; karaye bhojana—eat; tata—so; anna-piṭhā-pāṇā—rice, cakes and sweet rice; saba—all; pāṭhāila—sent; dekhi'—seeing; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; santoṣa—satisfaction; ha-ila—there was.

TRANSLATION

Both Kāśi Miśra and Tulasī, the superintendent of the temple, brought as much prasāda as five hundred men could eat. Seeing the large quantity of prasāda, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very satisfied.

TEXT 156

पुरी-गोसापिञ्च, महापुरुष-भारती रजानान्द ।
अवैद्य-आचार्य, आर प्रभु-निष्ठानान्द ॥ १५६ ॥
Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Puri, Brahmānanda Bhārati, Advaita Ācārya and Nityānanda Prabhu.

Acāryaratna, Acāryanidhi, Srīvāsa, Gadadhara, Saṅkara, Nandanācārya, Rāghava, Vakreśvara were also present.

prabhu-ajña pāṇā vaise āpane sārvabhauma
piṇḍāra upare prabhu vaise laṅā bhakta-gaṇa

prabhu-ajña—the order of the Lord; pāṇā—getting; vaise—sits down; āpane—personally; sārvabhauma—Sārvabhauma Bhaṭṭācārya; piṇḍāra upare—on raised
platforms; \textit{prabhu}—Śrī Caitanya Mahāprabhu; \textit{vaise}—sits; \textit{laṇā}—along with; \textit{bhakta-gana}—all the devotees.

**TRANSLATION**

Receiving the permission of the Lord, Sārvabhauma Bhāṭṭācārya sat down. Śrī Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

**TEXT 159**

\[
\begin{align*}
\text{তার তলে, তার তলে করি’ অনুক্রম।} \\
\text{উদ্যান ভরি’ বৈসে ভুক্ত করিতে ভোজন} & \quad \text{॥ ১৫৯ ॥}
\end{align*}
\]

\textit{tāra tale, tāra tale kari’ anukrama}  
\textit{udyāna bhari’ vaise bhakta karite bhojana}

**SYNONYMS**

tāra tale—below them; tāra tale—below them; kari’—in this way; anukrama—consecutively; udyāna bhari’—filling the entire garden; vaise—sit; bhakta—all the devotees; karite bhojana—to take lunch.

**TRANSLATION**

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

**TEXT 160**

\[
\begin{align*}
\text{‘হরিদাস’ বলি’ গ্রহণ তাকে ঘনে ঘন।} \\
\text{দূরে রহি’ হরিদাস করে নিবেদন} & \quad \text{॥ ১৬০ ॥}
\end{align*}
\]

‘haridāsa’ bali’ prabhu ḍāke ghane ghana  
dūre rahī’ haridāsa kare nivedana

**SYNONYMS**

\textit{haridāsa bali’}—calling Haridāsa; \textit{prabhu}—Śrī Caitanya Mahāprabhu; \textit{ḍāke}—calls; \textit{ghane ghana}—repeatedly; \textit{dūre rahī’}—standing at a distance; \textit{haridāsa}—Thākura Haridāsa; \textit{kare nivedana}—submitted.

**TRANSLATION**

Śrī Caitanya Mahāprabhu was repeatedly calling, “Haridāsa, Haridāsa,” and at that time Haridāsa, standing at a distance, spoke as follows.
TEXT 161

bhakta-saṅge prabhu karuna prasāda aṅgikārā
e-saṅge vasite yogya nahi muṇi chāra

SYNONYMS

bhakta-saṅge prabhu—let Śrī Caitanya Mahāprabhu sit down with the devotees; karuna—let Him do; prasāda—of remnants of food; aṅgikārā—accepting; e-saṅge—with this batch; vasite—to sit down; yogya—befitting; nahi—I am not; muṇi—I; chāra—most abominable.

TRANSLATION

Haridāsa Thākura said, “Let Lord Śrī Caitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

TEXT 162

pāche more prasāda govinda dibe bahirdvāre
mana jāni’ prabhu punaḥ nā balila tāṅre

SYNONYMS

pāche—at last; more—unto me; prasāda—remnants of food; govinda—the personal servant of Śrī Caitanya Mahāprabhu; dibe—will deliver; bahirdvāre—outside the door; mana jāni’—understanding the mind; prabhu—Śrī Caitanya Mahāprabhu; punaḥ—again; nā—not; balila—called; tāṅre—him.

TRANSLATION

“Govinda will give me prasāda later, outside the door.” Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.
Svarūpa-gosāñi, jagadānanda, dāmodara
kāśīsvāra, gopinātha, vānīnātha, śaṅkara

pariveśana kare tāhān ei sāta-jana
madhye madhye hari-dhvani kare bhakta-gana

SYNONYMS
svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; jagadānanda—Jagadānanda; dāmodara—Dāmodara Paṇḍita; kāśīsvāra—Kāśīsvāra; gopinātha, vānīnātha, śaṅkara—Gopinātha, Vānīnātha and Śaṅkara; pariveśana kare—distribute; tāhān—there; ei—these; sāta-jana—seven persons; madhye madhye—at intervals; hari-dhvani—resounding of the holy name of Hari; kare—do; bhakta-gaṇa—all the devotees.

TRANSLATION
Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīsvāra, Gopinātha, Vānīnātha and Śaṅkara distributed prasāda, and the devotees chanted the holy names at intervals.

TEXT 165
пулин-бхован кṛṣṇа পূর্বে স্মৃতি হৈল।
সেই লিলা মহাপ্রভুর মনে স্মৃতি হৈল।

pulina-bhojana kṛṣṇa pūrve smṛti haila
sei lilā mahāprabhura mane smṛti haila

SYNONYMS
pulina—in the forest; bhojana—eating; kṛṣṇa—Lord Kṛṣṇa; pūrve—formerly; yaiche—as; kaila—performed; sei lilā—the same pastime; mahāprabhura—of Śrī Caitanya Mahāprabhu; mane—in the mind; smṛti haila—there was remembrance.

TRANSLATION
Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.
TEXT 166

yadyapi premāvese prabhu hailā asthira
samaya bujhiyā prabhu hailā kichu dhīra

SYNONYMS

yadyapi—although; prema-āveše—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; asthira—agitated; samaya bujhiyā—understanding the time and circumstances; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; kichu—somewhat; dhīra—patient.

TRANSLATION

Just by remembering the pastimes of Lord Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was agitated by ecstatic love. However, considering the time and circumstance, He remained somewhat patient.

TEXT 167

prabhu kahe,—more deha' lāphra-vyañjane
piṭhā-pānā, amrta-guṭikā deha’ bhakta-gāne

SYNONYMS

prabhu kahe—the Lord said; more—unto Me; deha’—give; lāphra-vyañjane—ordinary vegetable; piṭhā-pānā—cakes and sweet rice; amrta-guṭikā—and the preparation named amrta-guṭikā; deha’—deliver; bhakta-gāne—to the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “You can give me the ordinary vegetable known as lāphra-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amrta-guṭikā.”

PURPORT

This lāphra-vyañjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. Amrta-guṭikā is a
preparation of thick purī mixed with condensed milk. It is also known as amṛta-rasāvāli.

**TEXT 168**

sarvajña prabhu jānena yānre yei bhāya
tānre tānre sei deoyaya svarūpa-dvārāya

**SYNONYMS**

sarva-jña prabhu—the omniscient Lord Śrī Caitanya Mahāprabhu; jānena—knows; yānre—to whom; yei—whatever; bhāya—appeals; tānre tānre—unto each person; sei—that; deoyaya—orders to administer; svarūpa-dvārāya—by Svarūpa Dāmodara.

**TRANSLATION**

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what type of preparation each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to their full satisfaction.

**TEXT 169**

jagadananda ber; laya parivesana karite prabhura pate bhala-dravya dena ācambite

**SYNONYMS**

jagadānanda—Jagadananda; beḍāya—walks; pariveśana—distribution of prasāda; karite—to do; prabhura pate—on the plate of Śrī Caitanya Mahāprabhu; bhāla-dravya—the first-class preparations; dena—puts; ācambite—suddenly.

**TRANSLATION**

Jagadananda went to distribute prasāda, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

**TEXT 170**

ṣaḍpi dīle prahu tānre koreṇ roṣ

**SYNONYMS**

ṣaḍpi—six; dīle—on the plate; prahu—he; tānre—to (whom); koreṇ—gave; roṣ—confusion.

**TRANSLATION**

while on the plate, He gave to them, causing confusion.
When such nice prasāda was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

When the food was thus delivered, Śrī Caitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.
SYNONYMS

nā khāile— if He did not eat; jagadānanda—Jagadānanda; karibe—will observe; upavāsa—fasting; tānra āge—before him; kichu khā’na—eats something; mane—within the mind; ai—that; trāsa—fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Caitanya Mahāprabhu ate some of the prasāda he offered.

TEXT 173

স্বরূপ-গোসাঞি ভাল মিষ্টাপ্রসাদ লঞ্জ।
গৃহুকে নিবেদন করে আগে দাঙ্গাঞ্জ। ১৭৩।

svarūpa-gosāñi bhāla miṣṭa-prasāda lañā
prabhuke nivedana kare āge dāṅḍāñā

SYNONYMS

svarūpa-gosāñi—Svarūpa Damodara; bhāla—first-class; miṣṭa-prasāda—sweetmeats; lañā—taking; prabhuke—unto Lord Caitanya Mahāprabhu; nivedana kare—offered; āge—in front of Him; dāṅḍāñā—standing.

TRANSLATION

Svarūpa Damodara Gosvāmi then brought some excellent sweetmeats, and, standing before the Lord, offered them to Him.

TEXT 174

এই মহাপ্রসাদ অল্প করহ আমাদেখ।
দেখ, জগন্নাথ কীছে কর্যাছেন তেজন। ১৭৪।

ei mahā-prasāda alpa karaha āsvādana
dekha, jagannātha kaiche karyāchena bhojana

SYNONYMS

ei mahā-prasāda—this mahā-prasāda; alpa—a little; karaha āsvādana—You must taste; dekha—just see; jagannātha—Lord Jagannātha; kaiche—how; karyāchena—has done; bhojana—eating.
Svarūpa Dāmodara Gosvāmī then said, “Just take a little of this mahā-prasāda, and see how it is that Lord Jagannātha has accepted it.”

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.
TEXT 177

sarvabhaume prabhu vasāṇāchena vāma-pāse
dui bhaktēra sneha dekhi' sārvabhauma hāse

SYNONYMS
sarvabhaume—Sārvabhauma Bhaṭṭācārya; prabhu—the Lord; vasāṇāchena—made to sit; vāma-pāse—on His left side; dui bhaktēra—of the two devotees; sneha—the affection; dekhi’—seeing; sārvabhauma—Sārvabhauma Bhaṭṭācārya; hāse—smiles.

TRANSLATION
The Lord made Sārvabhauma Bhaṭṭācārya sit on His left side, and when Sārvabhauma saw the behavior of Śvarūpa Dāmodara and Jagadānanda, he smiled.

TEXT 178

sarvabhaume deyāna prabhu prasāda uttama
sneha kari’ bāra-bāra karāna bhojana

SYNONYMS
sarvabhaume—unto Sārvabhauma Bhaṭṭācārya; deyāna—causes others to deliver; prabhu—Śrī Caitanya Mahāprabhu; prasāda—remnants of food; uttama—first-class; sneha kari’—out of affection; bāra-bāra—again and again; karāna—causes; bhojana—his eating.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

TEXT 179

gopīnātha-dācārya uttama mahāprasāda ānī’
sarvabhaume dīya kahē pūrṇaḥram bāpī'

SYNONYMS
gopīnātha-dācārya—Śrī Caitanya Mahāprabhu; uttama—first-class; mahāprasāda—first-class food; ānī’—therefore; dīya—oil lamp; kahē—had; pūrṇaḥram—full; bāpī—again and again.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.
The Cleansing of the Gūḍiḍā Temple

gopināthācārya uttama mahā-prasāda āni'
sārvabhaume diyā kahe sumadhura vāni

SYNONYMS
gopinātha-ācārya—Gopinātha Acārya; uttama—first-class; mahā-prasāda—remnants of food; āni’—bringing; sārvabhaume—to Sārvabhauma Bhaṭṭācārya; diyā—delivering; kahe—says; su-madhura—very sweet; vāni—words.

TRANSLATION
Gopinātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

TEXT 180

kāhāṅ bhaṭṭācāryera pūrva jaḍa-vyavahāra
kāhāṅ ei paramānanda,—karaha vicāra

SYNONYMS
kāhāṅ—where; bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; pūrva—previous; jaḍa-vyavahāra—material behavior; kāhāṅ—where; ei—this; paramānanda—transcendental bliss; karaha vicāra—just try to consider.

TRANSLATION
After serving Bhaṭṭācārya with first-class prasāda, Gopinātha Ācārya said, “Just imagine what Bhaṭṭācārya’s previous mundane behavior must have been! Just consider how at present he is enjoying transcendental bliss.”

PURPORT
Sārvabhauma Bhaṭṭācārya was previously a smārta-brāhmaṇa—that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform, one cannot believe that prasāda is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most scholars are called Vedāntists. So-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The smārta-brāhmaṇas also reject the fact that mahā-prasāda (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and
regulations of the Vedic principles on the mundane platform. Now Gopinātha Ācārya pointed out how Sārvabhauma Bhaṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma par­took of prasāda with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

TEXT 181

सार्वभूमा कहे,—आमि तार्किक कुबुद्धि।
तोमার प्रसाद में ते ए सम्पत-सिद्धि || १८१ ||

sārvabhauma kahe,—āmi tārkiṅka kubuddhi
tomāra prasāde mora e sampat-siddhi

SYNONYMS

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; āmi—1; tārkika—a mundane logician; ku-buddhi—less intelligent; tomāra prasāde—by your mercy; mora—my; e—this; sampat—opulence; siddhi—perfection.

TRANSLATION

Sārvabhauma Bhaṭṭācārya replied, “I was simply a less intelligent logician. However, by Your grace, I have received this opulence of perfection.

TEXT 182

महाप्रभु विना केह नाहि दयामय।
काकेरे गरुड करे,—एँ छो जोह है। || १८२ ||

mahāprabhu vinā keha nāhi dayāmaya
kākere garuḍa kare,—aiche kon haya

SYNONYMS

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; vinā—except; keha—anybody; nāhi—there is not; dayā-maya—so merciful; kākere—unto a crow; garuḍa—the biggest eagle; kare—transformed; aiche—such; kon haya—who is another.

TRANSLATION

“But for Śrī Caitanya Mahāprabhu,” Sārvabhauma Bhaṭṭācārya continued, “who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?”
TEXT 183

तार्किक-शृगाल-संबंधे भेद-भेद वरी
सेह युक्ते एवं सदा कहि ‘कृष्ण’ ‘हरि’ || १८-३ ||

tārka-srīgāla-saṅge bheu-bheu kari
sei mukhe ebe sadā kahi ‘krṣṇa’ ‘hari’

SYNONYMS

tārka—logician; śrgāla—jackals; saṅge—in the association of; bheu-bheu kari—barking; sei mukhe—in that very mouth; ebe—now; sadā—always; kahi—speak; krṣṇa—the holy name of Lord Krṣṇa; hari—Hari.

TRANSLATION

“In the association of the jackals of logic, I simply continued to bark a resounding bheu bheu. Now, from the same mouth I am chanting the holy names Krṣṇa and Hari.

TEXT 184

काहाँ बहिष्मुर्ख तार्किक-शृगाल-संबंधे
काहाँ एवं संज्ञान-सुध्र-तरंगे || १८४ ||

kāhān bahirmukha tārka-srīyagaṇa-saṅge
kāhān ei saṅga-sudhā-samudra-taraṅge

SYNONYMS

kāhān—whereas; bahih-mukha—nondevotees; tārka—of logic; śṛṣya-gaṇa—disciples; saṅge—with; kāhān—now; ei—this; saṅga—association; sudhā—of nectar; samudra—of the ocean; taraṅge—in the waves.

TRANSLATION

“Whereas I associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees.”

PURPORT

As Śrīla Bhaktisiddhānta Ācārya explains, the word bahirmukha refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of
Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrila Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.30):

\[
mātir na kṛṣṇe parataḥ svato vā
\]
\[
mitho 'bhipadyeta grha-vratānām
\]
\[
adānta-gobhir viśatāṁ tamisraṁ
\]
\[
punaḥ punaḥ carvita-carvaṇānām
\]

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Kṛṣṇa conscious, neither by themselves nor by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Viṣṇu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. Śāstra-cakṣuh: one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. If one ignores such instructions, he cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, materialists take this material world as the all in all. They are therefore called bahirmukha.

TEXT 185

\[prabhu kahe,—pūrve sīṣṭa kṛṣṇe tòmàra pṛitì
tomà-sange āmà-sabàra haila kṛṣṇe mati\]
SYNONYMS

prabhu kahe—the Lord said; pūrve—previously; siddha—perfected; kṛṣṇe—in Kṛṣṇa consciousness; tomāra—your; priti—love for Kṛṣṇa; tomā-saṅge—by your association; āmā-sabāra—of all of us; haila—there was; kṛṣṇe—unto Kṛṣṇa; mati—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness.”

TEXT 186

bhakta-mahimā bāḍāite, bhakte sukha dite mahāprabhu vinā anya nāhi trijagate

SYNONYMS

bhakta-mahimā—the glories of the devotees; bāḍāite—to increase; bhakte—unto the devotees; sukha dite—to give pleasure; mahāprabhu—Śrī Caitanya Mahāprabhu; vinā—except; anya—anyone else; nāhi—there is no one; trijagate—within these three worlds.

TRANSLATION

Thus there is no one within these three worlds—save for Śrī Caitanya Mahāprabhu—who is always so willing to increase the glories of the devotees and give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahūti on the subject matter of devotional service. This is found in Śrīmad-Bhāgavatam, Third Canto.

TEXT 187

tabe prabhu pratyeke, saba bhaktera nāma lañā piṭhā-pānā deoyāila prasāda kariyā
SYNONYMS

tabe—thereafter; prabhu—Śri Caitanya Mahāprabhu; prateke—individually; saba bhaktera—of all the devotees; nāma—the names; laṁa—calling; pīṭhā-pānā—cakes and sweet rice; deoyāila—administered; prasāda—remnants of food; kariya—making.

TRANSLATION

Śri Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

TEXT 188

advaita-ñityānanda vasīyācchena eka ṭhānī
dui-jane kriḍā-kaḷaha lāgilā tathāi

SYNONYMS

advaita-ñityānanda—Advaita Ācārya and Nityānanda Prabhu; vasīyācchena—sat; eka ṭhānī—in one place; dui-jane—those two persons; kriḍā-kaḷaha—mock fighting; lāgilā—began; tathāi—there.

TRANSLATION

Śri Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasāda was being distributed, They both engaged in a type of mock fighting.

TEXT 189

advaita kahe,—avadhūtera saṁge eka paṁkti
bhojana karilūṅ, nā jāṁi habe kon gati

SYNONYMS

advaita kahe—Advaita Ācārya said; avadhūtera saṁge—with a mendicant; eka paṁkṭi—in one line; bhojana karilūṅ—I am taking My food; nā jāṁi—I do not know; habe—will be; kon—what; gati—destination.
TRANSLATION
First Advaita Ācārya said, “I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

TEXT 190

prabhu ta’ sannyāsi, uňhāra nāhi apacaya
anna-doṣe sannyāsira doṣa nāhi haya

SYNONYMS
prabhu—Lord Śrī Caitanya Mahāprabhu; ta’—indeed; sannyāsi—in the renounced order of life; uňhāra—for Him; nāhi—there is not; apacaya—any discrepancy; anna-doṣe—by contamination of food; sannyāsira—of a person in the renounced order; doṣa—fault; nāhi—not; haya—there is.

TRANSLATION
“Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsi is not affected by eating food from anywhere and everywhere.

TEXT 191

“नान्नदोष्णा मक्षरी”—एहे शाङ्क-प्रमाणः
अमी ते ‘गृहस्त-ब्राह्मण, आमारा ‘दोष-स्थानः” १९१

na anna-doṣena maskari—a sannyāsi does not become affected by faulty acceptance of food; ei—this; śastra-pramāṇa—evidence of revealed scriptures; āmi—I; ta’—indeed; grhaṭha-brāhmaṇa—a householder brāhmaṇa; āmāra—My; doṣa—faulty; sthāna—situation.

TRANSLATION
“According to śāstras, there is no discrepancy in a sannyāsi’s eating at another’s house. However, for a householder brāhmaṇa, this kind of eating is faulty.
TEXT 192

janma-kula-silācāra nā jāni yāhāra

SYNONYMS

janma—birth; kula—family; sila—character; acāra—behavior; nā—not; jāni—I

TRANSLATION

“It is not proper for householders to dine with those whose previous birth,

family, character and behavior are unknown.”

TEXT 193

nityānanda kahe—tumi advaita-ācārya

SYNONYMS

nityānanda kahe—Śrīla Nityānanda Prabhu said; tumi—You; advaita-ācārya—

Advaita Ācārya, or a teacher of impersonal monism; advaita-siddhānte—in that

monistic conclusion; bādhe—is greatly hindered; suddha-bhakti-kārya—the mat-

ter of pure devotional service.

TRANSLATION

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, “You

are a teacher of impersonal monism, and the monistic conclusion is a great

hindrance to progressive, pure devotional service.

TEXT 194

tomāra siddhānta-saṅga kare yei jāne

SYNONYMS

tomāra siddhānta-saṅga kare yei jāne

TRANSLATION

‘eka’ vastu vinā sei ‘dvitiya’ nāhi māne
SYNONYMS

tomāra—Your; siddhānta-saṅga—acceptance of the conclusion; kare—does; yei jane—the person who; eka—one; vastu—substance; vinā—except; sei—such a person; dvitiya—a second thing; nāhi māne—does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called advaita-siddhānta, the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as karma, or frutitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Ācārya and Nityānanda was a mock fight to serve as a great instruction for all devotees. Śrī Nityānanda Prabhu wanted to point out that Advaita Ācārya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

\[
\text{vadanti tat tattva-vidas} \\
\text{tattvam yaj jñānam advayam} \\
\text{brahmeti paramātmeti} \\
\text{bhagavān iti śabdyaite}
\]

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." (Bhāg. 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīla Advaita Ācārya was given the title of ācārya because He spread the bhakti cult, not the philosophy of monism. The true conclusion of advaita-siddhānta is not the same as the philosophy of the monists. Here advaita-siddhānta means advaya-jñāna, or oneness in variety. Actually Śrīla Nityānanda Prabhu was praising Śrīla Advaita Ācārya through friendly mock fighting. He was giving the Vaiṣṇava conclusion in terms of the Bhāgavatam’s conclusive words, vadanti tat tattva-vidas. This is also the conclusion of a mantra in the Chāndogya Upaniṣad, ekam evādvitiyam.

A devotee knows that there is oneness in diversity. The mantras of the śāstras do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He
who includes everything, and that is oneness. As Kṛṣṇa says in Bhagavad-gītā (7.7),
mattah paratarāṁ nānyat: there is no one superior to Kṛṣṇa Himself. He is the
original substance because every category emanates from Him. Thus He is
simultaneously one with and different from all other categories. The Lord is always
engaged in a variety of spiritual activities, but the monist cannot understand
spiritual variety. The conclusion is that although the powerful and the power are
one and the same, within the energy of the powerful there are varieties. In those
varieties there is a difference between one’s personal self, between types of the
same category and between types of different categories. In other words, there is
always variety in the categories, which are understood as knowledge, the knower
and the knowable. Due to the eternal existence of knowledge, the knower and
the knowable, devotees everywhere know about the eternal existence of the
form, name, qualities, pastimes and entourage of the Supreme Personality of God-
head. Devotees never agree with the monist’s preaching of oneness. Unless one
adheres to the conceptions of the knower, the knowable and knowledge, there is
no possibility of understanding spiritual variety, nor can one taste the transcen-
dental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of void-
isim. In a mock fight with Śrī Advaita Ācārya, Śrī Nityānanda Prabhu was refuting
this type of monistic philosophy. Vaiśnava certainly accept Lord Śrī Kṛṣṇa as the
ultimate one, and that which is without Kṛṣṇa is called māyā, or that which has no
existence. External māyā is exhibited in two phases—jīva-māyā, the living entities,
and guṇa-māyā, the material world. In the material world there is prakṛti (material
nature) and pradhāna (the ingredients of material nature). However, when one
becomes Kṛṣṇa conscious, material and spiritual variety do not exist. An advanced
devotee like Prahlāda Mahārāja sees everything as one—Kṛṣṇa. As stated in
Śrīmad-Bhāgavatam: kṛṣṇa-graha-grhitātmā na veda jagad idṛśam (Bhāg. 7.4.37).
One who is in full Kṛṣṇa consciousness does not distinguish between things mate-
rial and spiritual. He takes everything to be related to Kṛṣṇa and therefore spiritual.
By advaya-jñāna-darśana, Śrīla Advaita Ācārya has glorified pure devotional ser-
service. Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the
impersonal monists and praises the correct nondual philosophy of Śrī Advaita
Prabhu.

TEXT 195

হেনা তোমার সল্য মোর একত্রে তোজন।
নাজানি, তোমার সঙ্গে কৈছে হয় মন। ১৯৫

hena tomaśa sange mora ekatre bojhana
nā jāni, tomaśa sange kaiche haya mana
SYNONYMS

hena—thus;  
tomāra—Your;  
saṅge—in association;  
mora—My;  
ekatre—together;  
bhojana—eating;  
nā jāni—I do not know;  
tomāra saṅge—by Your association;  
kaiche—how;  
haya mana—My mind will turn.

TRANSLATION

Nityānanda Prabhu continued: “You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way.”

PURPORT

Saṅgāt saṅjāyate kāmāḥ (Bg. 2.62). One develops his consciousness according to society and association. As Śrīla Nityānanda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Śrī Caitanya Mahāprabhu immediately replied:

asat-saṅga-tyāga, —ei vaiṣṇava-ācāra
’stri-saṅgi’—eka asādhu, ‘krṣnabhakta’ āra

(Cc. Madhya 22.87)

A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

dadāti pratigṛhṇātī
guhyam ākhyāti prcchati
bhunkte bhojyate caiva
ṣad-vidhāṁ priti-lakṣāṇam

The words bhunkte bhojyate indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu’s reference in this connection is meant to emphasize that one should avoid eating with Māyāvādis and covert Māyāvādis like the sahijiya Vaiṣṇavas, who are materially affected.
ei-mata dui-jane kare balābali
vyāja-stuti kare duṁhe, yena gālāgāli

SYNONYMS
ei-mata—in this way; dui-jane—two persons; kare—do; balābali—accusing and counter-accusing; vyāja-stuti—praise in the form of accusations; kare—do; duṁhe—both of Them; yena—as if; gālāgāli—exchanges of ill names.

TRANSLATION
Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

TEXT 197

tabe prabhu sarva-vaiśṇavera nāma laṁā
mahā-prasāda dena mahā-amṛta sinciyā

SYNONYMS
tabe—thereafter; prabhu—Śrī Caitanya Mahāprabhu; sarva-vaiśṇavera—of all the Vaiśṇavas; nāma—names; laṁā—calling; mahā-prasāda—the remnants of the food of Lord Jagannātha; dena—delivers; mahā-amṛta—transcendental nectar; sinciyā—sprinkling.

TRANSLATION
Thereafter, calling all the Vaiśṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasāda as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

TEXT 198

bhojana kari’ uthe sabe ṣaṁkarṇi kari’
handler kari’ uthe sabe ṣaṁkarṇi kari’

bhājana kari’ uthe sabe hari-dhvani kari’
hari-dhvani uthi/a saba svarga-martya bhari’
SYNONYMS

*bhojana kari*—after eating; *uthe*—stood up; *sabe*—all; *hari-dhvani*—the sound of Hari; *kari*—making; *hari-dhvani*—the sound of Hari; *uthila*—rose; *saba*—all; *svarga-martya*—the upper and lower planetary systems; *bhari*—filling.

TRANSLATION

After taking their lunch, all the Vaishnavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

TEXT 199

**তবে মহাপ্রভু সব নিজ-তত্ত্বগনে |**
**সবাকারে শ্রীহেন্দ্রে দিলা মায়া-চন্দ্রনে || ১৯৯ ||**

*tabe mahaprabhu saba nija-bhakta-gane*
*sabakare sri-haste dilā mālya-candane*

SYNONYMS

tabe—thereafter; mahaprabhu—Śrī Caitanya Mahaprabhu; saba—all; nija-bhakta-gane—personal devotees; sabakare—unto all of them; sri-haste—with His own hand; dilā—delivered; mālya-candane—flower garlands and sandalwood pulp.

TRANSLATION

After this, Śrī Caitanya Mahaprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

TEXT 200

**তবে পরিবেশক স্রুপাদি সাত জন |**
**গৃহের ভিতরে কৈল প্রসাদ চোঁদন || ২০০ ||**

*tabe pariveśaka svarūpādi sāta jana*
*grhera bhitare kaila prasāda bhojana*

SYNONYMS

tabe—thereafter; pariveśaka—the distributors of prasāda; svarūpa-ādi—headed by Śvarūpa Dāmodara; sāta jana—seven men; grhera bhitare—within the room; kaila—did; prasāda bhojana—eating of prasāda.
TRANSLATION

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing prasāda to others then took their meals within the room.

TEXT 201

prabhura avaśeṣa govinda rākhila dhariyā
sei anna haridāse kichu dila lañā

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; avaśeṣa—remnants; govinda—Govinda; rākhila—saved; dhariyā—keeping; sei anna—that prasāda; haridāse—unto Haridāsa Thākura; kichu—some; dila—delivered; lañā—taking.

TRANSLATION

Govinda saved some remnants of food left by Śrī Caitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Thākura.

TEXT 202

bhakta-gaṇa govinda-pāṣa kichu māgi' nila
sei prasādānna govinda āpani pāila

SYNONYMS

bhakta-gaṇa—all the other devotees; govinda-pāṣa—from Govinda; kichu—a little; māgi’—begging; nila—took; sei—those; prasāda-anna—remnants of food; govinda—Govinda; āpani—personally; pāila—partook.

TRANSLATION

The remnants of food left by Śrī Caitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.
TEXT 203

svatantra iśvara prabhu kare nānā khelā
dhoīyā-pākhalā’ nāma kaila ei eka lilā

SYNONYMS

svatantra iśvara—the independent Personality of Godhead; prabhu—Śrī Caitanya Mahāprabhu; kare—performs; nānā—various; khelā—pastimes; dhoīyā-pākhalā—washing and cleansing; nāma—named; kaila—performed; ei—this; eka—one; lilā—pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Gūḍḍicā temple is but one of them.

TEXT 204

āra dine jagannāthera ‘netrotsava’ nāma
mahotsava haila bhaktera prāṇa-samāna

SYNONYMS

āra dine—the next day; jagannāthera—of Lord Jagannātha; netra-utsava—the festival of seeing the eyes; nāma—named; mahotsava—great festival; haila—performed; bhaktera—of the devotees; prāṇa-samāna—the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as aṅga-rāga. The Netrotsava festival performed
gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

TEXT 205

पक्षदिन दुःखी लोक ग्रुहुर अदर्शने।
दर्शन करिय। लोक सुख पाइल मने॥ २०५॥

pakṣa-dina duḥkhi loka prabhura adarśane
darśana kariyā loka sukha pāila mane

SYNONYMS

pakṣa-dina—for a fortnight; duḥkhi—unhappy; loka—devotees; prabhura—of Lord Jagannātha; adarśane—without the sight; darśana kariyā—by seeing; loka—all the devotees; sukha—happiness; pāila—got; mane—in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

TEXT 206

महाप्रभु सुखे लगे सब सुकूरपरेऽ॥
जगन्नाथ-दर्शने करिला गमन॥ २०६॥

mahāprabhu sukhe lañā saba bhakta-gaṇa
ejagannātha-daraśane karilā gamana

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; sukhe—in great happiness; lañā—taking; saba—all; bhakta-gaṇa—devotees; jagannātha-daraśane—for visiting Lord Jagannātha; karilā gamana—went.

TRANSLATION

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

TEXT 207

আগে কাশিলের যায় লোক নিন্দিতাঃ।
পাচে গোবিন্দ হায় জল-করঙ্গ লঞ্জ।॥ ২০৭॥

agni kashile'r yaha lok nidhitāḥ.
pache gobinda haya jal-karaṅga lānaḥ.
The Cleansing of the Guṇḍicā Temple

209

When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīśvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsī pitchers filled with water.

PURPORT

The karaṇga is a kind of waterpot especially carried by Māyāvādī sannyāsīs and generally carried by all other sannyāsīs.

208

TEXT

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Puri and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.
pāche pāche cali’ yāya āra bhakta-gaṇa
utkaṇṭhāte gelā saba jagannātha-bhavana

SYNONYMS
pāche pāche—following; cali’ yāya—walk; āra—other; bhakta-gaṇa—devotees; utkaṇṭhāte—in great anxiety; gelā—they went; saba—all; jagannātha-bhavana—in the temple of Lord Jagannātha.

TRANSLATION
With great anxiety all the other devotees followed them into the temple of Lord Jagannātha.

TEXT 210

darsana-lobhete kari’ maryādā laṅghana
bhoga-maṇḍape yāṇā kare sri-mukha darsana

SYNONYMS
darsana-lobhete—being very anxious to see; kari’—doing; maryādā laṅghana—transgressions of regulative principles; bhoga-maṇḍape—in the room for offering food; yāṇā—going; kare—to; sri-mukha darsana—seeing the lotus face.

TRANSLATION
Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord’s face, went to the place where the food was offered.

PURPORT
There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. However, in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

TEXT 211

bhrāttārya pūrvāḥ netaḥ — jaya-mugala
gaṇe bhrāttārya pīyā kṛṣṇe bhadra-kamala

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. However, in this case, being very anxious because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.
The Cleansing of the Guṇḍicā Temple

212


SYNONYMS

trśā-ārta—thirsty; prabhura—of Lord Śrī Caitanya Mahāprabhu; netra—eyes; bhramara-yugala—like two bumblebees; gāḍha—deep; trśnāya—in thirst; piye—drinks; krśnera—of Lord Kṛṣṇa; vadana-kamala—the lotuslike face.

TRANSLATION

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

TEXT 212

praphulla-kamala jini' nayana-yugala
nilamani-darpaṇa-kānti gaṇḍa jhalamala

SYNONYMS

praphulla-kamala—blossoming lotus flower; jini'—conquering; nayana-yugala—two eyes; nilamani—sapphire; darpaṇa—mirror; kānti—luster; gaṇḍa—neck; jhalamala—bright.

TRANSLATION

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. However, upon not seeing Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great anxiety, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha. In verse 210, this action is called maryādā-laṅghana, a violation of the regulative principles. This indicates that one should not come very near a superior. The Deity of the Lord and the spiritual master should be seen from a distant place. This is called maryādā. Otherwise, as is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Per-
sonal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

TEXT 213

বাঞ্ছুলীর ফুল জিনি' অধর স্বরঙ্গ।
ঈষৎ হলিত কান্তি—অমৃত-তরঙ্গ। ॥ ২১৩ ॥

bāndhulīra phula jini' adhara suraṅga
iṣat hasita kānti — amṛta-taraṅga

SYNONYMS

bāndhulīra phula—a kind of red flower named bāndhuli; jini’—conquering; adhara—chin; su-raṅga—buff color; iṣat—mild; hasita—smiling; kānti—luster; amṛta—nectar; taraṅga—waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhuli flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

TEXT 214

শ্রীমুখ-সুন্দরকান্তি বাঙ্গে ক্ষণে ক্ষণে।
কোটি-ভক্তঃ নেত্রঃ ভূষণ করে মধুপাণে। ॥ ২১৪ ॥

śrī-mukha-sundara-kānti bāḍhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bṛṭṛga kare madhu-pāne

SYNONYMS

śrī-mukha—of His beautiful face; sundara-kānti—attractive luster; bāḍhe—increases; kṣaṇe kṣaṇe—at every moment; koṭi-bhakta—of millions of devotees; neta-bṛṭṛga—eyes like bumblebees; kare—engaged; madhu-pāne—in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.
The Cleansing of the Guṇḍicā Temple

TEXT 215

yata piye tata ṭṛṣṇā bādhe nirantara
mukhāmbuja chāḍi’ netra nā yāya antara

SYNONYMS
yata—as much; piye—they drink; tata—so much; ṭṛṣṇā—thirst; bādhe—increases; nirantara—incessantly; mukha-ambuja—the lotuslike face; chāḍi’—giving up; netra—the eyes; nā—do not; yāya—go; antara—separate.

TRANSLATION
As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT
In the Laghu-bhāgavatāmṛta (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

asamanordhva-mādhurya-
taraṅgāmṛta-vāridhiḥ
jaṅgama-sthāvarollāśi-
rūpo gopendra-nandanaḥ

“The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects.”

Similarly, in the Tantra-śāstra, there is another description of the Lord’s beauty:

kandarpa-koty-arbuda-rūpa-śobha-
nirāja-pādābja-nakhāṁ calasya
kutrāpy adṛṣṭa-ṛṣuta-ramya-kānter
dhyānaṁ paraṁ nanda-sutasya vakṣye

“I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere.”

One may also consult Śrīmad-Bhāgavatam (10.29.14) in this connection.
TEXT 216

ei-mata mahāprabhu lañā bhakta-gaṇa
madhyāhna paryanta kaila śri-mukha daraśana

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; lañā—taking; bhakta-gaṇa—His associates; madhyāhna paryanta—up to midday; kaila—performs; śri-mukha daraśana—seeing the face of Lord Jagannātha.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

TEXT 217

sveda, kampa, aśru-jala vahe sarva-kṣaṇa
darśanera lobhe prabhu kare sarīvaraṇa

SYNONYMS

sveda—perspiring; kampa—trembling; aśru-jala—tears from the eyes; vahe—flowed; sarva-kṣaṇa—always; darśanera—of seeing; lobhe—by greed; prabhu—Śrī Caitanya Mahāprabhu; kare—does; sarīvaraṇa—checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu’s body. He perspired and trembled, and a constant flow of tears fell from His eyes. However, the Lord checked these tears so they would not disturb His seeing the face of the Lord.

TEXT 218

madhye madhye tāgār lāge; madhye darśana

tāgārānā sūṣṭu karenu kīrtān

SYNONYMS

madhye madhye—in the middle; tāgār lāge—rest; madhye—midday; darśana—seeing; tāgārānā—of seeing; sūṣṭu—clear; karenu—does; kīrtān—reciting.

TRANSLATION

As usual, He rested in the middle of the day. He made the sky clear by reciting prayers.
220

**The Cleansing of the Gundācā Temple**

madhye madhye bhoga lāge, madhye daraśana bhogera samaye prabhu kareṇa kirtana

**SYNONYMS**

madhye madhye—at intervals; bhoga lāge—there were offerings of food; madhye—sometimes; daraśana—seeing; bhogera samaye—at the time of offering prasāda; prabhu—Śrī Caitanya Mahāprabhu; kareṇa kirtana—performed congregational chanting.

**TRANSLATION**

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His kirtana.

**TEXT 219**

| darśana-ānande prabhu saba pāsarilā bhakta-gaṇa madhyāhna karite prabhure lāṇā gelā || 219 ||

**SYNONYMS**

darśana-ānande—because of pleasure due to seeing the face of the Lord; prabhu—Śrī Caitanya Mahāprabhu; saba—everything; pāsarilā—forgot; bhakta-gaṇa—the devotees; madhyāhna—noontime lunch; karite—to accept; prabhure—Śrī Caitanya Mahāprabhu; lāṇā gelā—took.

**TRANSLATION**

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

**TEXT 220**

| prātaḥ-kāle ratha-yātrā habekā jāniyā sevaka lāgāya bhoga dviguna kariyā || 220 ||
SYNONYMS

prātah-kāle—in the morning; rathā-yātṛa—the car festival; habeka—would take place; jāniyā—knowing; sevaka—the priestly servants of the Lord; lāgāya—offer; bhoga—food; dvi-guṇa kariyā—increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food.

TEXT 221

SYNONYMS

guṇḍicā-mārjana-lilā saṅkṣepe kahila
yāhā dekhi’ sūni’ pāpīra krṣṇa-bhakti haila

guṇḍicā-mārjana-lilā—the pastimes of washing the Guṇḍicā temple; saṅkṣepe kahila—I have described in brief; yāhā dekhi’ sūni’—by seeing and hearing which; pāpīra—of sinful men; krṣṇa-bhakti haila—there was awakening of Kṛṣṇa consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness.

TEXT 222

SYNONYMS

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

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; krṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.
TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhyalilā, Chapter Twelve, describing the washing and cleansing of the Gūḍicā temple.
A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. After bathing early in the morning, Śrī Caitanya Mahāprabhu saw the Deities (Jagannātha, Balađeva and Subhadra) get aboard Their three carts. This function is called *Pāṇḍu-vijaya*. At that time, King Pṛtāparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannātha took permission from the goddess of fortune and then started in the car for the Guṇḍicā temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called *gaucas* began to pull the cars. Śrī Caitanya Mahāprabhu divided His *sāṅkīrtana* party into seven divisions. With two *mrdaṅgas* in each division, there were altogether fourteen *mrdaṅgas*. While performing *kīrtana*, Śrī Caitanya Mahāprabhu exhibited various symptoms of transcendental ecstasy, and Jagannātha and Śrī Caitanya Mahāprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balaganṭi, the devotees offered the Deities simple food. At this time, in a nearby garden, Śrī Caitanya Mahāprabhu and His devotees took a brief rest from the dancing.

**TEXT 1**

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स जीयं रूक्षतीचेत्यां सौरभाग्रो नन्द्वं यः।
मेनालीज्जगडंतं चितं जगन्नाथो होप विश्विं। १ ॥
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sa jiyāt kṛṣṇa-caitanyaḥ
śrī-rathāgre nanarta yaḥ
yenāsij jagatāṁ citraṁ
jagannātho ‘pi vismitaḥ
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**SYNONYMS**

`sah—He; jiyāt—may live long; kṛṣṇa-caitanyaḥ—Lord Śrī Caitanya Mahāprabhu; śrī-ratha-agre—in the front of the car; nanarta—danced; yaḥ—who; yena—by whom; āsīt—there was; jagatām—of the whole universe;`
citram—wonder; jagannāthaḥ—Lord Jagannātha; api—also; vismitaḥ—was astonished.

TRANSLATION
May the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

TEXT 2

jaya jaya śri-kṛṣṇa-caitanya nityānanda
jaya advaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS
jaya jaya—all glories; śri-kṛṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda—to Nityānanda Prabhu; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION
All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

jaya śrotā-gaṇa, śuna, kari’ eka mana
ratha-yātrāya nṛtya prabhura parama mohana

SYNONYMS
jaya—all glories; śrotā-gaṇa—to the listeners; śuna—please hear; kari’—keeping yourself; eka mana—in one attention; ratha-yātrāya—in the car festival; nṛtya—dancing; prabhura—of Śrī Caitanya Mahāprabhu; parama—extremely; mohana—enchanting.
TRANSLATION

All glories to the listeners of Caitanya-caritāmṛta. Please hear the description of the dancing of Lord Caitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

TEXT 4

āra dina mahāprabhu haṅā sāvadhāna
rātre uthi’ gana-saṅge kaila prātaḥ-sāna

SYNONYMS

āra dina—the next day; mahāprabhu—Śrī Caitanya Mahāprabhu; haṅā—becoming; sāvadhāna—very careful; rātre uthi’—getting up at night; gana-saṅge—with His personal devotees; kaila—took; prātaḥ-sāna—bathing early in the morning.

TRANSLATION

The next day, Śrī Caitanya Mahaprabhu and His personal associates got up in the dark and attentively took their early morning baths.

TEXT 5

pāṇḍu-vijaya dekhibāre karila gamana
jagannātha yātā kaila chaḍī’ simhāsana

SYNONYMS

pāṇḍu-vijaya—the ceremony named Pāṇḍu-vijaya; dekhibāre—for seeing; karila—did; gamana—go; jagannātha—Lord Jagannātha; yātā—departure; kaila—did; chaḍī’—leaving; simhāsana—the throne.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāṇḍu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.
TEXT 6

āpani-pratāparudra-lañā-pātra-gaṇa
mahāprabhura-gaṇe-karāya-vijaya-darśana

SYNONYMS

āpani—personally; pratāparudra—King Pratāparudra; lañā—taking with him; pātra-gaṇa—his associates; mahāprabhura—of Śrī Caitanya Mahāprabhu; gaṇe—associates; karāya—causes; vijaya-darśana—seeing the Pāṇḍu-vijaya ceremony.

TRANSLATION

King Pratāparudra in person, as well as his entourage, allowed the Pāṇḍu-vijaya ceremony to be seen by all the associates of Śrī Caitanya Mahāprabhu.

TEXT 7

advaita, nitai-adī-saṅge-bhakta-gaṇa
sukhe-mahāprabhu-dekhe-īśvara-gamana

SYNONYMS

advaita—Advaita Ācārya; nitai—Lord Nityānanda Prabhu; adī—headed by; saṅge—with; bhakta-gaṇa—devotees; sukhe—in great happiness; mahāprabhu—Śrī Caitanya Mahāprabhu; dekhe—sees; īśvara-gamana—how the Lord is starting.

TRANSLATION

Śrī Caitanya Mahāprabhu and His prominent devotees—Advaita Ācārya, Nityānanda Prabhu and others—were very happy to observe how Lord Jagannātha began the Ratha-yātṛā.

TEXT 8

baliṣṭa-dāyita-gaṇa—yoḥ maṁ suḥṣṭi
jagannātha-bijaya-karāya-karīh-haṁ-sahānte
The very strongly built dayitās [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

PURPORT

The word dayitā refers to one who has received the mercy of the Lord. Lord Jagannātha has a number of stalwart servants known as dayitās. These servants do not come from very high-caste families (brāhmaṇas, kṣatriyas or vaiśyas), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as dayitās. These servants of Lord Jagannātha take care of the Lord from the day of the Snāna-yātrā up to the time the Lord is carried from the throne to the Ratha car. In the Kṣetra-māhātmya these dayitās are said to come from the śabarasa, a caste that keeps and sells pigs. However, among the dayitās there are also many who come from the brāhmaṇa caste. Those dayitās coming from the brāhmaṇa families are called dayitā-patis, or leaders of the dayitās. The dayitā-patis offer food such as sweetmeats to Lord Jagannātha during the anavasara, the resting period after Snāna-yātrā. They also make the early morning offering of sweetmeats daily. It is said that during the anavasara Lord Jagannātha suffers from fever and that the dayitā-patis offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannātha was worshiped by the śabarasa and was known as the Deity Nīla Mādhava. Later, when the Deity was established in the temple, the Lord became known as Jagannātha. Because the Deities were taken from the śabarasa, all the śabara devotees were elevated to the position of dayitā.
SYNONYMS

kataka dayitā—some of the dayitas; kare—do; skandha—of the shoulders; ālambana—capturing; kataka—some; dayitā—servants called dayitas; dhare—catch; śrī-padma-carana—the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannātha, some of the dayitas took hold of the shoulders of the Lord, and some caught His lotus feet.

TEXT 10


carti-tate baddha, dr̥gha sthūla paṭṭa-ḍori
dui dike dayitā-gaṇa uṭhāya tāhā dhari'

SYNONYMS

kaṭi-taṭe—on the waist; baddha—bound; dr̥gha—strong; sthūla—thick; paṭṭa-ḍori—rope made of silk; dui dike—from two sides; dayitā-gaṇa—the dayitas; uṭhāya—raise; tāhā—that rope; dhari—catching.

TRANSLATION

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitas caught hold of this rope and raised the Deity.

TEXT 11

ucca dr̥gha tuli saba pāṭī sthāne sthāne
eka tuli haite tvarāya āra tulite āne

SYNONYMS

ucca—puffed up; dr̥gha—strong; tuli—pads made of cotton; saba—all; pāṭī—spreading; sthāne sthāne—from one place to another; eka tuli—one pad; haite—from; tvarāya—very soon; āra—next; tulite—on the pad; āne—bring.
TRANSLATION

Strong, puffed-up cotton pads called tulis were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillow-like pad to the next by the dayitās.

TEXT 12

prabhu-pada-āghāte tuli haya khaṇḍa khaṇḍa
tulā saba uḍī' yāya, śabda haya pracaṇḍa

SYNONYMS

prabhu-pada-āghāte—by the kicking of Lord Jagannātha; tuli—the pads; haya—become; khaṇḍa khaṇḍa—broken to pieces; tulā—cotton from inside; saba—all; uḍī' yāya—rises; śabda—sound; haya—there is; pracaṇḍa—very much.

TRANSLATION

While the dayitās carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy, cracking sound.

TEXT 13

viśvambhara jagannāthe ke cālāite pāre?
āpana icchāya cale karite vihare

SYNONYMS

viśvambhara—the maintainer of the universe; jagannāthe—Lord Jagannātha; ke—who; cālāite—cause to be carried; pāre—can; āpana—personal; icchāya—by His will; cale—moves; karite—to act; vihare—in pastimes.

TRANSLATION

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? However, the Lord moves by His personal will just to perform His pastimes.
TEXT 14

mahāprabhu ‘Maṇimā’ ‘Maṇimā’ kare dhvani
nānā-vādyā-kolāhale kichui nā śuni

SYNONYMS
mahāprabhu—Śrī Caitanya Mahāprabhu; maṇimā—Maṇimā; maṇimā—Maṇimā; kare—makes; dhvani—the sound; nānā—various; vādyā—of musical instruments; kolāhale—by the tumultuous sound; kichui—anything; nā—not; śuni—can hear.

TRANSLATION
While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting “Maṇimā Maṇimā,” but He could not be heard.

PURPORT
The word maṇimā is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

TEXT 15

tabe pratāparudra kare āpane sevana
suvarṇa-mārjani lānā kare patha sammārjana

SYNONYMS
tabe—at this time; pratāparudra—King Pratāparudra; kare—does; āpane—personally; sevana—service; suvarṇa—golden; mārjani—broom; lānā—taking; kare—does; patha—road; sammārjana—cleansing.

TRANSLATION
While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord’s service by cleansing the road with a broom that had a golden handle.
TEXT 16
चन्दन-जले ते करे पथ निषेचने।
तुच्छ सेवा करे बसी राज-सिंहासने || १६ ||

candana-jalete kare patha niśecane
tuccha sevā kare vasi’ rāja-sirhāsane

SYNONYMS
candana-jalete—with sandalwood water; kare—does; patha—road; niśecane—sprinkling; tuccha—insignificant, menial; sevā—service; kare—performs; vasi’—although in possession of; rāja-sirhāsane—the royal throne.

TRANSLATION
The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

TEXT 17
उत्तम हन्ना राजा करे तुच्छ सेवन।
अतै जगन्नाथेर कुपा भजन || १७ ||

uttama hañā rājā kare tuccha sevana
ataeva jagannāthera kṛpara bhajana

SYNONYMS
uttama hañā—although very respectable; rājā—the King; kare—accepts; tuccha—menial; sevana—service; ataeva—therefore; jagannāthera—of Lord Jagannātha; kṛpara—in the matter of mercy; bhajana—suitable candidate.

TRANSLATION
Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he, therefore, became a suitable candidate for receiving the Lord’s mercy.

TEXT 18
महाग्रुह सुख पाईल से-सेवा देखिते।
महाग्रुहूर कुपा हैल से-सेवा हैइंधे || १८ ||
mahāprabhu suṣṭa pāilha se-seva dekhite
mahāprabhura kṛpā haila se-seva ha-ite

SYNONYMS
mahāprabhu—Śri Caitanya Mahāprabhu; suṣṭa pāilha—felt very happy; se-seva—that kind of service; dekhite—to see; mahāprabhura—of Śri Caitanya Mahāprabhu; kṛpā—mercy; haila—there was; se-seva ha-ite—because of that service.

TRANSLATION
Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT
Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śri Caitanya Mahāprabhu, the Lord refused to see him. However, when Śri Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śri Caitanya Mahāprabhu’s mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal guru and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and guru. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. Madhya 19.151)

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained
by the mercy of the Lord and the guru. By the Lord’s mercy one gets the associa-
tion of a bona fide guru, and by the mercy of the guru, one gets a chance to
render devotional service. Devotional service, the science of bhakti-yoga, carries
one from this material world to the spiritual world.

TEXT 19
রঠের সাজিলি দেখি’ লোকে চমৎকার।
নব হেমময় রথ—সুমেরু-আকার। ১৯।
rathera sājani dekhi’ loke camatkāra
nava hemamaya ratha—sumeru-ākāra

SYNONYMS
rathera—of the car; sājani—decoration; dekhi’—by seeing; loke—everyone;
camatkāra—astonished; nava—new; hema-maya—golden; ratha—chariot car;
sumeru-ākāra—as high as the mountain Sumeru.

TRANSLATION
Everyone was astonished to see the decorations on the Ratha car. The car
appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT
In the year 1973 there was a gorgeous Ratha-yāṭrā festival in London, England,
and the car was brought to Trafalgar Square. The London daily newspaper the
Guardian published a front-page photo caption: “ISKCON Ratha-yāṭrā is rival to
the Nelson Column in Trafalgar Square.” The Nelson Column is a very impressive
statue of Lord Nelson and can be seen from a good distance. Just as the residents
of Puri compared the Ratha-yāṭrā car to Mount Sumeru, the residents of London
considered the car rival to the Nelson Monument.

TEXT 20
শাত শাত স্নু-চামর-দর্পণে উজ্জ্বল।
উপরে পত্তাকা শোভে চাংদোয়া। নির্মল। ২০।
śata śata su-cāmara-darpaṇe ujjvala
upare patākā śobhe cāṇḍoyā nirmala
SYNONYMS

śata śata—hundreds upon hundreds; su-cāmara—beautiful white whisks; dar-pane—with mirrors; ujjvala—very bright; upare—on the top; patākā—flag; śobhe—looks beautiful; cāndoyā—canopy; nirmala—thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and very beautiful flag.

TEXT 21

ghāghara, kiṅkiṅi bāje, ghaṇṭāra kvaṇita
nānā citra-patṭa-vastre ratha vibhūṣita

SYNONYMS

ghāghara—gongs; kiṅkiṅi—anke bells; bāje—were sounding; ghaṇṭāra—of bells; kvaṇita—tinkling sound; nānā—various; citra—pictures; paṭṭa-vastre—with silken cloth; ratha—the car; vibhūṣita—decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

TEXT 22

lilāya caḍila iśvara rathera upara
āra dui rathe caḍe subhadrā, haladhara

SYNONYMS

lilāya—for the matter of pastimes; caḍila—got up; iśvara—the Supreme Personality of Godhead; rathera—a car; upara—aboard; āra dui—another two; rathe—in the cars; caḍe—got up; subhadrā—the sister of Lord Jagannātha; haladhara—Balārāma.
TRANSLATION
For the pastimes of the Ratha-yāтра ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadra, and elder brother, Balarāma, got aboard two other cars.

TEXT 23
pañca-dāsa dina iśvara mahā-lakṣmi laṅā
tāṇra saṅge kriḍā kaila nibhirte vasiyā

SYNONYMS
pañca-daśa dina—fifteen days; iśvara—the Lord; mahā-lakṣmi—the supreme goddess of fortune; laṅā—with; tāṇra saṅge—in her company; kriḍā—enjoyment; kaila—performed; nibhirte—in a solitary place; vasiyā—sitting.

TRANSLATION
For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT
The fifteen-day period of anavasara is also called nibhirta, in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

TEXT 24
tāṇhāra sammati laṅā bhaṅke sukha dite
rathe caḍi’ bāhira haila vihāra karite

SYNONYMS
tāṇhāra sammati—her permission; laṅā—taking; bhaṅke—the devotees; sukha dite—to please; rathe caḍi’—riding on the car; bāhira haila—came out; vihāra karite—to perform pastimes.
TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Tḥākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as svakiya and parakiya. The Lord’s conjugal love in the svakiya-rasa relates to the regulative principles observed in Dvārakā. There the Lord has many married queens, but in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girl friends, the gopīs. Conjugal love with the gopīs is called parakiya-rasa. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in svakiya-rasa, and He goes to Vṛndāvana where He enjoys the parakiya-rasa. Bhaktisiddhānta Sarasvatī Tḥākura therefore reminds us that the Lord’s pleasure in parakiya-rasa is superior to His pleasure in svakiya-rasa.

In the material world, parakiya-rasa, or loving affairs with unmarried girl friends, is a most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord’s pastimes with the gopīs are therefore misunderstood by mundane scholars and word-wranglers. The parakiya-rasa of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The parakiya-rasa in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, one can easily distinguish the value of gold by seeing the value of iron. One who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

TEXT 25

সুখ্ম ষেতবালু পথে পুলিনের সম।
দুই দিকে টোটা সব—যেন বৃদ্ধাবন।॥ ২৫ ॥

sūkṣma sveta-bālu pathe pulinerā sama
dui dike ātā, saba—yena vṛndāvana
SYNONYMS

sūkṣma—fine; śveta-bālū—white sand; pathe—on the path; pulinera sama—just like the bank of the Yamuna; dui dike—on two sides; toṭā—gardens; saba—all; yena—like; vṛndāvana—the holy place Vṛndāvana.

TRANSIATION

The fine, white sand spread all over the path resembled the bank of the Yamuna, and the small gardens on both sides looked just like those in Vṛndāvana.

TEXT 26

रधे चर्चि जगन्नाथ करिला गमन ।
dui-pārśve dekhi' cale ānandita-mana

SYNONYMS

rathe caḍī’—riding on the car; jagannātha—Lord Jagannātha; karilā gamana—was passing; dui-pārśve—on both sides; dekhi’—seeing; cale—goes; ānandita—full of pleasure; mana—mind.

TRANSLATION

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

TEXT 27

‘गौर’ सब रथ टाले करिया अनन्द ।

SYNONYMS

gauda—the pullers of the car; saba—all; ratha—the car; ūne—pull; kariyā—feeling; ānanda—happiness; kṣaṇe—sometimes; ūghra cale—goes very fast; ratha—the car; kṣaṇe—sometimes; cale—goes; manda—very slow.
The pullers of the car were known as gauds, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

**TEXT 28**

क्षणं स्थिरं हाँ रहे, तानिलेहा ना चले।
ईशवर-इच्छाय चले, ना चले कारे बले॥ २८ ॥

**SYNONYMS**

क्षणे—sometimes; स्थिर—still; हां—becoming; रहे—stays; तानिलेहा—in spite of being pulled; ना चले—does not go; ईशवर-इच्छाया—by the will of the Lord; चले—goes; ना चले—does not go; कार—of anyone; बले—by the strength.

**TRANSLATION**

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

**TEXT 29**

तबेमहाप्रभु सव लंघं सुकंगण।
स्वहस्ते पराइला सवे माल्य-चलन॥ २९ ॥

**SYNONYMS**

तबे—at that time; महाप्रभु—Sri Caitanya Mahaprabhu; सव—all; लंघ—taking; भक्ता-गण—devotees; स्व-हस्ते—by His own hand; पराइला—decorated; सवे—everyone; माल्य-चलन—with flower garlands and pulp of sandalwood.

**TRANSLATION**

As the car stood still, Sri Caitanya Mahaprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.
TEXT 30

paramānanda purī, āra bhārati brahmānanda
śrī-haste candana pāṇā bāḍīla ṛṇanda

SYNONYMS

paramānanda purī—Paramānanda Puri; āra—and; bhārati brahmānanda—Brahmānanda Bhārati; śrī-haste—by the hand of Lord Caitanya Mahāprabhu; candana—sandalwood pulp; pāṇā—getting; bāḍīla—increased; ṛṇanda—transcendental bliss.

TRANSLATION

Paramānanda Puri and Brahmānanda Bhārati were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

TEXT 31

advaita-ācārya, āra prabhu-nityānanda
śrī-hasta-sparśe duṇhāra ha-īla ṛṇanda

SYNONYMS

advaita-ācārya—Advaita Ācārya; āra—and; prabhu-nityānanda—Lord Nityānanda Prabhu; śrī-hasta-sparśe—by the touch of the transcendental hand of Lord Caitanya; duṇhāra—of both of Them; ha-īla—there was; ṛṇanda—transcendental bliss.

TRANSLATION

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Caitanya Mahāprabhu, They were both very pleased.

TEXT 32

kīrtānīgāne dīl mālā-chandana
śrūp, śrīvas,—yai muhukha duṣjas ṛṇanda

SYNONYMS

kīrtānīgāne—Kīrtāṅga; dīl mālā-chandana—garlands of sandalwood pulp; śrūp, śrīvas,—sandukya; yai muhukha duṣjas—both of Them were very pleased.
kirtaniyā-gane dila mālya-candana
svarūpa, śrīvāsa,—yāhān mukhya dui-jana

SYNONYMS

kirtaniyā-gane—unto the performers of saṅkirtana; dila—gave; mālya-candana—garlands and sandalwood pulp; svarūpa—Svarūpa; śrīvāsa—Śrīvāsa; yāhān—where; mukhya—principal; dui-jana—two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of saṅkirtana. The chief two performers were Svarūpa Damodara and Śrīvāsa Ṭhākura.

TEXT 33

chārī sampradāye haila cabbiśa gāyana
dui dui mārdāṅgika haila aṣṭa jana

SYNONYMS

cāri sampradāye—in the four parties; hāila—there were; cabbiśa—twenty-four; gāyana—performers of kirtana; dui dui—two in each party; mārdāṅgika—players of mṛdaṅga drums; haila—there were; aṣṭa jana—eight persons.

TRANSLATION

There were altogether four parties of kirtana performers, comprising twenty-four chanters. In each party there were also two mṛdaṅga players, making an additional eight persons.

TEXT 34

tabe mahāprabhu mane vicāra kariyā
cāri sampradāya dila gāyana bāṅtiyā

SYNONYMS

tabe—after this; mahāprabhu—Śrī Caitanya Mahāprabhu; mane—in the mind; vicāra kariyā—considering; cāri sampradāya—four parties; dila—gave; gāyana bāṅtiyā—dividing the singers.
TRANSLATION

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

TEXT 35

नित्यानन्द, अद्वैत, हरिदास, बलकेश्वरे।
चारी जने आज्ञा दिल लृत्त करिबारे॥ ३५॥

nityānanda, advaita, haridāsa, vakresvare
cāri jane ājñā dila nṛtya karibāre

SYNONYMS

nityānanda—Lord Nityānanda; advaita—Advaita Ācārya; haridāsa—Haridāsa Ṭhākura; vakresvare—Vakresvara Paṇḍita; cāri jane—to these four persons; ājñā dila—the Lord gave an order; nṛtya karibāre—to dance.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakresvara Paṇḍita to dance in each of the four respective parties.

TEXT 36

प्रथम सम्प्रदायेः केल स्वरुपः—प्रथान।
आर पंचजन दिल तान्र पालिगाण॥ ३६॥

prathama sampradāye kaila svarūpa—pradhāna
āra pañca-jana dila tānra pāligāna

SYNONYMS

prathama sampradāye—in the first party; kaila—fixed; svarūpa—Svarūpa Dāmodara; pradhāna—as the chief; āra—another; pañca-jana—five persons; dila—gave; tānra—his; pāligāna—responders.

TRANSLATION

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

TEXT 37

दामोदर, नारायण, दत्त गोविन्द।
राष्ट्र पञ्चिन्द, आर गौविन्दानन्द॥ ३७॥
The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Pañcīta, Nārāyaṇa, Govinda Datta, Rāghava Pañcīta and Śrī Govindānanda.
**Text 41**

The Lord’s Dancing at Ratha-yātrā

**SYNONYMS**

gāṅgādāsa, haridāsa, śrīmān, śubhānanda
śrī-rāma pāṇḍita, tāhān nāce nityānanda

**TRANSLATION**

The five singers who responded to the singing of Śrīvāsa Ṭhākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Pāṇḍita. Śrī Nityānanda Prabhu was appointed as a dancer.

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**Text 40**

vāsudeva, gopinātha, murāri yāhān gāya
mukunda — pradhāna kaila āra sampradāya

**SYNONYMS**

vāsudeva—Vāsudeva; gopinātha—Gopinātha; murāri—Murāri; yāhān—where; gāya—sing; mukunda—Mukunda; pradhāna—chief; kaila—formed; āra—another; sampradāya—group.

**TRANSLATION**

Another group was formed consisting of Vāsudeva, Gopinātha, and Murāri. All these were responsive singers, and Mukunda was the chief singer.

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**Text 41**

śrīkānta, vallabha-sena āra dui jana
haridāsa-ṭhākura tāhān karena nartana
SYNONYMS
srikānta, vallabha-sena—Śrīkānta and Vallabha Sena; āra—another; duī jana—two persons; haridāsa-thākura—Haridāsa Ṭhākura; tāhān—there; kareṇa—performs; nartana—dancing.

TRANSLATION
Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, Haridāsa Ṭhākura [the senior] was the dancer.

PURPORT
In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopinātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa Ṭhākura was the dancer.

TEXT 42
govinda-ghoṣa—pradhāna kaila āra sampradāya
haridāsa, viṣṇudāsa, rāghava, yāhān gāya

SYNONYMS
govinda-ghoṣa—Govinda Ghosh; pradhāna—the chief; kaila—formed; āra—another; sampradāya—group; haridāsa—the younger Haridāsa; viṣṇudāsa—Viṣṇudāsa; rāghava—Rāghava; yāhān—where; gāya—sing.

TRANSLATION
The Lord formed another group, appointing Govinda Ghosh as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

TEXT 43
mādhava, vāsudeva-ghoṣa,—duī sahodara
nṛtta kareṇa tāhān paṇḍita-vakreśvara

SYNONYMS
mādhava, vāsudeva-ghoṣa,—duī sahodara
nṛtta kareṇa tāhān paṇḍita-vakreśvara
SYNONYMS
madhava—Mādhava; vāsudeva-ghoṣa—Vāsudeva Ghosh; dui sahodara—two brothers; nṛtya karena—dances; tāhān—there; paṇḍīta-vakreśvara—Vakreśvara Paṇḍīta.

TRANSLATION
Two brothers named Mādhava Ghosh and Vāsudeva Ghosh also joined this group as responsive singers. Vakreśvara Paṇḍīta was the dancer.

TEXT 44

SYNONYMS
kulina-grāmera—of the village known as Kulina-grāma; eka—one; kirtaniyā­-samāja—saṅkirtana party; tāhān—there; nṛtya karena—dances; rāmānanda—Rāmānanda; satyarāja—Satyarāja Khān.

TRANSLATION
There was a saṅkirtana party from the village known as Kulina-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

TEXT 45

SYNONYMS
śāntipurera—of Śāntipura; ācāryera—of Advaita Ācārya; eka—one; samradāya—group; acyutānanda—the son of Advaita Ācārya; nāce—dances; tathā—there; āra—the rest; saba—all; gāya—were singing.
TRANSLATION
There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

TEXT 46

खण्डेरा सम्प्रदाय करे अन्यत्र कीर्तन।
नरहरि नाचे ताहै स्रीरघुनानन्दन॥ ४६ ॥

khaṇḍera sampradāya kare anyatra kirtana
narahari nāce tāhān śri-raghunandana

SYNONYMS
khaṇḍera—of the place named Khanda; sampradāya—party; kare—performs; anyatra—in a different place; kirtana—chanting; narahari—Narahari; nāce—dances; tāhān—there; śri-raghunandana—Raghunandana.

TRANSLATION
Another party was formed by the people of Khanda. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

TEXT 47

जगन्नाथेऽर अगे चारि सम्प्रदाय गय।
दुई पांचेदुई, पांचे एक सम्प्रदाय॥ ४७ ॥

jagannāthera āge cāri sampradāya gaya
dui pāse dui, pāche eka sampradāya

SYNONYMS
jagannāthera āge—in front of the Deity Lord Jagannātha; cāri sampradāya gaya—four groups were chanting; dui pāse—on two sides; dui—another two groups; pāche—at the rear; eka sampradāya—another group.

TRANSLATION
Four parties chanted and danced in front of Lord Jagannātha, and on both sides were two other parties. Another was at the rear.
TEXT 48

sāta sampradāye bāje caudda māḍala
yāra dhvani śuni' vaiṣṇava haila pāgala

SYNONYMS
sāta sampradāye—in seven groups; bāje—were beating; caudda—fourteen; māḍala—drums; yāra—of which; dhvani—the sound; śuni’—hearing; vaiṣṇava—all the devotees; haila—became; pāgala—mad.

TRANSLATION

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

TEXT 49

vaiṣṇavera megha-ghaṭāya ha-ilā bāḍala
kirtanānande saba varṣe netra-jala

SYNONYMS
vaiṣṇavera—of the devotees; megha-ghaṭāya—by the assembly of clouds; ha-ilā—there was; bāḍala—rainfall; kirtanānande—in the blissful situation of chanting; saba—all of them; varṣe—rain; netra-jala—tears from the eyes.

TRANSLATION

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names, tears fell in great ecstasy like rainfall from their eyes.

TEXT 50

trietusun ṭuri' utha kīrtanānandhaṁ
āmśu bāḍyādhiṁ dhāraṁ kīcchaita na guṇam

The Lord's Dancing at Ratha-yātrā
SYNONYMS

tri-bhuvana bhari’—filling the three worlds; uthe—arose; kirtanera dhvani—vibration of saṅkīrtana; anya—other; vādyā-ādīra—of musical instruments; dhvani—the sound; kichui—anything; nā—not; suni—hears.

TRANSLATION

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear mundane sounds or musical instruments other than the saṅkīrtana.

TEXT 51

sāta thāṇi bule prabhu ‘hari’ ‘hari’ bali’
‘jaya jagannātha’, balena hasta-yuga tuli’

SYNONYMS

sāta thāṇi—in the seven places; bule—wanders; prabhu—Śrī Caitanya Mahāprabhu; hari hari bali’—chanting the holy names Hari, Hari; jaya jagannātha—all glories to Lord Jagannātha; balena—says; hasta-yuga—His two arms; tuli’—raising.

TRANSLATION

Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name, “Hari, Hari!” Raising His arms, He shouted, “All glories to Lord Jagannātha!”

TEXT 52

āra eka sakti prabhu karila prakāśa
eka-kāle sāta thāṇi karila vilāsa

SYNONYMS

āra—another; eka—one; sakti—mystic power; prabhu—Lord Śrī Caitanya Mahāprabhu; karila—made; prakāśa—manifest; eka-kāle—simultaneously; sāta thāṇi—in seven places; karila—performed; vilāsa—pastimes.
TRANSLATION

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

TEXT 53

śābe kahe, —prabhu āchena mora sampradāya
anya śānī nāhi yaʿna āmāre dayāya

SYNONYMS

śābe kahe—everyone said; prabhu—Śrī Caitanya Mahāprabhu; āchena—is present; mora sampradāya—in my group; anya śānī—in other places; nāhi—does not; yaʿna—go; āmāre—unto me; dayāya—bestows His mercy.

TRANSLATION

Everyone said, “Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us.”

TEXT 54

kehā laṅkhe nāre prabhura acintya-śakti
antarāṅga-bhakta jāne, yāṅra śuddha-bhakti

SYNONYMS

kehā—anyone; laṅkhe—see; nāre—cannot; prabhura—of Śrī Caitanya Mahāprabhu; acintya—inconceivable; śakti—power; antarāṅga—intimate; bhakta—devotee; jāne—knows; yāṅra—whose; śuddha-bhakti—pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.
TEXT 55

कौर्नि का सेथिया जगन्नाथ हरािता।
संकौर्निन सेथिया रथ करिया। श्वागित ॥ ५५ ॥

kirtana dekhiya jagannatha harasita
sanatkirtana dekhe ratha kariyai sthagita

SYNONYMS

kirtana dekhiya—by seeing the performance of sankirtana; jagannatha—Lord Jagannatha; harasita—very pleased; sanatkirtana—performance of sankirtana; dekhe—sees; ratha—the car; kariyai sthagita—stopping.

TRANSLATION

Lord Jagannatha was very pleased by the sankirtana, and He brought His car to a standstill just to see the performance.

TEXT 56

प्रतापारुद्रे हैल परम विमय।
देखिते विवास राजा हैल ग्रेममय। ॥ ५६ ॥

prataparudrera haila parama vismaya
dekhite vivaśa rājā haila premamaya

SYNONYMS

prataparudrera—of King Prataparudra; haila—there was; parama—very much; vismaya—astonishment; dekhite—to see; vivaśa—inactive; rājā—the King; haila—became; prema-maya—in ecstatic love.

TRANSLATION

King Prataparudra also was astonished to see the sankirtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.

TEXT 57

काशीमिश्रे कहे राज। प्रभुर महिम।
काशीमिश्रे कहे,—वोधार भाग्येत नाहि सी। ॥ ५७ ॥

kāśi-miśre kahe rājā prabhura mahimā
kāśi-miśre kahe,—tomāra bhāgye nāhi simā
SYNONYMS

kāśī-miśre—unto Kāśī Miśra; kahe—said; rājā—the King; prabhura mahima—the glories of Śrī Caitanya Mahāprabhu; kāśī-miśra kahe—Kāśī Miśra said; tomāra—your; bhāgyera—of fortune; nāhi—there is not; simā—a limit.

TRANSLATION

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, “O King, your fortune has no limit!”

TEXT 58

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord’s activities, but no one else could see the tricks of Lord Śrī Caitanya Mahāprabhu.

SYNONYMS

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; rājā—the King; kare—does; ṭhāṛathāṛi—indication; āra—further; keha—anyone; nāhi—not; jāne—knows; caitanyera—of Lord Śrī Caitanya Mahāprabhu; curi—tricks.

TRANSLATION

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord’s activities, but no one else could see the tricks of Lord Caitanya Mahaprabhu.

TEXT 59

The Lord’s Dancing at Ratha-yaṭrā

SYNONYMS

yāre—upon whom; tāṅra—His; kṛpā—mercy; sei—that person; jānibāre—to know; pāre—is able; kṛpā—mercy; vinā—without; brahma-ādīka—the demigods, headed by Lord Brahmā; jānibāre—to know; nāre—are not able.
TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord’s mercy, even the demigods, headed by Lord Brahmā, cannot understand.

TEXT 60

রাজার তুচ্ছ সেবা দেখি’ প্রভুর তুষ্ট মন ।
সেই ত’ প্রসাদে পাইল ‘রহস্য-দর্শন’ ॥ ৬০ ॥

rājāra tuccha sevā dekhi’ prabhura tuṣṭa mana
sei ta’ prasāde pāila ‘rahasya-darśana’

SYNONYMS

rājāra—of the King; tuccha—insignificant, menial; sevā—service; dekhi’—seeing; prabhura—of Śrī Caitanya Mahāprabhu; tuṣṭa—satisfied; mana—mind; sei—that; ta’—indeed; prasāde—by mercy; pāila—got; rahasya-darśana—seeing of the mystery of the activities.

TRANSLATION

Śrī Caitanya Mahāprabhu was very satisfied to see the King accept the menial task of sweeping the street, and for this humility, the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu’s activities.

PURPORT

The mystery of the Lord’s activities is described by Śrīla Bhaktisiddhānta Sarasvatī Thākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how both of Them were enjoying each other’s activities. Another mysterious exhibition was Śrī Caitanya Mahāprabhu’s simultaneous presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

TEXT 61

সাক্ষাতে না দেয় দেখা, পরোক্ষে ত’ দয়া ।
কে বুঝিতে পারে চৈতন্যচন্দ্রের মায়া ॥ ৬১ ॥
Although the King was refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

PURPORT

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King because a king is a mundane person interested in money and women. Indeed, the very name “king” suggests one who is always surrounded by money and women. As a sannyāsi, Śrī Caitanya Mahāprabhu was afraid of both money and women. The very word “king” is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord’s causeless mercy, the King was able to understand the Lord’s mysterious activities. Lord Caitanya Mahāprabhu’s activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.
TRANSLATION
When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu’s causeless mercy upon the King, they were astonished.

TEXT 63
एइमत लीला प्रभु कैल कटक्षण ।
आपने गायेन, नाचन निज-भक्तगण || ६३ ||

ei-mata lilā prabhu kaila kata-kṣaṇa
āpane gāyena, nācā’na nija-bhakta-gaṇa

SYNONYMS
ei-mata—in this way; lilā—pastimes; prabhu—Śrī Caitanya Mahāprabhu; kaila—performed; kata-kṣaṇa—for some time; āpane gāyena—personally sings; nācā’na—made to dance; nija-bhakta-gaṇa—His own personal devotees.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

TEXT 64
कष्टु एक मूर्ति, कष्टु हन्वन्त-मूर्ति ।
कार्य-अनुरूप ग्रहु प्रकाशये शक्ति || ६४ ||

kabhu eka mūrti, kabhu hana bahu-mūrti
kārya-anurūpa prabhu prakāśaye śakti

SYNONYMS
kabhu—sometimes; eka mūrti—one form; kabhu—sometimes; hana—becomes; bahu-mūrti—many forms; kārya-anurūpa—according to the program of activities; prabhu—Lord Śrī Caitanya Mahāprabhu; prakāśaye—exhibits; śakti—His internal potency.

TRANSLATION
According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.
TEXT 65

The Lord’s Dancing at Ratha-yātrā

līlā-āveśe prabhura nāhi nijānusandhāna
icchā jāni ‘līlā śakti’ kare samādhāna

SYNONYMS

līlā-āveśe—in the ecstasy of transcendental pastimes; prabhura—of Śrī Caitanya Mahāprabhu; nāhi—there was not; nija-anusandhāna—understanding about His personal self; icchā jāni—knowing His desire; līlā śakti—the potency known as līlā-śakti; kare—does; samādhāna—all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the Upaniṣads:

parāsyā śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca

“The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will.” (Śvetāsvatara Upaniṣad 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every saṅkirtana group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different saṅkirtana groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material
world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in Bhagavad-gitā:

\[
\begin{align*}
\text{mayādhīyakṣeṇa prakṛtiḥ} \\
\text{sūyate sa-carācaram} \\
\text{hetunānena kaunteya} \\
\text{jagad viparivartate}
\end{align*}
\]

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” (Bg. 9.10)

**TEXT 66**

पूर्वेऽथेत रासादी लीला तैल कुस्कावने ।
अलौकिक लीला गौर तैल क्षणेण क्षणेण ॥ ६६ ॥

\[pùrve yaiche rāsādi lilā kaila vṛndāvane alaukika lilā gaura kila kṣaṇe kṣaṇe\]

**SYNONYMS**

- \(pùrve\) —formerly; \(yaiche\) —as; \(rāsa-ādi lilā\) —the rāsa-lilā and other pastimes;
- \(kaila\) —performed; \(vṛndāvane\) —at Vṛndāvana; \(alaukika\) —uncommon; \(lilā\) —pastimes; \(gaura\) —Lord Śrī Caitanya Mahāprabhu; \(kaila\) —performed; \(kṣaṇe\) \(kṣaṇe\) —moment after moment.

**TRANSLATION**

Just as Lord Śrī Kṛṣṇa formerly performed the rāsa-lilā dance and other pastimes at Vṛndāvana, Lord Śrī Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

**TEXT 67**

भक्तगण अनुभवे, नाहि जाने आन ।
श्रीभक्तगवत-शास्त्र ताहाते प्रमाण ॥ ६७ ॥

\[bhakta-gaṇa anubhave, nāhi jāne āna śrī-bhāgavata-sāstra tāhāte pramāṇa\]
SYNONYMS

bhakta-gāṇa—all devotees; anubhave—could perceive; nāhi jāne—do not know; āna—others; Śrī-bhāgavata-śāstra—the revealed scripture Śrīmad-Bhāgavatam; tāhāte—in that connection; pramāṇa—evidence.

TRANSLATION

Śrī Caitanya Mahāprabhu’s dancing before the Ratha-yātra car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa’s uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

PURPORT

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the rāsa-līlā dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the saṅkīrtana party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord’s most confidential devotees by the Lord’s special mercy upon Him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in Śrīmad-Bhāgavatam, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

TEXT 68

এইমত মহাপ্রভু করে নৃত্য-রঞ্জ
ভাসাইল সব লোক প্রেমের তরঙ্গ

ei-mata mahāprabhu kare nṛtya-rāṅge
bhāsāila saba loka premera taraṅge

SYNONYMS

ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; kare—performs; nṛtya-rāṅge—dancing in great pleasure; bhāsāila—inundated; saba—all; loka—people; premera taraṅge—in waves of ecstatic love.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.
TEXT 69

ei-mata haila krṣnera rathe ārohaṇa
tāra āge prabhu nācāila bhakta-gaṇa

SYNONYMS

ei-mata— in this way; haila — there was; krṣnera — of Lord Śrī Kṛṣṇa; rathe — on the car; ārohaṇa — getting up; tāra āge — before it; prabhu—Śrī Caitanya Mahāprabhu; nācāila — caused to dance; bhakta-gaṇa — all devotees.

TRANSLATION

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

TEXT 70

āge śuna jagannāthera guṇḍicā-gamana
tāra āge prabhu yaiche karilā nartana

SYNONYMS

āge— ahead; śuna— hear; jagannāthera— of Lord Jagannātha; guṇḍicā-gamana— going to the Guṇḍicā temple; tāra āge— before that; prabhu—Śrī Caitanya Mahāprabhu; yaiche— as; karilā— did; nartana— dancing.

TRANSLATION

Now please hear about Lord Jagannātha’s going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

TEXT 71

ei-mata kirtana prabhu karilā kata-kṣaṇa
āpana-udyoge nācāila bhakta-gaṇa
SYNONYMS

ei-mata—in this way; kirtana—chanting; prabhu—Śrī Caitanya Mahāprabhu; karila—performed; kata-kṣaṇa—for some time; āpana—personal; udyoge—by endeavor; nācāila—caused to dance; bhakta-gana—all the devotees.

TRANSLATION

The Lord performed kirtana for some time and, through His own endeavor, inspired all the devotees to dance.

TEXT 72

āpani nācita yabe prabhura mana haila
sāta sampradāya tabe ekatra karila

SYNONYMS

āpani—personally; nācita—to dance; yabe—when; prabhura—of Lord Śrī Caitanya Mahāprabhu; mana—mind; haila—became; sāta sampradāya—all the seven parties; tabe—at that time; ekatra karila—combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

TEXT 73

ānanda, rāmaī, rāma, gōvinda, mukunda
haridāsa, gōvindananda, mādhava, gōvinda

SYNONYMS

śrīvāsa—Śrīvāsa; rāmaī—Rāmaī; rāma—Rāma; raghu—Raghu; govinda—Govinda; mukunda—Mukunda; haridāsa—Haridāsa; govindananda—Govindananda; mādhava—Mādhava; govinda—Govinda.

TRANSLATION

The Lord's devotees—including Śrīvāsa, Rāmaī, Raghu, Govinda, Mukunda, Haridāsa, Govindananda, Mādhava and Govinda—all combined together.
TEXT 74

उद्दांद-नृत्ये प्रभुर यद्र हैल मन।
स्वरुपेर चं दिल एह नव जनं || ७४ ॥

uddanda-nrtye prabhura yabe haila mana
svarupa sange dila ei nava jana

SYNONYMS

uddanda-nrtye—in the dancing with high jumps; prabhura—of Sri Caitanya Mahaprabhu; yabe—when; haila mana—it was the mind; svarupa—Svarupa Damodara; sainge—with; dila—gave; ei—these; nava jana—nine persons.

TRANSLATION

When Sri Caitanya Mahaprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarupa Damodara.

TEXT 75

एह दश जन प्रभुर संगे गायं, धायं।
आर सब सम्प्रदाय चारि दिके गायं || ७५ ॥

ei dasa jana prabhura sainge gaya, dhaya
ara saba sampadaya cara dike gaya

SYNONYMS

ei dasa jana—these ten persons; prabhura—Sri Caitanya Mahaprabhu; sainge—with; gaya—chant; dhaya—run; ara—others; saba—all; sampadaya—groups of men; cara dike—all around; gaya—chant.

TRANSLATION

These devotees [Svarupa Damodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

TEXT 76

दंडवत करि, प्रभु मुडि’ दूई हात।
उर्ध्वमुखे गुजि करे देखि’ जगनाथं || ७६ ॥

dandavat kari, prabhu mudir’ dui hat
urdha-mukhe guji kare dekhi’ jagannatha
SYNONYMS

dandavat kari—offering obeisances; prabhu—Śrī Caitanya Mahāprabhu; yuddha—folding; dui hāta—two hands; ūrdha-mukhe—raising the face upward; stuti kare—offers prayer; dekhi’—seeing; jagannātha—the Deity of Lord Jagannātha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

TEXT 77

नमो ब्रह्मण्यदेवया गोरान्धोनिताय च।
जगद्धितायुक्ताय समर्थविभ्याय नमः नमः ॥ ७७ ॥

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya krṣṇāya
govindāya namo namah

SYNONYMS

namah—all obeisances; brahmaṇya-devāya—to the Lord worshipable by persons in brahminical culture; go-brāhmaṇa—for cows and brāhmaṇas; hitāya—beneficial; ca—also; jagat-hitāya—to one who always is benefiting the whole world; krṣṇāya—unto Kṛṣṇa; govindāya—unto Govinda; namah namah—repeated obeisances.

TRANSLATION

‘Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.’

PURPORT

This is a quotation from the Viṣṇu Purāṇa (1.19.65).

TEXT 78

অড়হি অড়হি দেবা দেবকীনন্দনেঙ্গেী
অড়হি অড়হি কৃকৃ কৃফিবংশগুরুপঃ ১।
Jayati jayati devo devaki-nandanaḥ 'sau
Jayati jayati kṛṣṇo vṛṣṇi-varṣa-pradipah
Jayati jayati megha-śyāmalaḥ komalaṅgo
Jayati jayati prthvi-bhāra-nāśa mukundah

SYNONYMS
jayati—all glories; jayati—all glories; devaḥ—to the Supreme Personality of Godhead; devaḥ-nandaḥ—the son of Devaki; asau—He; jayati jayati—all glories; kṛṣṇaḥ—to Lord Kṛṣṇa; vṛṣṇi-varṣa-pradipah—the light of the dynasty of Vṛṣṇi; jayati jayati—all glories; megha-śyāmalaḥ—to the Supreme Personality of Godhead, who looks like a blackish cloud; komala-āṅgaḥ—with a body as soft as a lotus flower; jayati jayati—all glories; prthvi-bhāra-nāśah—to the deliverer of the whole world from its burden; mukundah—the deliverer of liberation to everyone.

TRANSLATION
"'All glories unto the Supreme Personality of Godhead who is known as the son of Devaki. All glories to the Supreme Personality of Godhead who is known as the light of the dynasty of Vṛṣṇi. All glories to the Supreme Personality of Godhead whose bodily luster is like that of a new cloud and whose body is as soft as a lotus flower. All glories to the Supreme Personality of Godhead who appeared on this planet to deliver the world from the burden of demons and who can offer liberation to everyone.'"

PURPORT
This is a verse from the Mukunda-mālā (3).

TEXT 79
Jayati jana-nivāso devaki-jañana-vādo
Yadu-vara-pariṣāt svair dorbhir asyann adharmam
Sthira-cara-vṛjina-ghnāḥ susmita-śrī-mukhena
Vṛṣṇi-purva-vanitānāṁ vṛdhanaṁ kāma-devam

jayati jana-nivāso devaki-jañana-vādo
Yadu-vara-pariṣāt svair dorbhir asyann adharmam
Sthira-cara-vṛjina-ghnāḥ susmita-śrī-mukhena
Vṛṣṇi-purva-vanitānāṁ vṛdhanaṁ kāma-devam
SYNONYMS

jayati—eternally lives gloriously; jana-nivāsaḥ—He who lives among human beings like the members of the Yadu dynasty and is the ultimate reasort of all living entities; devaki-janma-vādaḥ—known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devaki-janma-vāda means that He is known as the son of Devaki. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); yadu-vara-pariṣat—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord’s eternal servants); svaiḥ dorbhiḥ—by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan—killing; adharmam—demons or the impious; sthira-cara-vṛjina-ghnāḥ—the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita—always smiling; śrī-mukhena—by His beautiful face; vṛaja-pura-vanitānām—of the damsels of Vṛndāvana; vardhayān—increasing; kāma-devam—the lusty desires.

TRANSLATION

‘Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yaśodā-nandana, the son of Devaki and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vṛndāvana. May He be all glorious and happy!’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.90.48).

TEXT 80

नाहं विप्रोणा न च नरपतिर्दार्शि बैश्रो न शूद्रो
नाहं वृणी न च गृहपतिने बनन्ति यति वर्षी।
कृष्ण प्रोहस्ति बिल्प्रमानन्त्यायुद्धार्जके-
गोपीविभु: पदकलयोऽर्दार्द्धासाधासः || ८०

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śudro
nāhaṁ varṇi na ca grha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmātābdher
gopi-bhartuh pada-kamalayoḥ sādā-dāsānudāsah
SYNONYMS

na—not; aham—I; viprah—a brāhmaṇa; na—not; ca—also; nara-patiḥ—a king or kṣatriya; na—not; api—also; vaisyaḥ—belonging to the mercantile class; na—not; śūdraḥ—belonging to the worker class; na—not; aham—I; varṇi—belonging to any caste, or brahmacārī (A brahmacārī may belong to any caste. Anyone can become a brahmacārī or lead a life of celibacy.); na—not; ca—also; gṛha-patiḥ—householder; no—not; vana-sthaḥ—vānaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; yatīḥ—mendicant or renunciant; vá—either; kīntu—but; pradyaṇ—brilliant; nikhila—universal; parama-ānanda—with transcendental bliss; pūrṇa—complete; amṛta-abdheḥ—who is the ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.'”

TRANSLATION

"'I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaisya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sānyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.'”

PURPORT

This verse is found in the Padyāvalī (74).

TEXT 81

"'I am not a brahmā, I am not a kṣatriya, I am not a vaisya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sānyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.'”

SYNONYMS

eta paḍī—reciting these; punaraṇi—the Lord offered; praṇāma—obeisances; yoḍa-hāte—with folded hands; bhakta-gaṇa—all the devotees; vande—offer prayer; bhagavān—unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.
The Lord’s Dancing at Ratha-yātrā

TEXT 82

उद्दाँ नृत्य प्रभु करिया हुँकार ||
चक्र-भ्रमि जैम ये सुख अलात-अकार || 8-2 ||

uddānda nṛtya prabhu kariya huṅkāra
cakra-bhrami bhrame yaiche alāta-ākāra

SYNONYMS
uddānda—jumping; nṛtya—dancing; prabhu—Śrī Caitanya Mahāprabhu; kariya—making; huṅkāra—loud vibration; cakra-bhrami—making a circular movement like a wheel; bhrame—moves; yaiche—as if; alāta-ākāra—circle of fire.

TRANSLATION

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called alāta-ākāra, or a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the alāta-cakra.

TEXT 83

नृत्ये प्रभुर याहि याहि पड़े पदतल ||
सागर-शैल महि करे तलमल || 8-3 ||

nṛtye prabhura yāhāḥ yāhāḥ paḍe pada-tala
sasāgara-śaila mahī kare talamala

SYNONYMS
nṛtye—while dancing; prabhura—of Śrī Caitanya Mahāprabhu; yāhāḥ yāhāḥ—wherever; paḍe—steps; pada-tala—His foot; sa-sāgara—with the oceans; śaila—hills and mountains; mahī—the earth; kare—does; talamala—tilting.

TRANSLATION

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.
TEXT 84

When Caitanya Mahaprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

TEXT 85

When Sri Caitanya Mahaprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.
TEXT 86

नित्यानन्दप्रभु द्वारा हात प्रसारिया।
प्रकृते धरिते चाहें आश्चर्य धारै॥ ८६॥

नित्यानन्द-प्रभु दुई हात प्रसारिया प्रभुरते धरिते चाहें आश्चर्य धारै॥

SYNONYMS

नित्यानन्दप्रभु—Lord Nityananda Prabhu; दुई—two; हात—hands; प्रसारिया—stretching; प्रभुरते—Lord Sri Caitanya Mahaprabhu; धरिते—to catch; चाहें—wants; आश्चर्य—here and there; धारै—running.

TRANSLATION

Nityananda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

TEXT 87

प्रकृते पाते बुले आचार्य करिया जह्नार॥
‘हरी-बोल’ ‘हरी-बोल’ बले बार बार॥ ८७॥

प्रकृते पाते बुले आचार्य करिया हुंकारा।
‘हरी-बोल’ ‘हरी-बोल’ बले बार बार॥

SYNONYMS

प्रकृते पाते—behind the Lord; बुले—was walking; आचार्य—Advaita Acarya; करिया—making; हुंकारा—a loud vibration; हरी-बोल हरी-बोल—chant the holy name of Hari; बार—says; बार बार—again and again.

TRANSLATION

Advaita Acarya would walk behind the Lord and loudly chant “‘Hari bol! Hari bol!’” again and again.

TEXT 88

लोक निवारिते हैल तिन मंदल॥
प्रथम-मंदले नित्यानन्द महाबल॥ ८८॥

लोक निवारिते हैल तिन मंदल।
प्रथम-मंदले नित्यानन्द महाबल॥

SYNONYMS

लोक निवारिते—the people were pleased; हैल—sang; तिन मंदल—three mandalas; प्रथम-मंदल—first mandala; नित्यानन्द—Nityananda; महाबल—great power.

TRANSLATION

The people were pleased when the three mandalas of Nityananda were performed; the first of which was the so-called Mandala-prana.
SYNONYMS

loka—people; nivarite—to check; haila—there were; tina—three; manḍala—circles; prathama-manḍale—in the first circle; nityānanda—Lord Nityānanda; mahā-bala—of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, they formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

TEXT 89

काशिश्वर गोविन्दादि यत भक्तगण
हाताहरि करिहैल द्वितियों भवरणं

kāśiśvara govindādi yata bhakta-gana
hātāhāti kari' haila dvitiya āvaraṇa

SYNONYMS

kāśiśvara—Kāśiśvara; govinda-ādi—headed by Govinda; yata—all; bhakta-gana—devotees; hātāhāti—linked hand to hand; kari’—doing; haila—became; dvitiya—a second; āvaraṇa—covering circle.

TRANSLATION

All the devotees headed by Kāśiśvara and Govinda linked hands and formed a second circle around the Lord.

TEXT 90

বাহিরে প্রতাপরুদ্র লঞ্জ পাত্রগণ
মণ্ডল হইল করে লোক নিবারণ

bāhire pratāparudra lañjā pātra-gana
manḍala hañjā kare loka nivāraṇa

SYNONYMS

bāhire—outside; pratāparudra—King Pratāparudra; lañjā—taking; pātra-gaṇa—his own associates; manḍala—circle; hañjā—becoming; kare—does; loka—of the crowd; nivāraṇa—checking.
TRANSLATION
Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowd from coming too near.

TEXT 91

हरिचन्दने कुस्ते हस्त आलंबित | प्रभु नृत्य देखे राजा आविष्ट हैं | । ॥ ९१ ॥

haricandanera skandhe hasta ālambiyā
prabhura nṛtya dekhe rājā āviṣṭa haṅā

SYNONYMS
haricandanera—of Haricandana; skandhe—on the shoulder; hasta—hand; ālambiyā—putting; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya dekhe—sees the dancing; rājā—Mahārāja Pratāparudra; āviṣṭa haṅā—in great ecstasy.

TRANSLATION
With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

TEXT 92

हेनकाले श्रीनिवास प्रेमाविष्टमन | राजार आगे राहि’ देखे प्रभुर नर्तन | । ॥ ९२ ॥

hena-kāle śrīnīvāsa premāviṣṭa-mana
rājāra āge rahī’ dekhe prabhura nartana

SYNONYMS
hena-kāle—at this time; śrīnīvāsa—Śrīnīvāsa Ṭhākura; prema-āviṣṭa-mana—with a greatly ecstatic mind; rājāra āge—in front of the King; rahī’—keeping himself; dekhe—sees; prabhura—of Śrī Caitanya Mahāprabhu; nartana—the dancing.

TRANSLATION
While the King beheld the dancing, Śrīnīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.
TEXT 93

Seeing Srivasa Thakura standing before the King, Haricandana touched Srivasa with his hand and requested him to step aside.

TEXT 94

Absorbed in watching Sri Caitanya Mahaprabhu dance, Srivasa Thakura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

TEXT 95
The Lord’s Dancing at Ratha-yāṭrā 161

cāpaḍa māriyā tāre kaila nivāraṇa
cāpaḍa khāṇā kruddha hailā haricandana

SYNONYMS

cāpaḍa māriyā—slapping; tāre—him; kaila nivāraṇa—stopped; cāpaḍa khāṇā—getting the slap; kruddha—angry; hailā—became; haricandana—Hari-
candana.

TRANSLATION

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In

turn, this made Haricandana angry.

TEXT 96
kruddha hañā tānre kichu cāhe balibāre āpani pratāparudra nivārila tāre

SYNONYMS

kruddha hañā—becoming angry; tānre—unto Śrīvāsa Ṭhākura; kichu—some-
thing; cāhe—wants; balibāre—to speak; āpani—personally; pratāparudra—King
Pratāparudra; nivārila—stopped; tāre—unto him.

TRANSLATION

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pra-
tāparudra Mahārāja personally stopped him.

TEXT 97
bhāgyavān tumī—inhāra hasta-sparśa pāilā āmāra bhāgye nāhi, tumī kṛtārtha hailā

SYNONYMS

bhāgyavān tumī—you are very fortunate; inhāra—of Śrīvāsa Ṭhākura; hasta—
of the hand; sparśa—touch; pāilā—have received; āmāra bhāgye—in my fortune;
nāhi—there is no such thing; tumī—you; kṛtā-artha hailā—have become graced.
King Pratāparudra said, “You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him.”

Everyone was astonished by the dancing of Śrī Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.
The Lord’s Dancing at Ratha-yātrā

TEXT 100

Subhadra-balaramera hṛdaye ullaśa
nṛtya dekhi’ dui janāra śri-mukhete hāsa

SYNONYMS

subhadrā—of the goddess Subhadrā; balarāmera—and of Balarama; hṛdaye—in the hearts; ullaśa—ecstasy; nṛtya—dancing; dekhi’—seeing; dui janāra—of the two persons; śri-mukhete—in the beautiful mouths; hāsa—smiling.

TRANSLATION

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within Their hearts. Indeed, They were seen smiling at the dancing.

TEXT 101

Uddanā nṛtye prabhura adbhuta vikāra
aṣṭa sāttvika bhāva udaya haya sama-kāla

SYNONYMS

uddanā—jumping; nṛtye—by dancing; prabhura—of Śri Caitanya Mahāprabhu; adbhuta—wonderful; vikāra—transformations; aṣṭa sāttvika—eight transcendental kinds; bhāva—ecstasy; udaya haya—awaken; sama-kāla—simultaneously.

TRANSLATION

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

TEXT 102

Māṃs-ṛṣṇa samā pramukhā puṣṭikāt
śīmulārūp bṛhṇa kātaka-bēṣṭīttā}

163
His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the simulī [silk cotton tree], all covered with thorns.

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

all over the body; prasveda—perspiration; chuṭe—flows; tāṭe—along with it; rakta-udgama—oozing out of blood; jaja gaga jaja gaga—a sound
indicating the name Jagannatha; gadgada—choked up due to ecstasy; vacana—words.

TRANSLATION
Śri Caitanya Mahāprabhu’s whole body flowed with perspiration and at the same time oozed blood. He made the sounds “jaja gaga, jaja gaga” in a voice choked with ecstasy.

TEXT 105
jalayantra-dhārā yaiche vahe asru-jala
āśa-pāše loka yata bhijila sakala

SYNONYMS
jalayana—from a syringe; dhārā—pouring of water; yaiche—as if; vahe—are flowing; aśru-jala—tears from the eyes; aśa-pāše—on all sides; loka—people; yata—as many as there were; bhijila—become wet; sakala—all.

TRANSLATION
Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

TEXT 106
deha-kānti gauravāṇa dekhiye aruṇa
kabhu kānti dekhi yena mallikā-puṣpa-sama

SYNONYMS
deha-kānti—of the luster of the body; gauravāṇa—white complexion; dekhiye—everyone saw; aruṇa—pink; kabhu—sometimes; kānti—the luster; dekhi—seeing; yena—as if; mallikā-puṣpa-sama—resembling the mallikā flower.

TRANSLATION
Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.
TEXT 107

kabhu stambha, kabhu prabhu bhūmite lotāya
śuṣka-kāṣṭha-sama pada-hasta nā calaya

SYNONYMS
kabhu—sometimes; stambha—stunned; kabhu—sometimes; prabhu—Lord Caitanya Mahāprabhu; bhūmite—on the ground; lotāya—rolls; śuṣka—dry; kāṣṭha—wood; sama—like; pada-hasta—legs and hands; nā—do not; calaya—move.

TRANSLATION
Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

TEXT 108

kabhu bhūme paḍe, kabhu śvāsa haya hina
yāhā dekhi’ bhakta-gaṇera prāṇa haya kṣīna

SYNONYMS
kabhu—sometimes; bhūme—on the ground; paḍe—falls down; kabhu—sometimes; śvāsa—breathing; haya—becomes; hina—nil; yāhā dekhi’—seeing which; bhakta-gaṇera—of the devotees; prāṇa—life; haya—becomes; kṣīna—feeble.

TRANSLATION
When the Lord fell on the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.
The Lord’s Dancing at Ratha-yātṛā

Text 111] 111

kabhu netre nāsāya jala, mukhe pađe phena
amṛtera dhārā candra-bimbe vahe yena

SYNONYMS
kabhu—sometimes; netre—from the eyes; nāsāya—from the nostrils; jala—water; mukhe—from the mouth; pađe—fell; phena—foam; amṛtera—of nectar; dhārā—torrents; candra-bimbe—from the moon; vahe—flow; yena—as if.

TRANSLATION
Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

Text 110

ssei phena lañā śubhānanda kaila pāña
krṣṇa-prema-rasika teṅho mahā-bhāgyavān

SYNONYMS
sei phena—that foam; lañā—taking; śubhānanda—a devotee named Subhānanda; kaila—did; pāña—drinking; krṣṇa-prema-rasika—relisher of ecstatic love of Kṛṣṇa; teṅho—he; mahā-bhāgyavān—very fortunate.

TRANSLATION
The foam which fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Subhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

Text 111

ei-mata tāṇḍava-nṛtya kaila kata-kṣaṇa
bhāva-viśeṣe prabhura praveśila mana
SYNONYMS

ei-mata—in this way; tāṇḍava-nṛtya—devastating dancing; kaila—performed; kata-kṣaṇa—for some time; bhāva-viśeṣe—in a particular ecstasy; prabhura—of Lord Caitanya Mahāprabhu; praveśila mana—the mind entered.

TRANSLATION

After performing His devastating dance for some time, Śrī Caitanya Mahāprabhu’s mind entered into a mood of ecstatic love.

TEXT 112

tāṇḍava-nṛtya chaḍī' svarūpere ājñā dīla
hrdaya jāniyā svarūpa gāite lāgilā

SYNONYMS

tāṇḍava-nṛtya chaḍī’—giving up such devastating dancing; svarūpere—unto Svarūpa Dāmodara; ājñā dīla—gave an order; hrdaya—mind; jāniyā—knowing; svarūpa—Svarūpa Dāmodara; gāite lāgilā—began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

TEXT 113

“sei ta paraṇa-nātha pāiṇu
yāhā lāgi' madana-dahane jhuri' genu”

SYNONYMS

sei ta—that indeed; paraṇa-nātha—the master of My life; pāiṇu—I have gotten; yāhā lāgi’—for whom; madana-dahane—being burned by Cupid; jhuri’ genu—I became dried up.

TRANSLATION

“Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.”
PURPORT

This song refers to Śrīmatī Rādhārāṇī’s meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, “Now I have gained the Lord of my life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again.”

TEXT 114

ei dhuyā uccaḥ-svare gāya dāmodara
ānande madhura nṛtya kareṇa iśvara

SYNONYMS

ei dhuyā—this refrain; uccaḥ-svare—loudly; gāya—sings; dāmodara—Svarūpa Dāmodara; ānande—in great ecstasy; madhura—rhythmic; nṛtya—dancing; kareṇa—performs; iśvara—the Lord.

TRANSLATION

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

TEXT 115

dhīre dhīre jagannātha kareṇa gamana
āge nṛtya kari’ calena śacīra nandana

SYNONYMS

dhīre dhīre—slowly, slowly; jagannātha—Lord Jagannātha; kareṇa—does; gamana—movement; āge—in front; nṛtya—dancing; kari’—performing; calena—goes forward; śacīra nandana—the son of mother Śacī.

TRANSLATION

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.
TEXT 116

अग्निनाथः नेत्रं दिया सबे नाचे, गाय।
कीर्तिनियाः सह अंगूठ गाछे पांचे पांचे याय।

jagannāthe netra diyā sabe nāce, gāya
kirtaniyā saha prabhu pāche pāche yāya

SYNONYMS

jagannāthe—on Lord Jagannātha; netra—the eyes; diyā—keeping; sabe—all the devotees; nāce gāya—dance and sing; kirtaniyā—the performers of saṅkirtana; saha—with; prabhu—Śrī Caitanya Mahāprabhu; pāche pāche—at the rear; yāya—goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkirtana performers.

TEXT 117

जगन्नाथे मयुष्णा संहद्यूर नयन-हर्दया।
श्रीहस्ता युगे करे गितरा अभिनय।

jagannāthe magna prabhura nayana-hṛdaya
śrī-hasta-yuge kare gitera abhinaya

SYNONYMS

jagannāthe—into Lord Jagannātha; magna—absorbed; prabhura—of Lord Caitanya Mahāprabhu; nayana-hṛdaya—the eyes and mind; śrī-hasta-yuge—with His two arms; kare—performed; gitera—of the song; abhinaya—dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

TEXT 118

गोर यदि पांचे चले, श्राम हुय स्वीरे।
गोर अंगे चले, श्राम चले धीरे-धीरे।

গৌর যদি পাঁচে চলে, শ্বাস হয় ত্বিয়ে।
গৌর অংগে চলে, শ্বাস চলে ধীরে-ধীরে।
The Lord’s Dancing at Ratha-yātṛā

119

The Lord’s Dancing at Ratha-yātṛā 171

gaura yadi pāche cale, śyāma haya sthire
gaura āge cale, śyāma cale dhire-dhire

SYNONYMS

gaura—Śrī Caitanya Mahāprabhu; yadi—if; pāche cale—goes behind; śyāma—Jagannātha; haya—becomes; sthire—still; gaura—Śrī Caitanya Mahāprabhu; āge cale—goes forward; śyāma—Lord Jagannātha; cale—goes; dhire-dhire—slowly.

TRANSLATION

When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha’s car would slowly start again.

TEXT 119

एइमेड गोर-श्यामे, चोळे ठेलाठेरली।
स्वरथे श्यामेरे राखे गोर महाबली॥ ११९ ॥
ei-mata gaura-śyāme, doňhe ṭhelāṛtheli
svarathe śyāmere rākke gaura mahā-bali

SYNONYMS

ei-mata—in this way; gaura-śyāme—Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; doňhe—between both of Them; ṭhelāṛtheli—competition of pushing forward; sva-rathe—in His own car; śyāmere—Lord Jagannātha; rākke—keeps; gaura—Lord Śrī Caitanya Mahāprabhu; mahā-bali—greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

PURPORT

After giving up the company of the gopis in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is rādhā-bhāva-dyutī-suvalīta, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu’s leading Lord Jagannātha toward Guṇ-
The Jagannatha temple corresponded to Srimati Radharani's leading Krishna toward Vrndavana. Sri Ksetra, Jagannatha Puri, was taken as the kingdom of Dwarka, the place where Krishna enjoys supreme opulence. However, He was being led by Sri Caitanya Mahaprabhu to Vrndavana, the simple village where all the inhabitants are filled with ecstatic love for Krishna. Sri Ksetra is a place of aiśvarya-līlā, just as Vrndavana is the place of mādhurya-līlā. Sri Caitanya Mahaprabhu's following at the rear of the ratha indicated that Lord Jagannatha, Krishna, was forgetting the inhabitants of Vrndavana. Although Krishna neglected the inhabitants of Vrndavana, He could not forget them. Thus in His opulent Ratha-yatra, He was returning to Vrndavana. In the role of Śrīmati Rādhārāṇī, Sri Caitanya Mahaprabhu was examining whether the Lord still remembered the inhabitants of Vrndavana. When Caitanya Mahaprabhu fell behind the Ratha car, Jagannatha-deva, Krishna Himself, understood the mind of Śrīmati Rādhārāṇī. Therefore, Jagannatha sometimes fell behind the dancing Sri Caitanya Mahaprabhu to indicate to Śrīmati Rādhārāṇī that He had not forgotten. Thus Lord Jagannatha would wait on the ratha for their forward march. In this way Lord Jagannatha agreed that without the ecstasy of Śrīmati Rādhārāṇī He could not feel satisfied. While Jagannatha was thus waiting, Gaurasundara, Caitanya Mahaprabhu, in His ecstasy of Śrīmati Rādhārāṇi, immediately came forward to Krishna. At such times, Lord Jagannatha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Krishna and Śrīmati Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannatha and Jagannatha's ecstasy for Śrīmati Rādhārāṇī, Caitanya Mahaprabhu emerged successful.

TEXT 120

nācīte nācīte prabhura hailā bhāvāntara
hasta tuliśloka pade kari' uccaih-svara

SYNONYMS

nācīte nācīte—while dancing; prabhura—of Sri Caitanya Mahaprabhu; hailā—there was; bhāva-antara—a change of ecstasy; hasta tuli—raising the arms; śloka pade—recites one verse; kari—making; uccaih-svara—loud voice.

TRANSLATION

While Sri Caitanya Mahaprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.
**TEXT 121**

यः कौमार-हराः स एव हि वरस। एव चैत्रक्षप- ।
सः चैत्रायणि तथा पुरुष व्रतयोगारूपस्थितिमात्र।
भोजः ब्रह्मलस्य ब्रह्मशक्तिमात्रायोगमधुममणी।

yah kaumara-harah sa eva hi varas tâ eva caitra-kșapâs

tevam mîlita-mâlati-surabhaya praudhâh kadambânilâh

sâ caivasmi tathâpi tatra surata-vyâpâra-lîlâ-vidhau

revâ-rodhasi vetasi-taru-tale cetaḥ samuṭkan̄thate

**SYNONYMS**

yah—that same person who; kaumāra-harah—the thief of my heart during youth; saḥ—he; eva hi—certainly; varah—lover; tâḥ—these; eva—certainly; caitra-kṣapâḥ—moonlit nights of the month of Caitra; te—those; ca—and; unmilita—fructified; mālati—of mālati flowers; surabhaya—fragrances; prauḍhâḥ—full; kadamba—with the fragrance of the kadamba flower; anilâḥ—the breezes; sâ—that one; ca—also; eva—certainly; asmi—I am; tathāpi—still; tatra—there; surata-vyāpâra—in intimate transactions; lilâ—of pastimes; vidhau—in the manner; revâ—of the river named Revâ; rodhasi—on the bank; vetasi—of the name Vetasî; taru-tale—underneath the tree; cetaḥ—my mind; samuṭkāntḥate—is very eager to go.

**TRANSLATION**

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

**PURPORT**

This verse appears in the Padyâvali (382), by Śrīla Rūpa Gosvāmi.

**TEXT 122**

एते ग्लोकम महाग्रंथु पड़े बार बार।
भक्तियोगम अर्थ केह न। जनं इहार॥ १२२॥
ei śloka mahāprabhu pade bāra bāra
svarūpa vinā artha keha nā jāne ihāra

SYNONYMS

ei śloka—this verse; mahāprabhu—Śrī Caitanya Mahāprabhu; pade—recites; bāra bāra—again and again; svarūpa vinā—except for Svarūpa Damodara; artha—meaning; keha—anyone; nā jāne—does not know; ihāra—of this.

TRANSLATION

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Damodara, no one could understand its meaning.

TEXT 123

ei śloka-artha pūrve kariyachi vyakhya
ślokerā bhāva-artha kari saṅksepe ākhyāna

SYNONYMS

ei śloka—meaning of this verse; pūrve—previously; kariyachi—I have done; vyakhya—explanation; ślokerā—of the same verse; bhāva-artha—purport; kari—I do; saṅksepe—in brief; ākhyāna—description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see Madhya-līlā, Chapter One, verses 53, 77-80 and 82-84.

TEXT 124

pūrve yaiche kurukṣetre saba gopi-gaṇa
kṛṣṇera darśana pāṇā ānandita mana

pūrve yaiche kurukṣetre saba gopi-gaṇa
kṛṣṇera darśana pāṇā ānandita mana
SYNONYMS

pūrve yaiche—as previously; kuru-kṣetra—in the holy place known as Kurukṣetra; saba gopi-gāṇa—all the gopis of Vṛndāvana; kṛṣṇera—of Lord Kṛṣṇa; darsana—interview; pāṇā—getting; ānandita mana—very much pleased within the mind.

TRANSLATION

Formerly, all the gopis of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

TEXT 125

ভগবান্দে দেখিয়া শ্রুতি করে উঠিল ।
সেই ভাবাবিষ্ট হঞ্জা ধুয়া গাওয়াইল ॥ ১২৫ ॥

jagannātha dekhi' prabhura se bhāva uthila
sei bhāvāvīṣṭa haňā dhuyā gāoyāila

SYNONYMS

jagannātha dekhi'—by seeing Lord Jagannātha; prabhura—of Śri Caitanya Mahāprabhu; se bhāva—that ecstasy; uthila—awakened; sei—that; bhāvāvīṣṭa—absorbed in that ecstasy; haňā—becoming; dhuyā—refrain; gāoyāila—caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannātha, Śri Caitanya Mahāprabhu awoke with the ecstasy of the gopis. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

TEXT 126

অবশেষে রাধা কৃষ্ণ করে নিবেদন ।
সেই ভূমি, সেই আমি, সেই নব সঙ্গম ॥ ১২৬ ॥

avašeše rādhā kṛṣṇe kare nivedana
sei tumi, sei āmi, sei nava saṅgama

SYNONYMS

avašeše—at last; rādhā—Śrīmati Rādhārāṇī; kṛṣṇe—unto Lord Kṛṣṇa; kare—does; nivedana—submission; sei tumi—You are the same Kṛṣṇa; sei āmi—I am
the same Rādhārāṇī; sei nava saṅgama—We are meeting in the same new spirit as in the beginning.

TRANSLATION
Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: “You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.

TEXT 127

तथापि आमर दन हरे बुध्वान ।
बुध्वानेन उदय कराओ आपन-चरण ॥ १२७ ॥

tathāpi āmara dana hare vṛndāvana
vṛndāvane udaya karāo āpana-caraṇa

SYNONYMS

tathāpi—yet; āmara—my; dana—mind; hare—attracts; vṛndāvana—Śrī Vṛndāvana; vṛndāvane—at Vṛndāvana; udaya karāo—please cause to reappear; āpana-caraṇa—the brilliance of Your lotus feet.

TRANSLATION

“Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

TEXT 128

इहां लोकार्ण्य, हाती, घोड़ा, रथधवनि ।
जाहाँ पुष्पार्ण्य, भ्रोग-पिक-नाद सुनि ॥ १२८ ॥

ihāṁ lokārṇya, hāṭi, ghodā, ratha-dhvani
tāhāṁ puṣpārṇya, bhṛṅga-pika-nāda śuni

SYNONYMS

ihāṁ—at this place, Kurukṣetra; loka-arṇya—too great a crowd of people; hāṭi—elephants; ghodā—horses; ratha-dhvani—the rattling sound of chariots; tāhāṁ—there, in Vṛndāvana; puṣpa-arṇya—the garden of flowers; bhṛṅga—of bumblebees; pika—of the birds; nāda—sound; śuni—I hear.
TRANSLATION

“Kurukṣetra is crowded with people, their elephants and horses, and the rattling of chariots. In Vṛndāvana, however, there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

SYNONYMS

ihān rāja-veśa, saṅge saba kṣatriya-gāna
tāhān gopa-veśa, saṅge murali-vādana

TRANSLATION

“Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

SYNONYMS

vraje toṁāra saṅge yei sukha-āsvādana
sei sukha-samudrera ihān nāhi eka kaṇa

TRANSLATION

“Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.
TEXT 131

आमः लंगः पुनः लीलः करहः रुम्दःवनः।
तवे आः ार मनोवाणः हयः तः पुरुषः॥ १३१॥

āmā lāṅā punah lilā karaha vṛndāvane
tabe āmāra mano-vāñchā haya ta’ pūraṇe

SYNONYMS
āmā—taking Me; punah—again; lilā—pastimes; karaha—perform;
vṛndāvane—at Vṛndāvana; tabe—then; āmāra manah-vāñchā—the desire of My mind; haya—becomes; ta’—indeed; pūraṇe—in fulfillment.

TRANSLATION
“I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled.”

TEXT 132

भागवते आः येहै राधिका-वचनः।
पुरवे ताहः सुत्रमध्ये करियाँचि वर्णनः॥ १३२॥

bhāgavate āche yaiche rādhikā-vacana
pūrve tāhā sūtra-madhye kariyāchi varṇana

SYNONYMS
bhāgavate—in Śrimad-Bhāgavatam; āche—there is; yaiche—as; rādhikā-vacana—the statement of Śrīmatī Rādhikā; pūrve—previously; tāhā—that; sūtra-madhye—in the synopsis; kariyāchi varṇana—I have described.

TRANSLATION
I have already described in brief Śrīmatī Rādhārāṇī’s statement from Śrimad-Bhāgavatam.

TEXT 133

से इ स्वारिमाः प्रभृति पदेः अर लोकः।
से इ स्व लोकेर अर्थ साहि बुझे लोकः॥ १३३॥

sei bhāvāveśe prabhū pada āra śloka
sei sāba ślokera artha nāhi bujhe loka
SYNONYMS
sei—that; bhāva-āveśe—in ecstasy; prabhu—Śrī Caitanya Mahāprabhu; pada-recites; āra—another; śloka—verse; sei—those; saba śloka—of all verses; artha—meaning; nāhi—do not; bujhe—understand; loka—people in general.

TRANSLATION
In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general cannot understand their meaning.

TEXT 134

śvarūpa-gosāñi jāne, nā kahe artha tāra
śrī-rūpa-gosāñi kaila se artha pracāra

SYNONYMS
śvarūpa-gosāñi—Svarūpa Dāmodara Gosvāmi; jāne—knows; nā—does not; kahe—say; artha—the meaning; tāra—of those verses; śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmi; kaila—did; se—that; artha—of meaning; pracāra—broadcasting.

TRANSLATION
The meaning of those verses was known to Svarūpa Dāmodara Gosvāmi, but he did not reveal it. However, Śrī Rūpa Gosvāmi has broadcast the meaning.

TEXT 135

śvarūpa saṅge yāra artha kare āsvādana
nṛtya-madhye sei śloka kareṇa paṭhana

SYNONYMS
śvarūpa saṅge—in the association of Svarūpa Dāmodara Gosvāmi; yāra—of which; artha—meaning; kare—does; āsvādana—taste; nṛtya-madhye—in the midst of dancing; sei śloka—that verse; kareṇa paṭhana—recites.
TRANSLATION

While dancing, Śri Caitanya Mahāprabhu again began to recite that verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmi.

TEXT 136

अहुँ स च नलिन-नाभ पदारविन्दं
योगेश्वरसंधि विचिन्त्यमाधवबोधं।
संसारवृक्षतित्तोऽभुरे भवालबंधं
गेहं जुषामपि मन्न्य्यदियां सङ्भनः।

āhuś ca te nalina-nābha padāravindaṁ
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
sarṣāra-kūpa-patitottaraṇaḥvalambanah
geham juṣām api manasy udiyāt sadā nah

SYNONYMS

āhuḥ—the gopīs said; ca—and; te—Your; nalina-nābha—O Lord, whose navel is just like a lotus flower; pada-aravindaḥ—lotus feet; yoga-iśvaraḥ—by great mystic yogis; hṛdi—within the heart; vicintyam—to be meditated upon; agādaḥ-bodhaiḥ—who are highly learned philosophers; sarṣāra-kūpa—in the dark well of material existence; patita—of those fallen; uttaraṇa—for deliverance; avalambam—the only shelter; geham—in family affairs; juṣām—of those engaged; api—although; manasi—in the minds; udiyāt—let be awakened; sadā—always; nah—our.

TRANSLATION

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

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.82.49). The gopīs were never interested in karma-yoga, jñāna-yoga, or dhyāna-yoga. They were simply interested in bhakti-yoga. Unless they were forced, they never liked to meditate on
the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the gopīs were pained and began to cry. The gopīs wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the gopīs.

TEXT 137

अन्येऽर जन्य—मन्, मोर मन—वृद्धावन,
‘मने’ ‘वले’ एक करि’ जानि।
जाैः भोमार पद्मय, कराह हवि उदय,
तेवे भोमार पूर्ण कुपा मानि॥ १३७ ॥

anyera hrdaya—mana, mora mana—vṛndāvana,
‘mane’ ‘vane’ eka kari’ jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni

SYNONYMS

anyera—of others; hrdaya—consciousness; mana—mind; mora mana—My mind; vṛndāvana—Vṛndāvana consciousness; mane—with the mind; vane—with Vṛndāvana; eka kari’—as one and the same; jāni—I know; tāhān—there, at Vṛndāvana; tomāra—Your; pada-dvaya—two lotus feet; karāha—You do; yadi—if; udaya—appearance; tabe—then; tomāra—Your; pūrṇa—complete; kṛpā—mercy; māni—I accept.

TRANSLATION

Speaking in the mood of Śrimati Rādhārāṇī, Caitanya Mahāprabhu said, “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a
person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one’s mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

TEXT 138

prāṇa-nātha, śuna mora satya nivedana
vraja—āmāra sadana, tāhāṅ tomāra saṅgama,

SYNONYMS

prāṇa-nātha—O My Lord, master of My life; śuna—please hear; mora—My; satya—true; nivedana—submission; vraja—Vṛndāvana; āmāra—My; sadana—place; tāhāṅ—there; tomāra—Your; saṅgama—association; nā pāile—if I do not get; nā—not; rahe—does remain; jīvana—life.

TRANSLATION

"'My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

TEXT 139

pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya
SYNONYMS

pūrve—previously; uddhava-dvāre—through Uddhava; ebe—now; sākṣāt—directly; āmāre—unto Me; yoga—mystic yogic meditation; jñāne—philosophical speculation; kahilā—You have said; upāya—the means; tumi—You; vidagdha—very humorous; kṛpā-maya—merciful; jānaha—You know; āmāra—My; hṛdaya—mind; more—unto Me; aiche—in that way; kahite—to speak; nā yuyāya—is not at all befitting.

TRANSLATION

"‘My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so.'"

PURPORT

The process of mystic yoga, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic yoga, a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as arca-vigraha or arca-avatāra, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, sac-cid-ananda-vigraha. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the sāstras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice and mental speculation.

TEXT 140

চিন্তা কাটি’ তোমা হৈতে, বিষয়ে চাহি লাগাইতে,
যন্ত্র করি, নারি কাটিবারে।
Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 13]

तारे ध्यान शिक्षा कराह, लोक हासाञ्जा मार,
स्मानान्तान ना कर बिचारे॥ १४० ॥

\[\text{citta kādhi' tomā haite, viṣaye cāhi lāgāite,} \\
yatna kari, nāri kādhībāre} \\
tāre dhyāna śikṣā karāha, loka hāsāṇa māra,} \\
sthānāsthāna nā kara vicāre

SYNONYMS

\[\text{citta kādhi'—withdrawing the consciousness; tomā haite—from You; viṣaye—} \\
in mundane subject matters; cāhi—I want; lāgāite—to engage; yatna kari—I en-} \\
deavor; nāri kādhībāre—I cannot withdraw; tāre—to such a servant; dhyāna—of} \\
meditation; śikṣā—instruction; karāha—You give; loka—people in general;} \\
hāsāṇa—laugh; māra—You kill; sthāna-asthāna—proper or improper place; nā} \\
kara—You do not make; vicāre—consideration.

TRANSLATION

Caitanya Mahāprabhu continued: "I would like to withdraw My con-} 
sciousness from You and engage it in material activities, but even though I try,} 
I cannot do so. I am naturally inclined to You only. Your instructions for Me to} 
meditate on You are therefore simply ludicrous. In this way, You are killing} 
Me. It is not very good for You to think of Me as a candidate for Your instruc-} 
tions.

PURPORT

Śrīla Rūpa Gosvāmī says in Bhakti-rasāmṛta-sindhu (1.1.11):

\[\text{anyābhilāṣītā-śūnyaṁ} \\
jñāna-karmādy-anāvṛtam} \\
ānākūlyena kṛṣṇānu-} \\
śilanaṁ bhaktir uttama

For a pure devotee, there is no scope for indulgence in mystic yoga practice or the} 
cultivation of speculative philosophy. It is indeed impossible for a pure devotee to} 
engage his mind in such unwanted activities. Even if a pure devotee wanted to,} 
his mind would not allow him to do so. That is a characteristic of a pure devo-} 
tee—he is transcendental to all fruitive activity, speculative philosophy and} 
mystic yoga meditation. The gopīs therefore expressed themselves as follows.
The Lord’s Dancing at Ratha-yātṛā

TEXT 141


 nahe gopi yogesvara, pada-kamala tomara,
dhyana kari’ paihe santosa
tomara vakya-paripati, tara madhye kutinata,

SYNONYMS

nahe—not; gopi—gopis; yogesvara—masters of mystic yoga practice; pada-kamala tomara—Your lotus feet; dhyana kari’—by meditation; paihe santosa—we get satisfaction; tomara—Your; vakya—words; paripati—very kindly composed; tara madhye—within that; kutinata—duplicity; paihe—hearing; gopira—of the gopis; ar—more and more; bahche—increases; rosa—anger.

TRANSLATION

‘The gopis are not like the mystic yogis. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogis. Teaching the gopis about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more angry with You.’

PURPORT

Srila Prabodhānanda Sarasvati has stated (Caitanya-candrārtha 5):

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice by which the mind is controlled and the senses subjugated also appears ludicrous to a pure devotee. The devotee’s mind and senses are already engaged in the transcendental service of
the Lord. In this way the poisonous effects of sense activities are removed. If one’s mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers’ attempt to attain heavenly planets is nothing more than phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the gopīs, cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

TEXT 142

देह-स्मृति नाहि यार, संसारकुप ताहि तार, ताहि हैते ना चाहे उठार।

विरह-समुद्र-जले, काम-तिमिङ्गिले गिले, गोपीगेण नेह’ तार पार॥ १४२॥

deha-smṛti nāhi yāra, samsāra-kūpā kāhān tāra,
tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timīṅgile gile,
gopi-gāne neha’ tāra pāra

SYNONYMS

deha-smṛti—bodily concept of life; nāhi—not; yāra—one whom; samsāra-kūpa—blind well of material life; kāhān—where is; tāra—his; tāhā haite—from that; nā—does not; cāhe—want; uddhāra—liberation; viraha-samudra-jale—in the water of the ocean of separation; kāma-timīṅgile—the transcendental Cupid in the form of timiṅgila fish; gile—swallow; gopi-gāne—the gopīs; neha’—please take out; tāra pāra—beyond that.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: “The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by yogīs and jñānis, for they are already liberated from the ocean of material existence.
PURPORT

The bodily conception is created by the desire for material enjoyment. This is called *vipada-smr̥ti*, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in Śrīmad-Bhāgavatam (7.5.30): *adānta-gobhir viśatāṁ tamisrarāḥ punah punaḥ punaḥ carvita-carvanānāṁ*. Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities—eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamāṅgala Ṭhākura therefore says, *muktiḥ svayaṁ mukulitāṅjali sevate 'smān*: “Liberation stands before me with folded hands, begging to serve me.”

SYNONYMS

*vrndāvana*, govardhana, *yamunā-pulina*, vana, 
sei kūṇje rāsādika lilā. ।
sei kūṇje rāsādika lilā. ।
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsariḷā ॥ १४३ ॥

*vrndāvana*, govardhana, *yamunā-pulina*, vana, 
sei kūṇje rāsādika lilā. ।
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsariḷā ॥ १४३ ॥

*synonyms*

*vrndāvana*—the transcendental land known as Vṛndāvana; *govardhana*—Govardhana Hill; *yamunā-pulina*—the bank of the Yamunā; *vana*—all the forests where the pastimes of the Lord took place; *sei kūṇje*—in the bushes in that forest; *rāsa-ādika lilā*—the pastimes of the rāsa dance; *sei*—that; *vrajera*—of Vṛndāvana; *vraja-jana*—inhabitants; *mātā*—mother; *pitā*—father; *bandhu-gaṇa*—friends; *baḍa citra*—most wonderful; *kemane pāsariḷā*—how have You forgotten.
TRANSLATION

"It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā, and the forest where You enjoyed the rāsa-līlā dance?

SYNONYMS

vidagdha—most refined; mṛdu—gentle; sat-guṇa—endowed with all good qualities; su-śīla—well-behaved; snigdha—softhearted; karuṇa—merciful; tumī—You; tomāra—Your; nāhi—there is not; doṣa-ābhāsa—even a tinge of fault; tabe—still; ye—indeed; tomāra—Your; mana—mind; nāhi—does not; smare—remember; vṛaja-jana—the inhabitants of Vṛndāvana; se—that; āmāra—My; dūrdāiva-vilāsa—suffering of past misdeeds.

TRANSLATION

"Krṣna, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You, yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else.

SYNONYMS

vidagdha—most refined; mṛdu—gentle; sat-guṇa—endowed with all good qualities; su-śīla—well-behaved; snigdha—softhearted; karuṇa—merciful; tumī—You; tomāra—Your; nāhi—there is not; doṣa-ābhāsa—even a tinge of fault; tabe—still; ye—indeed; tomāra—Your; mana—mind; nāhi—does not; smare—remember; vṛaja-jana—the inhabitants of Vṛndāvana; se—that; āmāra—My; dūrdāiva-vilāsa—suffering of past misdeeds.
nā gani āpana-duḥkha,  
dekhi' vrajeśvari-mukha,  
vrāja-janera ěṛdaya vidare  
kiba mara' vrāja-vāsi,  
kiba jiya'o vraje āśi',  
kena jiya'o duḥkha sahaibare?

SYNONYMS

nā gani—l do not care; āpana-duḥkha—My personal unhappiness; dekhi’—seeing; vrajeśvari-mukha—the face of mother Yaśodā; vrāja-janera—of all the inhabitants of Vṛndāvana; ěṛdaya vidare—the hearts break; kiba—whether; mara’ vrāja-vāsi—You want to kill the inhabitants of Vṛndāvana; kiba—or; jiya'o—You want to keep their lives; vraje āśi’—coming in Vṛndāvana; kena—why; jiya'o—You let them live; duḥkha sahaibare—just to cause to suffer unhappiness.

TRANSLATION

"I do not care for My personal unhappiness, but when I see the morose face of Your mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Is it that You want to enliven them by coming there? Why is it You are simply keeping them alive in a state of suffering?

TEXT 146

tomāra ye anya veśa,  
anya saṅga, anya deśa,  
vrāja-janera kabhu nāhi bhāya  
vrāja-bhūmi chaṅdite nāre,  
tomā nā dekhile mare,  
vrāja-janera ki habe upāya

SYNONYMS

tomāra—Your; ye—that; anya veśa—different dress; anya saṅga—other associates; anya deśa—other countries; vrāja-janera—to the inhabitants of Vṛndāvana; kabhu—at any time; nāhi—does not; bhāya—appeal; vrāja-bhūmi—the land of Vṛndāvana; chaṅdite nāre—they do not like to leave; tomā—You; nā—not; dekhile—seeing; mare—they die; vrāja-janera—of the inhabitants of Vṛndāvana; ki—what; habe—will be; upāya—means.
TRANSLATION

"The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

TEXT 147


tumi — vrajera jivana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārdra tomāra mana, āsi’ jiyāo vraja-jana,
vraje udaya karāo nija-pada

SYNONYMS


tumi — You; vrajera jivana — the life and soul of Vṛndāvana; vraja-rājera — and of the King of Vraja, Nanda Mahārāja; prāṇa-dhana — the only life; tumi — You; vrajera — of Vṛndāvana; sakala sampad — all opulence; kṛpā-ardra — melting with kindness; tomāra mana — Your mind; āsi’ — coming; jiyāo — give life; vraja-jana — to all the inhabitants of Vṛndāvana; vraje — in Vṛndāvana; udaya karāo — cause to appear; nija-pada — Your lotus feet.

TRANSLATION

"My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let them all live. Kindly keep Your lotus feet again in Vṛndāvana."

PURPORT

Śrīmatī Rādhārāṇi did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa's feelings for the condition of all others in Vṛndāvana-dhāma — mother Yaśodā, Mahārāja Nanda, the cowherd boys, the gopīs, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, forests and all other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇi were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to
return to Vṛndāvana. That is the purport of the Ratha-yātra car's going from Jagannātha Puri to the Guṇḍicā temple.

TEXT 148

शुनिया राधिका-वाणी, 
तज्ज्वल भाषाय चेत-मन 
जगलोकेर त्रेम शुनि, आपनाके 'शणी' मालि, 
करे कृष्ण ताहरे आखासन || १४८ ||

शुनिया—after hearing; राधिका-वाणी—the statement of Śrīmati Radhārani; व्राजप्रेम—the love of Vraja; माने अनि—remembering; भावे—in that ecstasy; व्याकुलित—very much perturbed; देह-मन—The body and mind; व्राजलोकर—of the inhabitants of Vṛndāvana; प्रेम शुनि—after hearing of the loving affairs; अपनाके—Himself; रणी मानि—considering very indebted; कर—does; कṛṣṇा—Lord Kṛṣṇa; तानि—unto Her; आखासन—pacification.

SYNONYMS

After hearing Śrīmati Radhārani’s statements, Lord Kṛṣṇa’s love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmati Radhārani as follows.

TEXT 149

प्राणप्रिये, शुनि, मोर ए-सत्य-बचन 
तोमा-सबार शरणे, झूरै। मुंडः राजिदिने, 
मोर दुःख ना जाने कोन जन || १४९ || क्र।

prāṇa-priye, śuna, mora e-satya-vacana 
tomā-sabāra smaranē,  jhuroṁ muni rātri-dine, 
mora duḥkha nā āne kona jana
SYNONYMS

prāṇa-priye—O My dearest; śuna—please hear; mora—of Me; e-satya-vacana—this true statement; toma—sabāra—of all of you; smaranē—by remembrance; jhuroṁ—cry; muñī—I; rātri-dine—both day and night; mora dūḥkha—My distress; nā jāne—does not know; kona jana—anyone.

TRANSLATION

“‘My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.’

PURPORT

It is said: vṛndāvanaṁ parityajya padam ekaṁ na gacchati. In one sense, Kṛṣṇa, the original Personality of Godhead (īśvarāḥ paramāḥ krṣṇaḥ sac-cid-ānanda-vigrahāḥ), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kaṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearmost life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

TEXT 150

व्रजवासी यतं जन, माता, पिता, साधारण, सबे हैं मोर भ्रातासम।

तुम में गोपी गण, साक्षात् मोर जीवन,

भूमि में होर जीवन जीवन || १५० ||

vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,
sabe haya mora prāṇa-sama
tānra madhye gopi-gaṇa, sākṣāt mora jīvana,
tumi mora jivanera jīvana

SYNONYMS

vraja-vāsī yata jana—all the inhabitants of Vṛndāvana-dhāma; mātā—mother; pitā—father; sakhā-gaṇa—boy friends; sabe—all; haya—are; mora prāṇa-sama—as good as My life; tānra madhye—among them; gopi-gaṇa—the gopīs; sākṣāt—directly; mora jīvana—My life and soul; tumī—You; mora jivanera jīvana—the life of My life.
“Śrī Kṛṣṇa continued: ‘All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boy friends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopis are My very life and soul. Among the gopis, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

PURPORT
Śrīmatī Rādhārāṇī is the center of all Vṛndāvana’s activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrīmatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant “Jaya Rādhe.” From Kṛṣṇa’s own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrīmatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrīmatī Rādhārāṇī is called Madana-mohana-mohini, the enchanter of the enchanter of Cupid.

TEXT 151

tomā-sabāra prema-rase, āmāke karila vaše, 
āmi tomāra adhina kevala

tomā-sabā chāḍāṇā, āmā dūra-desē laṇā, 
ṝākhyaṭe durdaiva prabala

SYNONYMS

tomā-sabāra—of all of you; prema-rase—by the ecstasy and mellows of loving affairs; āmāke—Me; karila—you have made; vaše—subservient; āmi—I; tomāra—of you; adhina—subservient; kevala—only; tomā-sabā—from all of you; chāḍāṇā—separating; āmā—Me; dūra-desē—to distant countries; laṇā—taking; ṛākhyaṭe—has kept; durdaiva—misfortune; prabala—very powerful.

TRANSLATION
“‘My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.
TEXT 152

priyā priya-saṅga-hinā, priya priya-saṅga vinā,
nāhi jiye,—e satya pramāṇa
mora dasā sone yabe, tāṅra ei dasā habe,
ei bhaye durhe rākhe prāṇa

SYNONYMS

priyā—a woman beloved; priya-saṅga-hinā—being separated from the man beloved; priya—the man beloved; priya-saṅga vinā—being separated from the woman beloved; nāhi jiye—cannot live; e satya pramāṇa—this is factual evidence; mora—My; dasā—situation; sone yabe—when one hears; tāṅra—his; ei—this; dasā—situation; habe—there will be; ei bhaye—out of this fear; durhe—both; rākhe prāṇa—keep their life.

TRANSLATION

"When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for one another, for if one dies and the other hears of it, he or she will die also.

TEXT 153

sei satī premavati, premavān sei pati,
viyoge ye vānche priya-hite
nā gane āpana-duḥkha, vānche priyajana-sukha,
sei duī mile acirāte

SYNONYMS

sei satī—that chaste wife; prema-vatī—full of love; prema-vān—loving; sei pati—that husband; viyoge—in separation; ye—who; vānche—desire; priya-
hite—for the welfare of the other; nā gane—and do not care; āpana-duḥkha—for personal unhappiness; vāṇche—desire; priya-jana-sukha—the happiness of the dearmost beloved; sei—those; dui—two; mile—meet; acirāte—without delay.

TRANSLATION

‘A loving, chaste wife and a loving husband who desire all welfare for each other in separation and do not care for personal happiness, desire only one another’s well-being. Such a pair certainly meet again without delay.

TEXT 154

rākhite tomāra jivana, sevi ami narayana,
tāňra śaktye āsi niti-niti
tomā-sane kridā kari’, niti yāi yadu-puri,
tāhā tumi manaha mora sphūrti

SYNONYMS

rākhite—just to keep; tomāra jivana—Your life; sevi āmi nārayana—I always worship Lord Nārāyaṇa; tāňra śaktye—by His potency; āsi niti-niti—I come to You daily; tomā-sane—with You; kridā kari’—enjoying pastimes; niti—daily; yāi yadu-puri—I return to Dwārakā-dhāma, known as Yadu-puri; tāhā—that; tumi—You; mānaha—experience; mora—My; sphūrti—manifestation.

TRANSLATION

‘You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dwārakā-dhāma. Thus You can always feel My presence here in Vṛndāvana.

TEXT 155

mār jñāya mā-বিষয়ে, tōmār bte gṝm hāye,
seī gṝm-pāram ṣvāl
hukāmā āmā ānē, sām kārāy tōmā-sane,
prākāteh āntībe sāmrāi || 155 ||
mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema—parama prabala
lukāṇā āmā āne, saṅga karāya tomā-sane,
prakāṭehe ānibe satvara

SYNONYMS

mora bhāgya—My fortune; mo-viṣaye—in relation with Me; tomāra—Your; ye—whatever; prema—love; haye—there is; sei prema—that love; parama prabala—very powerful; lukāṇā—secretly; āmā āne—brings Me; saṅga karāya—obliges Me to associate; tomā-sane—with You; prakāteha—directly manifested; ānibe—will bring; satvara—very soon.

TRANSLATION

"Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa's grace. This allows Me to come here unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Kṛṣṇa has two kinds of presence—prakāṭa and aprakāṭa, manifest and unmanifest. Both are identical to the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee's absorption in the affairs of Kṛṣṇa makes Him present. This is confirmed in Brahma-saṁhitā (5.38):

premāṇijana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhaḥjāmi

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though Kṛṣṇa was living at that time at Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His aprakāṭa presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. Devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, take prasāda with Him and enjoy His company. This is confirmed in Bhāgavat-gītā: tyaktvā dehaṁ punar janma naṁ māṁ eti so 'rjuna (Bg. 4.9).

During his lifetime, a pure devotee is always speaking of Kṛṣṇa and engaging in His service, and as soon as he gives up his body, he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This
is successful human life. This is the meaning of prakateha ānibe satvara. The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

TEXT 156

यादवेरे विपक्ष, तह दुष्ट कंसपक्ष, ताहा आप्त नक्षित सर क्षय।
आँचल हरिका जन, ताहा मारी रूप्यावन, आईलाम आप्त, जानिह निस्चय॥ १५६ ॥

yādavera vipakṣa, yata duṣṭa kaṁśa-pakṣa,
tahā āmi kailuṅ saba kṣaya
āche dui-cārī jana, tahā māri vṛndāvana,
āilāma āmi, jāniha niścaya

SYNONYMS

yādavera vipakṣa—all the enemies of the Yadu dynasty; yata—all; duṣṭa—mischievous; kaṁśa-pakṣa—the party of Kaṁsa; tahā—they; āmi—I; kailuṅ saba kṣaya—have annihilated all; āche—there are still; dui-cārī jana—two or four demons; tahā māri’—after killing them; vṛndāvana—to Vṛndāvana; āilāma āmi—I am coming very soon; jāniha niścaya—please know it very well.

TRANSLATION

‘I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kaṁsa and his allies. However, there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

PURPORT

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa’s devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa’s business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. “I am coming back very soon,” He promised, “as soon as I have killed the few remaining demons.”

TEXT 157

সেই শঙ্কাগত হইতে, জঙ্গল রাখিতে,
রহি রাজ্যে উদাসীন হই।
sei śatru-gaṇa haite, vraja-jana rākhite,
rahi rājye udāsina haṇā
yebā stri-putra-dhane, kari rājya āvarāṇe,
yadu-gaṇera santoṣa lāgiyā

SYNONYMS
sei—those; śatru-gaṇa haite—from enemies; vraja-jana—to the inhabitants of Vṛndāvana; rākhite—to give protection; rahi—I remain; rājye—in My kingdom; udāsina—indifferent; haṇā—becoming; yebā—whatever; stri-putra-dhane—with wives, sons and wealth; kari rājya āvarāṇe—I decorate My kingdom; yadu-gaṇera—of the Yadu dynasty; santoṣa—satisfaction; lāgiyā—for the matter of.

TRANSLATION
"I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

TEXT 158

tomāra ye prema-guṇa, kare āmā ākāṛṣaṇa,
ānibe āmā dina daśā biśe
punah āsi’ vṛndāvane, vraja-vadhū tomā-sane,
vilasiba rajani-divase

SYNONYMS
tomāra—Your; ye—whatever; prema-guṇa—qualities in ecstatic love; kare—do; āmā—Me; ākāṛṣaṇa—attracting; ānibe—will bring; āmā—Me; dina daśā biśe—within ten or twenty days; punah—again; āsi’—coming; vṛndāvane—to Vṛndāvana; vraja-vadhū—all the damsels of Vṛndāvana; tomā-sane—with You; vilasiba—I shall enjoy; rajani-divase—both day and night.
TRANSLATION

"‘Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi.’

TEXT 159

एत ताँरे कहि कृष्ण, तजव याहितें सत्यस्र, 
एक श्लोक पदि’ शुनाइल।

सेि श्लोक शुनि’ राधा, खगि सकल वाधा,
कृष्णप्राप्त्येऽप्रतिति हिि॥ १५९॥

etā tānre kahi krṣṇa, vraje yāite satṛṣṇa,
eka śloka padī’ śunāila
sei śloka śuni’ rādhā, khāṅḍila sakala bādhā,
krṣṇa-prāpye pratiti ha-īla

SYNONYMS

eta—so much; tānre—unto Rādhārāṇī; kahi—speaking; krṣṇa—Lord Kṛṣṇa; vraje—in Vṛndāvana; yāite—to go; sa-ṭṛṣṇa—very anxious; eka śloka—one verse; padī’—reciting; śunāila—making Her hear; sei śloka—that verse; śuni’—hearing; rādhā—Śrimati Rādhārāṇī; khāṅḍila—disappeared; sakala—all kinds of; bādhā—hindrances; krṣṇa-prāpye—in achieving Kṛṣṇa; pratiti ha-īla—there was assurance.

TRANSLATION

‘While speaking to Śrimati Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

TEXT 160

मयि भक्ति भुतान्यामृतत्वाय सह रह॥

mayi bhaktir hi bhūtānām
amṛtatvāya kalpatē
diśtyā yad āsin mat-sneho
bhavatināṁ mad-āpanah

|| १६० ||
SYNONYMS

mayī—unto Me; bhaktiḥ—the nine kinds of devotional service, such as śravaṇa, kīrtana and smarana; hi—certainly; bhūtānām—of all living entities; amṛtatvāya—for becoming eternal associates of the Lord; kalpat—is quite befitting; diṣṭāḥ—by good fortune; yat—whatever; aṣīt—there was; mat-snehaḥ—love and affection for Me; bhavatīnām—of all you gopīs; mat-āpanah—the cause for getting Me back.

TRANSLATION

“Lord Śrī Kṛṣṇa said: ‘Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.’”

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.82.45).

TEXT 161

एই সব অর্থ প্রভু স্বরুপার সনে।
রাজ্য-দিনে ঘরে বসি করে আমাদে।॥ ১৬১ ॥

ei saba artha prabhu svarūpera sane
rātri-dine ghare vasi’ kare āsvādane

SYNONYMS

ei saba—all these; artha—meanings; prabhu—Śrī Caitanya Mahāprabhu; svarūpāra—Svarūpa Damodara; rātri-dine—both day and night; ghare vasi’—sitting within His room; kare—does; āsvādane—taste.

TRANSLATION

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

TEXT 162

নৃত্যকালে সেই ভাবে আবিষ্ট হঞ্জ।
লোক পদ্ধ নাচে জগন্নাথ-সুং চাঞ্জ।॥ ১৬২ ॥

nrtya-kāle sei bhāve āvīṣṭa haṇā
śloka paḍī’ nāce jagannātha-mukha caṇā
SYNONYMS

नृत्या-काले—while dancing; sei bhāve—such ecstasy; अविष्ट—absorbed; हानि—becoming; sloka paḍi’—reciting these verses; nāce—dances; jagannātha-mukha—the face of Jagannātha; caṇā—looking upon.

TRANSLATION

Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

TEXT 163

svarūpa-gosāṅira bhāgya nā yāya varṇana
prabhute āviṣṭa yāṅra kāya, vākya, mana

SYNONYMS

svarūpa-gosāṅira—of Svarūpa Dāmodara Gosvāmī; bhāgya—the fortune; nā—not; yāya varṇana—can be described; prabhute—in the service of the Lord; āviṣṭa—fully absorbed; yāṅra—of whom; kāya—body; vākya—words; mana—mind.

TRANSLATION

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

TEXT 164

svarūpera indriye prabhura nijendriya-gaṇa
āviṣṭa haṅā kare gāna-āsvādana

SYNONYMS

svarūpera—of Svarūpa Dāmodara; indriye—in the senses; prabhura—of Śrī Caitanya Mahāprabhu; nija-indriya-gaṇa—own senses; āviṣṭa haṅā—being fully absorbed; kare—does; gāna—the singing; āsvādana—tasting.
TRANSLATION

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

TEXT 165

bhavera āveśe kabhu bhūmite vasiyā
tarjanite bhūme likhe adhomukha hañā

SYNONYMS

bhavera āveśe—because of ecstatic emotion; kabhu—sometimes; bhūmite—on the ground; vasiyā—sitting; tarjanite—with the ring finger; bhūme—on the ground; likhe—writes; adhomukha hañā—looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

TEXT 166

aṅgulite kṣata habe jāni’ dāmodara
bhaye nija-kare nivāraye prabhu-kara

SYNONYMS

aṅgulite—on the finger; kṣata—injury; habe—will take place; jāni’—knowing; dāmodara—Svarūpa Dāmodara; bhaye—out of fear; nija-kare—by his own hand; nivāraye—checks; prabhu-kara—the hand of the Lord.

TRANSLATION

Feeling that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.
TEXT 167

prabhura bhāvānurūpa svarūpera gāna
yabe yei rasa tāhā kare mūrtimān

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; bhāva-anurūpa—following the ecstatic emotions; svarūpera—of Svarūpa Damodara; gāna—the singing; yabe—when; yei—whatever; rasa—mellow; tāhā—that; kare—makes; mūrtimān—personified.

TRANSLATION
Svarūpa Damodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Damodara would personify it by singing.

TEXT 168

śrī-jagannāthera dekhe śrī-mukha-kamala
tāhāra upara sundara nayana-yugala

SYNONYMS
śrī-jagannāthera—of Lord Jagannātha; dekhe—sees; śrī-mukha-kamala—the lotuslike face; tāhāra upara—upon this; sundara—beautiful; nayana-yugala—a pair of eyes.

TRANSLATION
Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

TEXT 169

sūryāra kriyāya muhūrta kore ṛgala
mālā, bākṣṭ, divya abhācār, parīmañña

SYNONYMS
sūryāra—of the Sun; kriyāya—while working; muhūrta—the times; ṛgala— diplomatically; mālā—heavy; bākṣṭ—four prongs; divya—divine; abhācār—without fear; parīmañña—without being discovered.
sūryera kiraṇe mukha kare jhalamala
mālya, vastra, divya alaṅkāra, parimala

SYNONYMS

sūryera—of the sun; kiraṇe—by the rays of sunshine; mukha—the face; kare—does; jhalamala—glittering; mālya—garland; vastra—garments; divya alaṅkāra—beautiful ornaments; parimala—surrounded by a fragrance.

TRANSLATION

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

TEXT 170

prabhura hṛdaye ananda-sindhu uthalila
unmāda, ānāhīhā-vāta tat-ksāne uthila

SYNONYMS

prabhura hṛdaye—in the heart of Śrī Caitanya Mahāprabhu; ananda-sindhu—the ocean of transcendental bliss; uthalila—arose; unmāda—madness; ānāhīhā-vāta—hurricane; tat-ksāne—immediately; uthila—intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

TEXT 171

ānandomāde uthāya bhāvera tarāṅga
nānā-bhāva-sainye upajila yuddha-raṅga

SYNONYMS

ānanda-unmāde—the madness of transcendental bliss; uthāya—causes to arise; bhāvera—of emotion; tarāṅga—waves; nānā—various; bhāva—emotions; sainye—among soldiers; upajila—there appeared; yuddha-raṅga—fighting.
TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

TEXT 172

bhāvodaya, bhāva-śānti, sandhi, śābalya
saṅcāri, sāttvika, sthāyi svabhāva-prābalya

SYNONYMS

bhāva-udaya—awakening of emotion; bhāva-śānti—emotions of peace; sandhi—the junction of different emotions; śābalya—mixing of all emotions; saṅcāri—impetuses for all kinds of emotion; sāttvika—transcendental; sthāyi—prevalent; svabhāva—natural emotion; prābalya—increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

TEXT 173

prabhura śarīra yena śuddha-hemācala
bhāva-puspa-druma tāhe puspita sakala

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; śarīra—body; yena—as if; śuddha—transcendental; hemācala—Himalayan mountain; bhāva—emotional; puspa-druma—flower trees; tāhe—in that situation; puspita—blooming with flowers; sakala—all.

TRANSLATION

Śrī Caitanya Mahāprabhu’s body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.
TEXT 174

देखिते आकर्ष्ये सबार चित्त-मन।
प्रेमामर्त्तुर्ण्येप्रेमु सिर्फे सबार मन॥ १७४ ॥

dekhite ākārṣaye sabāra citta-mana
premāmrta-vṛṣṭye prabhū siṅce sabāra mana

SYNONYMS

dekhite—by seeing; ākārṣaye—attracts; sabāra—of everyone; citta-mana—mind and consciousness; prema-amṛta-vṛṣṭye—by pouring the nectar of transcendental love for God; prabhū—Śrī Caitanya Mahāprabhu; siṅce—sprinkled; sabāra—everyone’s; mana—mind.

TRANSLATION

Upon seeing all these symptoms, everyone’s mind and consciousness were attracted. Indeed, the Lord sprinkled everyone’s mind with the nectar of transcendental love of Godhead.

TEXT 175

जगन्नाथ-सेवक यत्त राजपात्राण्गेन।
यात्रिक लोक, लीलाचलबासी यत्त जन॥ १७५ ॥

jagannātha-sevaka yata rāja-pātra-gana
yātrika loka, nilācala-vāsi yata jana

SYNONYMS

jagannātha-sevaka—the servants of Lord Jagannātha; yata—all; rāja-pātra-gana—and the government officers; yātrika—pilgrim visitors; loka—people in general; nilācala-vāsi—the residents of Jagannātha Puri; yata jana—as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Puri.

TEXT 176

अंशुर लूक्ष्य ग्रेम देखि’ हय चमत्कार।
कृष्णम उछलिल छद्रेय सबार॥ १७६ ॥
prabhura nrtya prema dekhi' haya camatkāra
krṣṇa-prema uchalila hṛdaye sabāra

SYNONYMS
prabhura—of Śrī Caitanya Mahāprabhu; nrtya—dancing; prema—love; dekhi’—seeing; haya—become; camatkāra—astonished; krṣṇa-prema—love of Kṛṣṇa; uchalila—infatuated; hṛdaye—in the hearts; sabāra—of everyone.

TRANSLATION
After seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

TEXT 177

preme nāce, gāya, loka, kare kolahala
prabhura nrtya dekhi' sabe anande vihvala

SYNONYMS
preme—in ecstatic love; nāce—dance; gāya—chant; loka—people in general; kare—make; kolahala—a great noise; prabhura—of Śrī Caitanya Mahāprabhu; nrtya—dancing; dekhi’—seeing; sabe—everyone; anande—in transcendental bliss; vihvala—overwhelmed.

TRANSLATION
Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

TEXT 178

anyera ki kāya, jagannātha-haladhara
prabhura nrtya dekhi' sukhe calilā manthara
SYNONYMS
anyera ki kāya—apart from the actions of others; jagannātha—Lord Jagannātha; haladhara—Balarāma; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—the dancing; dekhi’—seeing; sukhe—in great happiness; calilā—moved; manthara—slowly.

TRANSLATION
Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.

TEXT 179
कब्रु सुखे नृत्यारंगः देखे रथ राखि’।
से कोठुके देखिले, सेइ तार साक्षी ॥ १७९ ॥
kabhu sukhe nṛtya-raṅga dekhe ratha rākhi’
se kautuka ye dekhila, sei tāra sākṣi

SYNONYMS
kabhu—sometimes; sukhe—in great happiness; nṛtya-raṅga—amusement in dancing; dekhe—sees; ratha—the car; rākhi’—stopping; se kautuka—that amusement; ye—anyone who; dekhila—saw; sei—he; tāra—of that; sākṣi—witness.

TRANSLATION
Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed lord Caitanya’s dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

TEXT 180
এইমত প্রভু নৃত্য করিতে প্রমিতে ।
প্রতাপপুরুষের আগে লাগিলা পড়িতে ॥ ১৮০ ॥
ei-mata prabhu nṛtya karite bhramite
pratāparudrera āge lāgilā padaite

SYNONYMS
ei-mata—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; nṛtya karite—dancing; bhramite—wandering; pratāparudrera—of King Pratāparudra; āge—in front; lāgilā—began; padaite—to fall down.
When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, “Oh, how pitiful it is that I have touched a person who is interested in mundane affairs.”
TEXT 183

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

TEXT 184

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

TEXT 185
The Lord’s Dancing at Ratha-yātra

**SYNONYMS**

- **tathāpi**—still;
- **āpana-gaṇe**—to personal associates;
- **karite**—to do;
- **śavadhāna**—warning;
- **bāhye**—externally;
- **kichu**—some;
- **roṣābhāsa**—apparent anger;
- **kailā**—showed;
- **bhagavān**—the Supreme Personality of Godhead.

**TRANSLATION**

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

**PURPORT**

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

\[
\text{niśkīñcanasya bhagavad-bhajanomukhasya pāram paraṁ jīgamīṣor bhava-sāgarasya sandarṣanair viṣayinām atha yoṣitāṁ ca hā hanta hanta viṣa-bhakṣaṇato 'py āsadhu} \\
\text{(Cc. Madhya 11.8)}
\]

The word *niśkīñcanasya* refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.
SYNONYMS

prabhura vacane—by the words of Śrī Caitanya Mahāprabhu; rājāra—of the King; mane—in the mind; haila—there was; bhaya—fear; sārvabhauma kahe—Sārvabhauma Bhaṭṭācārīya said; tumi—you (the King); nā kaya sarṣaya—do not be worried.

TRANSLATION

King Pratāparudra became frightened when lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārīya told the King, “Don’t worry.”

TEXT 187

তোমার উপরে প্রভুর স্মৃতির মন নাই।
তোমার লক্ষ্যে করিয়া শিখায়েন মিছ গণ || ১৮৭ ||

tomāra upare prabhura suprasanna mana
tomā lakṣya kari’ śikhāyenā nija gana

SYNONYMS

tomāra upare—upon you; prabhura—of Lord Śrī Caitanya Mahāprabhu; suprasanna—very satisfied; mana—the mind; tomā—you; lakṣya kari’—pointing out; śikhāyenā—He teaches; nija gana—His personal associates.

TRANSLATION

Sārvabhauma Bhaṭṭācārīya informed the King, “The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people.”

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

TEXT 188

অবসর জানি’ আমি করিয়া নিবেদন।
সেইকালে যাই’ করিয়া গোন্থুর মিলন || ১৮৮ ||
Syntones

The Lord’s Dancing at Ratha-yaṭrā

190

avasara jāṇī’ āmi kariba nivedana
sei-kāle yā’i’ kariha prabhura milana

SYNONYMS

avasara jāṇī’—understanding an opportune moment; āmi—I; kariba—shall do;
nivedana—submission; sei-kāle—at that time; yā’i’—coming; kariha—you do;
prabhura milana—meeting with Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Sārvabhauma Bhaṭṭācārya continued, “I shall submit your petition when
there is an opportune moment. It will then be easy for you to come and meet
the Lord.”

TEXT 189

thaṅga mahāprabhu ratha pradakṣiṇa kariya
ratha-pāče yā’i’ the/e rathē māthā diyā

SYNONYMS

thaṅga—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; ratha—the car;
pradakṣiṇa—circumambulation; kariya—doing; ratha-pāče—to the rear of the
car; yā’i’—going; the/e—pushes; rathē—on the car; māthā diyā—by placing
the head.

TRANSLATION

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind
the car and began pushing it with His head.

TEXT 190

thaṅgita thi calila ratha ‘haḍa’ ‘haḍa’ kari
chatur-dike loka saba bale ‘hari’ ‘hari’

SYNONYMS

thaṅgita—as soon as He pushed; calila—departed; ratha—the car; haḍa haḍa
kari’—making a rattling noise; catur-dike—all around; loka—people in general;
saba—all; bale—chant; hari hari—the holy name of the Lord, Hari Hari.
TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, “Hari! Hari!”

TEXT 191

tabe prabhu nija-bhakta-gaṇa laṇā saṇge
baladeva-subhadra-γre nṛtya kare raṅge

SYNONYMS

tabe—at that time; prabhu—Śrī Caitanya Mahāprabhu; nija—personal; bhakta-γaṇa—devotees; laṇā—taking; saṇge—with Him; baladeva—of Lord Balarāma; subhadra—of the goddess of fortune Subhadra; agre—in front; nṛtya—dancing; kare—performed; raṅge—in great amusement.

TRANSLATION

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadra, the goddess of fortune. Greatly inspired, He then began to dance in front of Them.

TEXT 192

tāhāṅ nṛtya kari’ jagannātha āge āilā
jagannātha dekhi’ nṛtya karite lāgilā

SYNONYMS

tāhāṅ—there; nṛtya kari’—after performing the dance; jagannātha—of Lord Jagannātha; āge—in front; āilā—appeared; jagannātha dekhi’—seeing Lord Jagannātha; nṛtya—dancing; karite—to perform; lāgilā—began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadra, Śrī Caitanya Mahāprabhu came before Lord Jagannātha’s car. Upon seeing Lord Jagannātha, He began to dance again.
TEXT 193

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

TEXT 194

On the left side, Lord Jagannātha saw the neighborhood of brāhmaṇas known as vipra-śāsana and the coconut tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

PURPORT

Vipra-śāsana is a name generally used in the Orissa province for the quarters where brāhmaṇas live.
TEXT 195

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{age nrtya kare gaura la\text{"a} bhakta-gana}
\textit{ratha r\text{"a}khi' jagann\text{"a}tha karen\text{"a} dara\text{"a}na}
\end{verse}
\end{verTeX}
\end{quote}

\textbf{SYNONYMS}

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{age—in front; nrtya kare—dances; gaura—\textit{Sri} Caitanya Mah\text{"a}prabhu; la\text{"a}—accompanied by; bhakta-gana—the devotees; ratha r\text{"a}khi’—after stopping the car; jagann\text{"a}tha—Lord Jagann\text{"a}tha; karen\text{"a} dara\text{"a}na—sees.}
\end{verse}
\end{verTeX}
\end{quote}

\textbf{TRANSLATION}

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{Sri Caitanya Mah\text{"a}prabhu and His devotees were dancing in front of the car, and, having stopped the car, Lord Jagann\text{"a}tha watched the dancing.}
\end{verse}
\end{verTeX}
\end{quote}

TEXT 196

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{sei sthale bhoga l\text{"a}ge,—\textit{achaye niyama}}
\textit{ko\text{"o} bhoga jagann\text{"a}tha kare \text{"a}sv\text{"a}dana}
\end{verse}
\end{verTeX}
\end{quote}

\textbf{SYNONYMS}

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{sei sthale—in that place; bhoga l\text{"a}ge—food is offered; \textit{achaye niyama—it is the custom; ko\text{"o} bhoga—millions of dishes; jagann\text{"a}tha—Lord Jagann\text{"a}tha; kare—does; \text{"a}sv\text{"a}dana—tasting.}
\end{verse}
\end{verTeX}
\end{quote}

\textbf{TRANSLATION}

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{It was customary that food be offered to the Lord at vipra-\text{"a}sana. Indeed, innumerable dishes of food were offered, and Lord Jagann\text{"a}tha tasted each one of them.}
\end{verse}
\end{verTeX}
\end{quote}

TEXT 197

\begin{quote}
\begin{verTeX}
\begin{verse}
\textit{jagann\text{"a}thera chota-b\text{"a}da yata bhakta-gana}
\textit{nija nija uttama-bhoga kare samarpana}
\end{verse}
\end{verTeX}
\end{quote}
SYNONYMS

Jagannāthera—of Lord Jagannātha; chota—neophyte; bada—advanced; yata—all; bhakta-gana—devotees; nija nija—personally cooked; uttama-bhoga—first-class food; kare—do; samarpaṇa—offering.

TRANSLATION

All kinds of devotees of Lord Jagannātha—from neophytes to the most advanced—offered their best cooked food to the Lord.

TEXT 198

राजा, राजमहिषीवृंद, पात्र, मित्रगण।
निलाचलवासी यत्र छोट-बड़ जन || १९८ ||

rājā, rāja-mahiṣi-vṛnda, pātra, mitra-gana
nilācala-vāsi yata choṭa-baḍa jana

SYNONYMS

rājā—the King; rāja-mahiṣi-vṛnda—the queens of the King; pātra—ministers; mitra-gana—friends; nilācala-vāsi—all the residents of Jagannātha Puri; yata—as many; choṭa-baḍa—small and big; jana—persons.

TRANSLATION

This included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Puri.

TEXT 199

नाना-देशेर देशी यत्र यात्रिक जन।
निज-निज-भोग तहाँ करे समर्पण || १९९ ||

nāna-deśera deśi yata yāтриka jana
nija-nija-bhoga tahan kare samarpaṇa

SYNONYMS

nāna-deśera—of various countries; deśi—local; yata—all kinds of; yāтриka—visiting; jana—people; nija-nija—personally cooked; bhoga—food; tahan—there; kare—do; samarpaṇa—offering.
TRANSLATION

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

TEXT 200

The devotees offered their foods everywhere, in front and behind the car, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard-and-fast rules.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.
TEXT 202

prema-āveśe mahāprabhu upavana pānā
puspodyāne grha-piṇḍāya rahilā paḍiyā

SYNONYMS
prema-āveśe—in ecstatic love; mahāprabhu—Śrī Caitanya Mahāprabhu;
upavana pānā—having come to a nice nearby garden; puspā-udyāne—in that
flower garden; grha-piṇḍāya—on the raised platform; rahilā—remained;
paḍiyā—falling flat.

TRANSLATION
Śrī Caitanya Mahāprabhu went to the garden. Immersed in a great ecstatic
emotion, He fell flat on a raised platform there.

TEXT 203

nṛtya-pariśrame prabhura dehe ghana gharma
sugandhi śitala-vāyu kareṇa sevana

SYNONYMS
nṛtya-pariśrame—by fatigue due to dancing; prabhura—of Śrī Caitanya
Mahāprabhu; dehe—on the body; ghana gharma—much perspiration; su-
gandhi—fragrant; śitala-vāyu—cool breeze; kareṇa sevana—enjoyed very much.

TRANSLATION
The Lord was very fatigued from the hard labor of dancing, and there was
perspiration all over His body. He therefore enjoyed the fragrant, cool breeze
of the garden.

TEXT 204

yathā tathā kārtāntīyaḥ āsīyā āraṇām
pratibhakkhuno sāvante kareṇa bhirāṇām

SYNONYMS
yathā tathā kārtāntīyaḥ—in that way, the way of doing; āsīyā—let;
āraṇām—your self; pratibhakkhuno—by the perceiving; sāvante—there;
kareṇa—by the doing; bhirāṇām—your self.

TRANSLATION
In that way, the way of doing, you let it be that the perceiving sees
by the doing your self.
yata bhakta kirtaniya āsiyā ārāme
prati-vṛkṣa-tale sabe kareṇa viśrāme

SYNONYMS
yata bhakta—all the devotees; kirtaniya—who were performing saṅkīrtana; āsiyā—coming; ārāme—in the resting place; prati-vṛkṣa-tale—under each and every tree; sabe—all of them; kareṇa—take; viśrāme—rest.

TRANSLATION
All the devotees who were performing saṅkīrtana came there and took rest under each and every tree.

TEXT 205

एँ त’ कहिल प्रभुर महा-संकीर्तन | 
अजन्नाथेय आगे याइं बैरल नर्तन || २०५ ||

ei ta’ kahila prabhura mahā-saṅkīrtana 
jaganāṭhāya āge yaiche karila nartana

SYNONYMS
ei ta’—in this way; kahila—I have described; prabhura—of Lord Śrī Caitanya Mahāprabhu; mahā-saṅkīrtana—the great congregational chanting; jaganāṭhāya āge—in front of Lord Jagannātha; yaiche—as; karila—He did; nartana—dancing.

TRANSLATION
Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

TEXT 206

रथाग्रेते प्रभु याइं बैरल नर्तन | 
चैतन्याष्टकेकरुप-गोसाञि कर्यांचे बर्णन || २०६ ||

ratha-agrete prabhu yaiche karila nartana 
caitanyāṣṭake rupa-gosānī karyāche varṇana

SYNONYMS
ratha-agrete—in front of the car; prabhu—Śrī Caitanya Mahāprabhu; yaiche—as; karila—performed; nartana—dancing; caitanya-aṣṭake—in the prayer named
In his prayer known as the Caitanya-ṭaka, Śrila Rūpa Gosvāmi has given a vivid description of the Lord’s dancing before the car of Jagannātha.

Śrila Rūpa Gosvāmi composed three prayers, each with the title Caitanya-ṭaka. The verse next quoted is from the first of the Caitanya-ṭaka prayers included in the book Stava-mālā.

TRANSLATION

In his prayer known as the Caitanya-ṭaka, Śrī Rūpa Gosvāmi has given a vivid description of the Lord’s dancing before the car of Jagannātha.

PURPORT

Śrīla Rūpa Gosvāmi composed three prayers, each with the title Caitanya-ṭaka. The verse next quoted is from the first of the Caitanya-ṭaka prayers included in the book Stava-mālā.

TEXT 207

rathārūḍhasyārād adhipadavi nilācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśāḥ
saharṣaṁ gāyadbhiḥ parivṛta-tanur vaiśṇava-janaib
sa caitanyah kim me punar api dṛśor yāsyati padam

SYNONYMS

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; ārāt—in front; adhipadavi—on the main road; nilācala-pateḥ—of Lord Jagannātha, the Lord of Nilācala; adabhra—great; prema-urmi—by waves of love of Godhead; sphurita—which was manifested; naṭan-ullāsa-vivaśāḥ—being overwhelmed by the transcendental bliss of dancing; sa-harṣam—with great pleasure; gāyadbhiḥ—who were singing; parivṛta—surrounded; tanuḥ—body; vaiśṇava-janaḥ—by the devotees; saḥ caitanyah—that Lord Śrī Caitanya Mahāprabhu; kim—whether; me—my; punaḥ api—again; dṛśor—of vision; yāsyati—will enter; padam—the path.

TRANSLATION

“Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nilācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiśṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?”
SYNONYMS

ihā—this; yeī—anyone who; śune—hears; sei—that person; śri-caitanya-pāya—will achieve Śrī Caitanya Mahāprabhu; su-dṛḍha—firm; viśvāsa—conviction; saha—with; prema-bhakti—devotional service in great love; haya—there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

SYNONYMS

śri-rūpa—Śrīla Rūpa Gosvāmi; rāghuṇātha—Śrīla Rāghunātha dāsa Gosvāmi; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmi.

TRANSLATION

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

Thus end the Bhaktivedanta purports to the Śrī Caitanya-caritāmṛta, Madhya-lilā, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu's ecstatic dancing at Lord Jagannātha's car festival.
Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered a garden alone and began reciting verses from Śrimad-Bhāgavatam. He then took the opportunity to massage the lotus feet of the Lord. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of prasāda in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannātha’s Ratha car stopped moving, King Pratāparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the chariot began moving. Then the devotees began pulling the chariot with ropes. Near the Gūḍicā temple is a place known as Āiṭoṭā. This place was fixed up for Śrī Caitanya Mahāprabhu to rest in. When Lord Jagannātha was seated at Sundarācala, Śrī Caitanya Mahāprabhu saw it as Vṛndāvana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yātrā, the Lord remained at Jagannātha Purī, and on the fifth day He and Svarūpa Dāmodara observed the pastimes of Lākṣmī, the goddess of fortune. During that time, there was much talk about the pastimes of the gopīs. When the ratha was again being drawn and the chanting resumed, Rāmānanda Vasu of Kulīna-grāma and Satyarāja Khān were requested to bring silk ropes every year for the Ratha-yātrā ceremony.

TEXT 1

গৌরঃ পঞ্জরায়াপুর্নং ভীলীক্ষীরত্নং সরসোৎসবম্।
ক্রুদ্ধা গোষ্ঠীরস্তূলাসং ভজঃ প্রমণা ননর্ত সং ॥ ১ ॥

gaurah paśyann ātma-vrndaih
śri-lakṣmī-vijayotsavam
śrutvā gopi-rasollāsāṁ
hṛṣṭaḥ preṁa nanarta saḥ

SYNONYMS

gaurah—Lord Śrī Caitanya Mahāprabhu; paśya—by seeing; ātma-vrndaiḥ—with His personal associates; śri-lakṣmī—of the goddess of fortune; vijaya-
Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmi-vijayotsava. There He discussed the superexcellent love of the gopīs. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

TEXT 2

**SYNONYMS**

_jaya jaya_—all glories; _gauracandra_—to Gauracandra; _śrī-krṣṇa-caitanya_—Lord Śrī Caitanya Mahāprabhu; _jaya jaya_—all glories; _nityānanda_—to Nityānanda Prabhu; _jaya—all glories; advaita—to Advaita Ācārya; _dhanya_—exalted.

**TRANSLATION**

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

TEXT 3

**SYNONYMS**

_jaya jaya_—all glories; _śrīvāsa-ādi_—headed by Śrīvāsa; _gaura-bhakta-gaṇa_—to the devotees of Lord Caitanya; _jaya—all glories; śrotā-gaṇa_—to the hearers; _yānra_—of whom; _gaura_—Śrī Caitanya Mahāprabhu; _prāṇa-dhana_—the life and soul.
TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul.

TEXT 4

ei-mata prabhu āchena premera āveše
hena-kāle pratāparudra karila praveše

SYNONYMS

ei-mata—in this way; prabhu—Lord Śrī Caitanya Mahāprabhu; āchena—was; premera āveše—in the ecstatic emotion of love; hena-kāle—at this time; pratāparudra—King Pratāparudra; karila praveše—entered.

TRANSLATION

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

TEXT 5

sārvabhauma-upadeše chāḍi’ rāja-veṣa
ekālā vaiṣṇava-veṣe karila praveśa

SYNONYMS

sārvabhauma—of Sārvabhauma Bhaṭṭācārya; upadeše—under instructions; chāḍi’—giving up; rāja-veṣa—the royal dress; ekālā—alone; vaiṣṇava-veṣe—in the dress of a Vaiṣṇava; karila praveśa—entered.

TRANSLATION

Following Sārvabhauma Bhaṭṭācārya’s instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness—especially in the Western countries—find it difficult to approach people to dis-
tribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhāṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread this Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

TEXT 6

>saba-bhaktera ājñā nila yoḍa-hāta hañā
>prabhu-pada dhari' paḍe sāhasa kariyā

SYNONYMS

saba-bhaktera—of all the devotees; ājñā nila—took permission; yoḍa-hāta hañā—with folded hands; prabhu-pada dhari’—catching the feet of Śrī Caitanya Mahāprabhu; paḍe—falls; sāhasa kariyā—with great courage.

TRANSLATION

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

TEXT 7

>āṅkhi mudi’ prabhu preme bhūmité sayāna
>nṛpati naipūnye kare pāḍa-saṅivāhana

SYNONYMS

āṅkhi mudi’—with closed eyes; prabhu—Śrī Caitanya Mahāprabhu; preme—in ecstatic love; bhūmite—on the ground; sayāna—lying down; nṛpati—the King; naipūnye—very expertly; kare—performs; pāḍa-saṅivāhana—massaging the legs.
TRANSLATION
Śrī Caitanya Mahāprabhu was lying on the ground with His eyes closed in ecstatic love and emotion, and the King very expertly began to massage His legs.

TEXT 8

रासलीलार प्रेक्षार भाष्यम् करेन स्तवन ।
“जयः भक्ति तेष्विकं” अध्याय करेन पठन ॥ ८ ॥

rāsa-līlāra śloka paḍī’ kareṇa stavaṇa
“jayati te ‘dhikam” adhyāya kareṇa paṭhana

SYNONYMS
rāsa-līlā—of the rāsa-līlā dance; śloka—verses; paḍī’—reciting; kareṇa—offers; stavaṇa—prayers; jayati te ‘dhikam—beginning with the words jayati te ‘dhikam; adhyāya—chapter; kareṇa—does; paṭhana—recitation.

TRANSLATION
The King began to recite verses about the rāsa-līlā from Śrīmad-Bhāgavatam. He recited the chapter beginning with the words “jayati te ‘dhikam.”

PURPORT
These verses from Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopī-gitā.

TEXT 9

शुनिये शुनिये प्रभुर संतोषा अपार ।
‘बल, बल’ ‘बलि’ प्रभु बले बार बार ॥ ९ ॥

śunite śunite prabhura santoṣa apāra
‘bala, bala’ bali’ prabhu bale bār bār

SYNONYMS
śunite śunite—by hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; santoṣa apāra—great satisfaction; bala bala—go on reciting; bali’—saying; prabhu—Lord Śrī Caitanya Mahāprabhu; bale—says; bār bār—again and again.
TRANSLATION

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, “Go on reciting, go on reciting.”

TEXT 10

“তব কথামৃতং” গ্রাম রাজায় যে পড়িল ।
উঠি প্রেমাবেশে প্রভু আলিঙ্গন কৈল || ১০ ||

tava kathamrtam—beginning with the words tava kathamrtam; sloka—the verse; raja—the King; ye pada— as he recited; utti'— getting up; prema-avesa—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; alingana kaila—embraced.

SYNONYMS

tava kathamrtam—beginning with the words tava kathamrtam; sloka—the verse; raja—the King; ye pada—as he recited; utti'—getting up; prema-avesa—in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu; alingana kaila—embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words “tava kathamrtam,” the Lord immediately arose in ecstatic love and embraced him.

TEXT 11

তুমি মোরে দিলে বহু অমূল্য রতন ।
মোর কিছু দিতে নাহি, দিলুই আলিঙ্গন || ১১ ||

tumi more dile bahu amulya ratana
mora kichu dite nahi, dilun alingana

SYNONYMS

tumi—you; more—unto Me; dile—delivered; bahu—various; amulya—in-calculable; ratana—gems; mora—of Me; kichu—anything; dite—to give; nahi—there is not; dilun—I give; alingana—embracing.

TRANSLATION

Upon hearing the verses recited by the King, Śrī Caitanya Mahāprabhu said, “You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you.”
SYNONYMS

eta bali’—saying this; sei śloka—that verse; paḍe—recites; bāra bāra—again and again; dui-janāra—of both of them (Śrī Caitanya Mahāprabhu and the King Pratāparudra); ange—in the bodies; kampa—trembling; netre—in the eyes; jala-dhāra—flow of water.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

TEXT 13

tava kathāmṛtaṁ tapta-jīvanam
kaviḥ iditaṁ kalmaṣapaham
śravaṇa-maṅgalarṁ śrimad-ātatarṁ
bhūvi grāmanti ye bhūridā janāḥ

SYNONYMS

tava—Your; kathā-amṛtam—the nectar of words; tapta-jīvanam—life for persons very much aggrieved in the material world; kaviḥ—by greatly exalted persons; iditaṁ—described; kalmaṣa-apaham—that which drives away all kinds of sinful reaction; śravaṇa-maṅgalaṁ—giving all spiritual benefit to anyone who hears; śrī-mat—filled with all spiritual power; ātatarṁ—broadcast all over the world; bhūvi—in the material world; grāmanti—chant and spread; ye—those who; bhūri-dāḥ—most beneficent; janāḥ—persons.

TRANSLATION

“‘My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world.
These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.”

PURPORT
This verse is from Śrīmad-Bhāgavatam (10.31.9).

TEXT 14
‘bhūridā’ ‘bhūridā’ bali’ kare ālingana
iňho nāhi jāne, — ihoň haya kon jana

SYNONYMS
bhūri-dā—the most munificent; bhūri-dā—the most munificent; bali’—crying; 
kare—does; ālingana—embracing; iňho—Śrī Caitanya Mahāprabhu; nāhi jāne— 
does not know; ihoň—Pratāparudra Mahārāja; haya—is; kon jana—who.

TRANSLATION
After hearing the recitation of this verse, Śrī Caitanya Mahāprabhu im-
mediately embraced the reciter, King Pratāparudra, and cried, “You are the 
most munificent! You are the most munificent!” At this point Śrī Caitanya 
Mahāprabhu did not even know who the King was.

TEXT 15
pūrva-sevā dekhi’ tānre krpa’ upajila
anusandhāna vinā krpa’-prasāda karila

SYNONYMS
pūrva-sevā—previous service; dekhi’—seeing; tānre—unto him; krpa’—mercy; 
upajila—awakened; anusandhāna—inquiry; vinā—without; krpa’—of mercy; 
prasāda—grace; karila—bestowed.
TRANSLATION

Śrī Caitanya Mahāprabhu's mercy was aroused because of the King's previous service. Therefore without even asking who he was, the Lord immediately bestowed His mercy upon him.

TEXT 16

एँ देखा,—चैतन्येर क्रपा-महाबल।
तार आनुसंधान विना कराय सफल। १६।

ei dekha, —caitanyera kṛpa-mahābala
tāra anusandhana vinā karāya saphala

SYNONYMS

ei—this; dekha—just see; caitanyera—of Śrī Caitanya Mahāprabhu; kṛpa-mahā-bala—how greatly powerful is the mercy; tāra anusandhāna—inquiring about him; vinā—without; karāya—He makes; sa-phala—successful.

TRANSLATION

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Śrī Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by Bhagavad-gītā (2.40). Svalpam apy asya dhamasya träyate mahato bhayāt: “In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.”

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. Śrimad-Bhāgavatam recommends: yajñaiḥ saṅkirtana-prāyair yajanti hi su-medhasaḥ (Bhāg. 11.5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serv-
ing Lord Jagannātha as a menial sweeper, the Lord’s mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

Kṛṣṇadāsa Kaviρāja Gosvāmī wants to point out that nothing could compare to the Lord’s mercy toward Mahārāja Pratāparudra; therefore he uses the word dekha (“just see”) and Caitanyera kṛpā-mahābala (“how powerful is the mercy of Śrī Caitanya Mahāprabhu”). This is also confirmed by Prabodhānanda Sararsvatī: yat-kārūnya-kaṭākṣa-vaibhava-vatām (Caitanya-candrāmṛta, 5). Even a little of Śrī Caitanya Mahāprabhu’s mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviśe namaḥ

“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.” Śrīla Locana dāsa Thākura has also sung, parama karuṇa, pahun dui jana, nitai-gaura-candra: “The two brothers Nitāi and Gaura are so kind that no one can compare to them.” Similarly, Śrīla Narottama dāsa Thākura has sung:

vrajaṇḍra-nandana yei, śaci-suta haila sei,
balārāma ha-ila nitāi,
dina-hina yata chila, hari-nāme uddhārila,
tāra sākṣi jagāi-mādhāi

Śrī Caitanya Mahāprabhu’s special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.
SYNONYMS

prabhu bale—the Lord said; ke tumi—who are you; karilā—you have done; mora—My; hita—welfare; ācambite—all of a sudden; āsi’—coming; piyāo—you make Me drink; krṣṇa-līlā-amrta—the nectar of the pastimes of Lord Kṛṣṇa.

TRANSLATION

Finally Śrī Caitanya Mahāprabhu said, “Who are you? You have done so much for Me. All of a sudden you have come here and made me drink the nectar of the pastimes of Lord Kṛṣṇa.”

TEXT 18

রাজা কহে,—আমি তোমার দাসের অসুর্দুসার।
ভুতের ভূত্য কর,—এই মের আশ। ১৮ য

rājā kahe,—āmi tomāra dāsara anudāsa
bhṛtyera bhṛtya kara,—ei mora āśa

SYNONYMS

rājā kahe—the King said; āmi—I; tomāra—Your; dāsara anudāsa—most obedient servant of Your servant; bhṛtyera bhṛtya—servant of the servant; kara—make (me); ei—this; mora āśa—my desire.

TRANSLATION

The King replied, “My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants.”

PURPORT

The greatest achievement for a devotee is to become a servant of the servants. Actually no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsiṁhadeva, Prahlāda rejected all kinds of material benediction, but he prayed to become the servant of the servant of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā Śrīdhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.
TEXT 19

At that time, Sri Caitanya Mahaprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

SYNONYMS

tabe—at that time; mahaprabhu—Sri Caitanya Mahaprabhu; tānre—to the King; aiśvarya—divine power; dekhāila—showed; kāreha nā kahibe—do not speak to anyone; ei—this; niśedha karila—forbade.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

TEXT 20

Although within His heart Caitanya Mahaprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He was talking with King Pratāparudra.

SYNONYMS

rājā—the King; hena jñāna—such knowledge; kabhu—at any time; nā—not; kaila prakāśa—manifested; antare—within the heart; sakala—everything; jānena—knows; bāhire—externally; udāsa—indifferent.

TRANSLATION

Although within His heart Caitanya Mahaprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Pratāparudra.

TEXT 21

pratāparudrera bhāgya dekhi' bhakta-gāne
rājāre prāśamse sabe ānandita-mane
SYNONYMS

pratāparudrera—of King Pratāparudra; bhāgya—the fortune; dekhi’—seeing; bhakta-gane—all the devotees; rājā—the King; praśamiṣa—praised; sabe—all; ānandita-mane—with blissful minds.

TRANSLATION

Seeing the Lord’s special mercy upon King Pratāparudra, the devotees praised the King’s fortune, and their minds became open and blissful.

PURPORT

This is a characteristic of a Vaiṣṇava. He is never envious if one receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu’s message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava, yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with a pure devotee preacher and do not praise him for the excellent service he renders in fulfilling Śrī Caitanya Mahāprabhu’s mission.

TEXT 22

daṇḍavat kari’ rājā bāhire chāllilā।

yoḍa hasta kari’ saba bhaktere vandilā
danḍavat kari’—offering obeisances; rājā—the King; bāhire—outside; calilā—departed; yoḍa—folded; hasta—hands; kari’—making; sabe—all; bhaktere—unto the devotees; vandilā—offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

TEXT 23

daṇḍavat kari’ prastu lāṅga tattvagana।

vaśīlākha prasād lāṅga kaila āgaman
daṇḍavat kari’—offering obeisances; prastu—outside; tattvagana—actual; vaśīlākha—visiting; prasād lāṅga—giving mercy; kaila—outside; āgaman—arrival.
madhyāhna karilā prabhu lañā bhakta-gaṇa
vāṇinātha prasāda lañā kaila āgamana

SYNONYMS
madhyāhna karilā—accepted lunch; prabhu—Śrī Caitanya Mahāprabhu; lañā—accompanied by; bhakta-gaṇa—all the devotees; vāṇinātha—Vāṇinātha; prasāda lañā—taking all kinds of remnants of Jagannātha’s food; kaila—did; āgamana—arrival.

TRANSLATION
After this, Vāṇinātha Rāya brought all kinds of prasāda, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

TEXT 24
 sarvabhauma-ramananda-vāṇināthe diyā
prasāda pāṭhā’la rājā bahuta kariyā

SYNONYMS
sarvabhauma—Sarvabhauma Bhaṭṭācārya; ramananda—Ramananda Rāya; vāṇināthe diyā—through Vāṇinātha Rāya; prasāda—prasāda; pāṭhā’la—had sent; rājā—the King; bahuta kariyā—in a large quantity.

TRANSLATION
The King also sent a large quantity of prasāda through Sarvabhauma Bhaṭṭācārya, Rāmananda Rāya and Vāṇinātha Rāya.

TEXT 25
‘balagaṇḍi bhogera’ prasāda—uttama, ananta
‘ni-sakaḍi’ prasāda aśila, yāra nahi anta

SYNONYMS
balagaṇḍi bhogera—of food offered at Balagaṇḍi; prasāda—remnants; uttama—all of the foremost quality; ananta—of all varieties; ni-sakaḍi—uncooked
The prasāda sent by the King had been offered at the Balagaḍā festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

SYNONYMS

chānā—curd; pānā—fruit juice; paiḍa—coconut; āmra—mango; nārikela—dried coconut; kānṭhāla—jackfruit; nānā-vidha—various kinds of; kadalaka—bananas; āra—and; bija-tāla—palm fruit seeds.

TRANSLATION

There was curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm fruit seeds.

PURPORT

This is the first list of prasāda offered to Lord Jagannātha.
TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

TEXT 28

There were hundreds of different types of sweetmeats like manohara-lāḍu, sweets like amṛta-guṭikā and various types of condensed milk.

SYNONYMS

manohara-lāḍu—a kind of sandesa; ādi—and others; śateka prakāra—hundreds of varieties; amṛta-guṭikā—round sweetmeats; ādi—and others; kṣirasā—condensed milk; apāra—of various qualities.

TRANSLATION

There were also papayas and saravati, a type of orange, and also crushed squash. There was also regular cream, fried cream and a type of puri made with cream.
SYNONYMS

hari-vallabha—a sweetmeat like bread fried in ghee (like a doughnut); senoti—a sweetmeat made of a kind of fragrant flower; karpūra—a flower; mālati—another flower; dālimā—pomegranate; marica-lādu—a sweetmeat made with black pepper; navāta—another kind of sweetmeat, made with fused sugar; amṛti—a preparation generally called amṛti-jilipi, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also sweets like hari-vallabha and sweets made of senoti flowers, karpūra flowers and mālati flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amṛti-jilipi.

SYNONYMS

padma-cini—sugar obtained from lotus flowers; candra-kānti—a kind of bread made from urad dahl; khajā—a crispy sweetmeat; khanda-sāra—sugar candy; viyari—a sweetmeat made from fried rice; kadmā—a sweetmeat made from sesame seeds; tilākhājāra—cookies made from sesame seeds; prakāra—all varieties.

TRANSLATION

There was lotus flower sugar, a kind of bread made from urad dahl, crispy sweetmeats, sugar candy, fried rice sweets, sesame seed sweets and cookies made from sesame seeds.
TEXT 32

नारङ्ग-चोलांगा-अम्रा-व्रक्षेरा अकार।
फुल-फल-पत्रयुक्तं खंडं विकार॥ ३२॥

नारङ्ग-चोलांगा-अम्रा-व्रक्षेरा अकार
phula-phala-patra-yukta khaṇḍera vikāra

SYNONYMS

नारङ्ग-चोलांगा-अम्रा-व्रक्षेरा अकार—sweetmeats in the shape of varieties of
oranges, lemons and mangoes; phula-phala-patra-yukta—dressed with fruits,
flowers and leaves; khaṇḍera vikāra—made from sugar candy.

TRANSLATION

There were sweetmeats made from sugarcane candy in the form of oranges,
lemons and mangoes along with fruits, flowers and leaves.

TEXT 33

दद्हि, दुक्क, नानी, तक्रा, रसाला, शिप्तरिणी।
स-लवण मूंगान्कुर, आदा खानी खानी॥ ३३॥

dadhi, dugdha, nani, takra, rasāla, śikhariṇī
sa-lavaṇa mudgāṅkura, ādā khāni khāni

SYNONYMS

dadhi—yogurt; dugdha—milk; nani—butter; takra—buttermilk; rasāla—fruit
juice; śikhariṇī—a preparation made of fried yogurt and sugar candy; sa-lavaṇa—
salty; mudga-aṅkura—mung dahl sprouts; ādā—ginger; khāni khāni—cut into
pieces.

TRANSLATION

There was yogurt, milk, butter, buttermilk, fruit juice, a preparation made
of fried yogurt and sugar candy, and salty mung dahl sprouts with shredded
ginger.

TEXT 34

लोप्त-कुल-अदि नाना-प्रकार आचार।
लिखितेन ना पारि श्राद्ध कतेक प्रकार॥ ३४॥
lembu-kula-ādi nāṇā-prakāra ācāra
likhite nā pārī prasāda kateka prakāra

SYNONYMS
lembu—lemon; kula—berries; ādi—and so on; nāṇā-prakāra—varieties of; ācāra—pickles; likhite—to write; nā—not; pārī—I am able; prasāda—food offered to Jagannātha; kateka prakāra—how many varieties.

TRANSLATION
There were also various types of pickles—lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

PURPORT
In verses 26-34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his inability to describe them completely.

TEXT 35

prasāde pūrita ha-ila ardha upavana
dekhiyā santoṣa haila mahāprabhura mana

SYNONYMS
prasāde—with all the prasāda; pūrita ha-ila—became filled; ardha upavana—half of the garden; dekhiyā—seeing; santosā—satisfaction; haila—there was; mahāprabhura mana—in the mind of Śrī Caitanya Mahāprabhu.

TRANSLATION
When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasāda, He was very satisfied.
ei-mata jagannātha kareṇa bhojana
ei sukhe mahāprabhura juḍāya nayana

SYNONYMS

ei-mata—in this way; jagannātha—Lord Jagannātha; kareṇa bhojana—accepts His food; ei sukhe—in this happiness; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; juḍāya—become fully satisfied; nayana—the eyes.

TRANSLATION

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

PURPORT

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his Gurv-aṣṭaka, Śrila Viśvanātha Cakravartī Ṭhākura writes:

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-trptān hari-bhakta-saṅghān
kṛtvāṁ trptim bhajatāḥ sadaiva
vande gurūḥ śrī- caraṇāravindam

“The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

The spiritual master’s duty is to engage his disciples in preparing varieties of nice food to offer the Deity. After being offered, this food is distributed as prasāda to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of prasāda. By seeing to the offering and distribution of prasāda, he himself is encouraged in devotional service.

TEXT 37

keyā-patra-droṇī āila bojha pāṛca-sāta
eka eka jane daśa donā dila,—eta pāta
SYNONYMS

keyā-patra-dronī—plates made of leaves of the ketaki tree; āila—arrived; bo-jhā—in loads; pānca-sātā—five or seven; eka eka jane—to each and every man; daśa donā dila—ten such plates were given; eta pāta—so many dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketaki tree. Each man was supplied ten of these plates, and in this way the dishes were served.

TEXT 38

kirtaniyāra pariśrama jāni' gaurarāya
tān-sabāre khāoyāite prabhura mana dhāya

SYNONYMS

kirtaniyāra—of all the singers; pariśrama—labor; jāni’—knowing; gaurarāya—Śrī Caitanya Mahāprabhu; tān-sabāre—all of them; khāoyāite—to fill; prabhura—of Śrī Caitanya Mahāprabhu; mana dhāya—the mind was very eager.

TRANSLATION

Śrī Caitanya Mahāprabhu understood the labor of all the kirtana chanters; therefore He was very eager to feed them sumptuously.

TEXT 39

pānti pānti kari' bhakta-gane vasāilā
cariśana karibāre āpane lāgilā

SYNONYMS

pānti pānti kari’—in different lines; bhakta-gane—all the devotees; vasāilā—made seated; carīśana—distribution; karibāre—to do; āpane—personally; lāgilā—began.
TRANSLATION

All the devotees sat down in lines, and Śri Caitanya Mahāprabhu personally began to distribute the prasāda.

TEXT 40

prabhu nā khāile, keha nā kare bhojana
svarupa-gosāñi tabe kaila nivedana

SYNONYMS

prabhu—Śri Caitanya Mahāprabhu; nā khāile—without eating; keha—anyone; nā—not; kare bhojana—accepts the prasāda; svarupa-gosāñi—Svarūpa Dāmodara Gosvāmī; tabe—at that time; kaila nivedana—submitted.

TRANSLATION

However, the devotees could not accept the prasāda until Caitanya Mahāprabhu took it. It was Svarūpa Gosvāmī who informed the Lord of this.

TEXT 41

āpane vaisa, prabhu, bhojana karite
tumi nā khāile, keha nā pare khāite

SYNONYMS

āpane vaisa—You personally sit down; prabhu—my Lord; bhojana karite—to eat; tumi nā khāile—without Your eating; keha—anyone; nā pare—is not able; khāite—to eat.

TRANSLATION

Svarūpa Dāmodara said, “My Lord, would You please sit down. No one will eat until You do.”

TEXT 42

tāte mahāprabhu bāise nijgāna dānag
svarūpa-gosāñi tabe akāra pūriya
Performance of the Vṛndāvana Pastimes

Text 44

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and fed everyone of them very sumptuously until they were filled to the neck.

SYNONYMS

tabe—at that time; mahāprabhu—Śrī Caitanya Mahāprabhu; vaise—sits; nija-gaṇa laṅā—with His personal associates; bhojana karāila—fed; sabāke—all of them; ākaṇṭha pūriyā—filling to the neck.

TEXT 43

After finishing, the Lord washed His mouth and sat down. There was so much extra prasāda that it was distributed to thousands.

SYNONYMS

bhojana kari’—after eating; vasilā prabhu—Lord sat down; kari’—finishing; ācamana—washing the mouth; prasāda—remnants of food; ubarila—there was so much excess; khāya—ate; sahasreka jana—thousands of men.

TEXT 44

prabhura ajñāya govinḍa dina-hīna jane
dūḥkhi kāṅgāla āni’ karāya bhojane

SYNONYMS

prabhura ajñāya—on the order of Śrī Caitanya Mahāprabhu; govinḍa—His personal servant; dina-hīna jane—unto all poor men; dūḥkhi—unhappy; kāṅgāla—beggars; āni’—inviting; karāya bhojane—fed sumptuously.
Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

**TEXT 45**

काङ्गाले भोजन-रंग देखे गौरहरि।
‘हरीबोल’ बलि तारे उपदेश करि॥ ४५ ॥

katigalera bhojana-raṅga dekhe gaurahari
‘hari-bola’ bali tāre upadeśa kari

**SYNONYMS**

katigalera—of the beggars; bhojana-raṅga—process of eating; dekhe—sees; gaurahari—Śrī Caitanya Mahāprabhu; hari-bola baliʾ—chanting “Hari bol”; tāre—them; upadeśa kari—instructs.

**TRANSLATION**

Observing the beggars eating prasāda, Śrī Caitanya Mahāprabhu chanted, “Hari bol!” and instructed them to chant the holy name.

**PURPORT**

In a song, Śrīla Bhaktivinoda Thākura chants:

\[
\text{miche māyāra vaśe, yāccha bhese',}
\]
\[
\text{khāccha hábuḍubu, bhāi}
\]
\[
\text{jīva kṛṣṇa-dāsa, e visvāsa,}
\]
\[
\text{ka’le ta’ āra duḥkha nāi}
\]

“Everyone is captivated by the waves of the ocean of nescience, but if everyone would immediately accept Lord Śrī Kṛṣṇa as their eternal master, there would be no chance of being carried away by the waves of illusion. Then all sufferings would stop.” Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life—higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn’t matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant “Hari bol!” while taking prasāda. Chanting means accepting one’s self as the eternal servant
of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of māyā; therefore the best course is to learn how to get out of the clutches of māyā. That is the verdict of Bhagavad-gītā (14.26):

\[
\text{mārī ca yo 'vyabhicāreṇa}
\]
\[
\text{bhakti-yogena sevate}
\]
\[
\text{sa guṇān samātityaitān}
\]
\[
\text{brahma-bhūyāya kalpate}
\]

“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.”

One can overcome the spell of māyā and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with śravaṇam kirtanam; therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa mahā-mantra for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

TEXT 46

‘हरि-बोल’ बलि कान्गाल स्पष्टे त्यागी याय।
ऐछन अन्तु लीला करे गौरराय। ॥ ४६ ॥

‘hari-bola’ bali’ kāṅgāla preme bhāsi’ yāya
aichana adbhuta lilā kare gaurarāya

SYNONYMS

hari-bola balī—by chanting “Hari bol”; kāṅgāla—the poor section of people; preme—in ecstatic love; bhāsi’ yāya—began to float; aichana—such; adbhuta—wonderful; lilā—pastimes; kare—performs; gaurarāya—Śrī Caitanya Mahāprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, “Hari bol,” they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return
home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed by Īśopaniṣad, Mantra Seven:

\[
\begin{align*}
yasmin sarvānibhūtāny \\
ātmaivabhūdvijānataḥ \\
tatra ko mohahkaḥsoka \\
ekatvam anupasyataḥ
\end{align*}
\]

“One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?”

**TEXT 47**

इहं जगन्नाथेद्र रथ-चलन-समयः
गौड़ा सब रथ टाने, आगे नाही यायः ॥ ४७ ॥

\[ihān jagannāthera ratha-calana-samaya
gauḍa saba ratha tāne, āge nāhi yāya\]

**SYNONYMS**

ihān—outside the garden; jagannāthera—of Lord Jagannātha; ratha-calana-samaya—at the time of drawing the car; gauḍa—the workers named gauḍas who draw the car; saba—all; ratha tāne—pull the car; āge—forward; nāhi yāya—it does not go.

**TRANSLATION**

Outside the garden, when it was time to pull Jagannātha’s car, all the workers called gauḍas tried to pull it, but it would not move forward.

**TEXT 48**

टानिते ना पारे गौड़ा, रथ छाड़ि दिल ॥
पात्र-मित्र लंगा राजा व्यग्र हंगा आइल ॥ ४८ ॥

\[tānite nā pāre gauḍa, ratha chādi’ dila
pātra-mitra laṅa rājā vyagra hanā āila\]

**SYNONYMS**

tānite nā pāre—they could not pull; gauḍa—the gauḍas; ratha chādi’ dila—gave up the attempt; pātra-mitra—all the officers and friends; laṅa—taking with him; rājā—the King; vyagra—in great anxiety; hanā—being; āila—arrived.
TRANSLATION

When the gaudas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

TEXT 49

When the gaudas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

SYNONYMS

mahā-malla-gane—unto the big wrestlers; dila—gave; ratha—the car; călāite—to pull out; āpane—personally; lāgīlā—engaged; ratha—the car; nā pāre tānite—could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

TEXT 50

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

SYNONYMS

vyagra haṇā—with eagerness; āne—brings; rājā—the King; matta-hāṭi-gana—very strong elephants; ratha călāite—to make the car move; rathe—to the car; karila yojana—harnessed.

TRANSLATION

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

TEXT 51

Becoming even more eager to move the car, the King had very strong elephants brought forth and harnessed to it.

matta-hasti-gaṇa tāne yāra yata bala
eka pada nā cale ratha, ha-ila acala

SYNONYMS
matta-hasti-gaṇa—the strong elephants; tāne—started pulling; yāra yata bala—with whatever strength they had; eka pada—a single step; nā cale—does not move; ratha—the car; ha-ila—was; acala—still.

TRANSLATION
The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

TEXT 52

śuni’ mahāprabhu āilā nija-gaṇa laṅā
matta-hasti ratha tāne,—dekhe dāṇḍāṅā

SYNONYMS
śuni’—after hearing; mahāprabhu—Śrī Caitanya Mahāprabhu; āilā—came; nija-gaṇa laṅā—with His personal devotees; matta-hasti—strong elephants; ratha tāne—trying to pull the car; dekhe—He saw; dāṇḍāṅā—standing there.

TRANSLATION
As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

TEXT 53

aṅkuśera ghāya hastī karaye cītkāra
ratha nāhi cale, loke kare hāhākāra

SYNONYMS
aṅkuśera—of the elephant-goad; ghāya—by striking; hastī—the elephants; karaye—made; cītkāra—crying; ratha—the car; nāhi cale—does not move; loke—all the people; kare—exclaim; hāhā-kāra—alas.
The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, “Alas!”

At that time, Sri Caitanya Mahaprabhu let all the elephants go free and placed the car’s ropes in the hands of His own men.

SrI Caitanya Mahaprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and ramble along, making a rattling sound.
TEXT 56
bhakta-gana kāchi hāte kari’ mātra dhāya āpane calila ratha, ṭānite nā pāya

SYNONYMS
bhakta-gana—all the devotees; kāchi—the rope; hāte—in the hand; kari’—taking; mātra—only; dhāya—run; āpane—automatically; calila—moved; ratha—the car; ṭānite—to pull; nā pāya—they had no chance.

TRANSLATION
Indeed, the car began to move automatically, and the devotees simply carried the rope in their hands. Since it was moving effortlessly, they did not need to pull it.

TEXT 57
ānande karaye loka ‘jaya’ ‘jaya’-dhvani ‘jaya jagannātha’ ba-i āra nāhi āsuni

SYNONYMS
ānande—in great pleasure; karaye—do; loka—all the people; jaya jaya-dhvani—the sound of “all glories, all glories”; jaya jagannātha—all glories to Lord Jagannātha; ba-i—except for this; āra nāhi āsuni—no one could hear anything else.

TRANSLATION
When the car moved forward, everyone began to chant with great pleasure, “All glories! All glories!” and “All glories to Lord Jagannātha!” No one could hear anything else.

TEXT 58
nīmeshe t’gala rath gautāchār dharā
dehen śrī-pratāp dekhi lākhe chamatkār
Performance of the Vrndavana Pastimes

nimeśe ta' gela ratha guṇḍicāra dvāra
caitanya-pratāpa dekhi' loke camatkāra

SYNONYMS

nimeśe—in a moment; ta’—indeed; gela—arrived; ratha—the car; guṇḍicāra
dvāra—at the door of the Guṇḍicā temple; caitanya-pratāpa—the strength of Śrī
Caitanya Mahāprabhu; dekhi’—seeing; loke—all the people; camatkāra—
astonished.

TRANSLATION

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing
the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were
struck with wonder.

TEXT 59

‘jayō gaurachandra’, ‘jayō śrī-krṣṇa-caitanya’

SYNONYMS

jaya gauracandra—all glories to Gaurahari; jaya śrī-krṣṇa-caitanya—all glories to
Lord Śrī Krṣṇa Caitanya Mahāprabhu; ei-mata—in this way; kolahala—a
tumultuous sound; loke—people in general; dhanyā dhanyā—began to chant,
“Wonderful, wonderful!”

TRANSLATION

The crowd made a tumultuous vibration, chanting, “Jaya Gauracandra! Jaya
Śrī Kṛṣṇa Caitanya!” Then the people began to chant, “Wonderful! Wonderful!”

TEXT 60

dekehiyā pratāparudra pātra-mitra-sange
prabhura mahimā dekhi’ preme phule ange
SYNONYMS

dekhiyā—seeing; pratāparudra—King Pratāparudra; pātra-mitra-śaṅge—with his ministers and friends; prabhura—of Śrī Caitanya Mahāprabhu; mahimā—the greatness; dekhi’—by seeing; preme—in love; phule—eruptions; ange—on the body.

TRANSLATION

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that their hair stood on end.

TEXT 61

पाण्डु-विजय तबे करे सेवकगणे ।
जगन्नाथ बसिला गिया निज-सिङ्हासने ॥ ६१ ॥

pāṇḍu-vijaya tabe kare sevaka-gane
jagannātha vasīlā giyā nija-sīrāhsanē

SYNONYMS

pāṇḍu-vijaya—the getting down from the car; tabe—at that time; kare—do; sevaka-gane—all the servants; jagannātha—Lord Jagannātha; vasīlā—sat; giyā—going; nija-sīrāhsanē—on His own throne.

TRANSLATION

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

TEXT 62

सुभद्र-बलराम निज-सिंहासने आइल ।
जगन्नाथेर आनंद्वर आइतेलागिला ॥ ६२ ॥

subhadrā-balārama nija-sīrāhsanē āile
jagannāthera ānanda-bhoga ha-ite lāgilā

SYNONYMS

subhadrā-balārama—Subhadrā and Balarāma; nija—own; sīrāhsanē—on thrones; āile—arrived; jagannāthera—of Lord Jagannātha; snāna-bhoga—bathing and offering food; ha-ite lāgilā—began to take place.
Subhadra and Balarama also sat on their respective thrones. There followed the bathing of Lord Jagannatha and finally the offering of food.

While Lord Jagannatha, Lord Balarama and Subhadra sat on their respective thrones, Sri Caitanya Mahaprabhu and His devotees began to perform san keypoints with great pleasure, chanting and dancing in the yard of the temple.

While Sri Caitanya Mahaprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.
TEXT 65


nrtya kari' sandhyā-kāle ārati dekhila
āiṭotā āsi' prabhu viśrāma karila

SYNONYMS

nrtya kari’—after dancing; sandhyā-kāle—in the evening; ārati dekhila—observed the ārati ceremony; āiṭotā āsi’—coming to the place known as Āiṭotā; prabhu—Śrī Caitanya Mahāprabhu; viśrāma karila—took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Gūndicā temple, the Lord observed the ārati ceremony. Thereafter He went to a place called Āiṭotā and took rest for the night.

TEXT 66

advaitādi bhakta-gaṇa nimantraṇa kaila
mukhya mukhya nava jana nava dina pāila

SYNONYMS

advaita-ādi—headed by Advaita Ācārya; bhakta-gaṇa—the devotees; nimantraṇa kaila—invited Lord Caitanya Mahāprabhu; mukhya mukhya—chief and important; nava jana—nine persons; nava dina—nine days; pāila—got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

TEXT 67

āra bhakta-gaṇa cāturṃāṣye yata dina
eka eka dina kari' karila baṇṭana
SYNONYMS
āra bhakta-gaṇa—the remaining devotees; cāturmāsye—in the four months of the rainy season; yata dina—all the days; eka eka dina kari’—one day each; karila baṅšana—shared.

TRANSLATION
During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

TEXT 68
চারি মাসের দিন মুখ্যভক্ত বাঁটি' নিল।
আর ভক্তগণ অবসর না পাইল। ৬৮॥
cāri māsera dina mukhya-bhakta baṅti’ nila
āra bhakta-gaṇa avasara nā pāila

SYNONYMS
cāri māsera dina—the days of four months; mukhya-bhakta—the chief devotees; baṅti’ nila—shared among themselves; āra bhakta-gaṇa—other devotees; avasara—opportunity; nā pāila—did not get.

TRANSLATION
For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

TEXT 69
এক দিন নিমন্ত্রণ করে দুই-তিনে মিলি।
এইমত মহাপ্রভুর নিমন্ত্রণ-কেলি ৬৯॥
eka dina nimantraṇa kare dui-tine mili’
ei-mata mahāprabhura nimantraṇa-keli

SYNONYMS
eka dina—one day; nimantraṇa—invitation; kare—make; dui-tine—two or three persons; mili’—combining; ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation; keli—pastimes.
Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu’s acceptance of invitations.

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the temple. Then He would perform saṅkirtana with His devotees.

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda, Haridāsa Ṭhākura and Acyutānanda to dance.
TEXT 72

\[ \text{kabhu vakreśvare, kabhu āra bhakta-gane} \]
\[ \text{trisandhya kirtana kare guṇḍicā-prāṅgane} \]

SYNONYMS

\[ \text{kabhu vakreśvare—sometimes Vakresvara Paṇḍita; kabhu—sometimes; āra bhakta-gane—other devotees; tri-sandhyā—three times (morning, evening and noon); kirtana kare—performs kirtana; guṇḍicā-prāṅgane—in the yard of the Guṇḍicā temple.} \]

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu engaged Vakreśvara and other devotees in chanting and dancing. Three times daily—morning, noon and evening—He would perform saṅkīrtana in the yard of the Guṇḍicā temple.

TEXT 73

\[ \text{vrndāvane āilā kṛṣṇa—ei prabhura jñāna} \]
\[ \text{kṛṣṇera viraha-sphūrti haila avasāna} \]

SYNONYMS

\[ \text{vrndāvane—at Vṛndavana; āilā kṛṣṇa—Kṛṣṇa arrived; ei prabhura jñāna—this is consciousness of Lord Śrī Caitanya Mahāprabhu; kṛṣṇera—from Lord Kṛṣṇa; viraha-sphūrti—feelings of separation; haila avasāna—ended.} \]

TRANSLATION

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to Vṛndavana. Thinking this, His feelings of separation from Kṛṣṇa subsided.

TEXT 74

\[ \text{rału-sañcā kṛṣṇa-līlā—eī hīlā jñāne} \]
\[ \text{eī rasa maya prāṇu hīlā āpāne} \]
Śrī Caitanya-caritāmṛta  [Madhya-līlā, Ch. 14]

$rādhā$-saṅge $krṣṇa$-līlā — ei haila $jñāne$
ei rase magna prabhu ha-ilā āpane

SYNONYMS
$rādhā$-saṅge — with Rādhārāṇī; $krṣṇa$-līlā — pastimes of Lord Kṛṣṇa; ei haila $jñāne$—this was His consciousness; ei rase magna—merged in this mellow; prabhu—Lord Caitanya Mahāprabhu; ha-ilā āpane—remained personally.

TRANSLATION
Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

TEXT 75

नानोद्याने भक्तसंज्ञे वृन्दावन-लीला।
‘इन्द्रधुंध’-सरोवरे करे जलेखला॥ ७५ ॥

$nānodyāne bhakta-saṅge vṛndāvana-līlā
‘indradyumna’-sarovare kare jala-khelā

SYNONYMS
$nānā$-udyāne—in various gardens; bhakta-saṅge—with the devotees; vṛndāvana-līlā—pastimes of Vṛndāvana; indradyumna—Indradyumna; sarovare—in the lake; kare jala-khelā—performed sports in the water.

TRANSLATION
There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

TEXT 76

अपने सकल भक्ते सिंचे जल दिया।
सब भक्तगण सिंचे चौदीके बेदिया॥ ७६ ॥

āpane sakala bhakte siṅce jala diyā
saba bhakta-gaṇa siṅce caudike bediyā

SYNONYMS
āpane—personally; sakala bhakte—all the devotees; siṅce—sprinkles; jala diyā—with water; saba bhakta-gaṇa—all the devotees; siṅce—sprinkle; caudike bediyā—surrounding the Lord on all sides.
TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

TEXT 77

कङ्गू एक मण्डल, कङ्गू अनेक मण्डल।
जलमण्डल-बाजंता सबे बजाया करताला ॥ ७७ ॥

kabhu eka maṇḍala, kabhu aneka maṇḍala
jala-maṇḍūka-vādye sabe bājāya karatāla

SYNONYMS

kabhu eka maṇḍala—sometimes one circle; kabhu—sometimes; aneka maṇḍala—various circles; jala-maṇḍūka-vādye—like the croaking sound of frogs in the water; sabe—all of them; bājāya—play; karatāla—cymbals.

TRANSLATION

While in the water they sometimes formed a circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

TEXT 78

दुई-दुई जने मेलि' करे जल-रण।
केह हारे, केह जिने—प्रणू करे धरशन ॥ ७८ ॥

dui-dui jane meli' kare jala-rana
keha hāre, keha jine—prabhu kare daraśana

SYNONYMS

dui-dui jane—forming a party of two men; meli’—joining; kare—do; jala-rana—fighting in the water; keha hāre—someone is defeated; keha jine—someone is victorious; prabhu—Śrī Caitanya Mahāprabhu; kare daraśana—sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

TEXT 79

अद्वैत-निद्धानन्दे जल-फलफलि।
आचार्य हारिया पाण्डे करे गालागालि ॥ ७९ ॥

अद्वैत-निद्धानन्दे जल-फलफलि।
आचार्य हारिया पाण्डे करे गालागालि ॥ ७९ ॥
advaita-nityānande jala-phelāpheli
ācārya hāriyā pāche kare gālāgāli

SYNONYMS
advaita-nityānande—both Advaita Ācārya and Nityānanda Prabhu; jala-phelāpheli—throwing water on each other; ācārya hāriyā—Advaita Ācārya, after being defeated; pāche—at the end; kare—does; gālāgāli—accusing.

TRANSLATION
The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon one another. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him bad names.

TEXT 80

vidyānidhira jala-keli svarūpera sane
gupta-datte jala-keli kare dui jane

SYNONYMS
vidyānīdhirā—of Vidyānīdhī; jala-keli—water sports; svarūpera sane—with Svarūpa Dāmodara; gupta-datte—both Murāri Gupta and Vāsudeva Datta; jala-keli—water sports; kare—does; dui jane—two persons.

TRANSLATION
Svarūpa Dāmodara and Vidyānīdhī also threw water upon one another, and Murāri Gupta and Vāsudeva Datta also sported in that way.

TEXT 81

śrīvāsa-sahita jala khele gadādhara
rāghava-paṇḍita sane khele vakreśvara
SYNONYMS
śrīvāsa-sahita—with Śrīvāsa Ṭhākura; jala khele—performs this water sport; gadādhara—Gadādhara Paṇḍita; rāghava-panḍita sane—with Rāghava Paṇḍita; khele—sports; vakreśvara—Vakreśvara Paṇḍita.

TRANSLATION
Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water.

TEXT 82

sarvabhauma-sange khele rāmānanda-rāya
gāmbhirya gela doṅhāra, haila śīśu-prāya

SYNONYMS
sarvabhauma-sange—with Sarvabhauma Bhattacarya; khele—sports; rāmānan-da-rāya—Śrī Rāmānanda Rāya; gāmbhirya—gravity; gela—disappeared; doṅhāra—of both of them; haila—became; śīśu-prāya—like children.

TRANSLATION
Indeed, Sarvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

TEXT 83

mahāprabhu tāṅ doṅhāra caṅcalya dekhiyā
gopīnāthācārye kichu kahena hāsiyā

SYNONYMS
mahāprabhu—Śrī Caitanya Mahāprabhu; tāṅ doṅhāra—of these two persons; caṅcalya—restlessness; dekhiyā—seeing; gopīnāthā-ācārye—unto Gopīnātha Ācārya; kichu—something; kahena—says; hāsiyā—smiling.
TRANSLATION
When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭacārya and Rāmānanda Rāya, He smiled and spoke to Gopinātha Ācārya.

TEXT 84

पञ्जित, गण्तीर, छुँहे—प्रामाणिक जन।
बाल-चाङ्ख्यल करे, कराह बजन।॥ ८४ ॥

pāṇḍīta, gambhīra, duṇhe—prāmāṇika jana
bāla-cāṅcalya kare, karāha varjana

SYNONYMS
pāṇḍīta—learned scholars; gambhīra—very grave; duṇhe—both of them; prāmāṇika jana—authoritative persons; bāla-cāṅcalya kare—sport like children; karāha varjana—ask them to stop.

TRANSLATION
“Tell Bhaftacarya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities.”

TEXT 85

गोपिनाथ कहे,—तोमार कुपा-महासिंधु।
उछलित करे यबे तारे एक बिंदु।॥ ८५ ॥

gopinātha kahe,—tomāra kṛpā-mahāsindhu
uchalita kare yabe tāra eka bindu

SYNONYMS
gopinātha kahe—Gopinātha Ācārya replied; tomāra kṛpā—of Your mercy; mahā-sindhu—the great ocean; uchalita kare—rises; yabe—when; tāra—of that; eka bindu—a drop.

TRANSLATION
Gopinātha Ācārya replied, “I believe that one drop of the ocean of Your great mercy has swelled up upon them.”

TEXT 86

मेर-मन्दर-परस्त भूर्य यथा तथा।
एति तृती—गुण्ड-शैल, इहार का कथा।॥ ८६ ॥
meru-mandara-parvata ḍubāya yathā tathā
dui —gāṇḍa-śaila, ihāra kā kathā

SYNONYMS
meru-mandara—Sumeru and Mandara; parvata—big mountains; ḍubāya—drowns; yathā tathā—anywhere; duī—these two; gāṇḍa-śaila—very small hills; ihāra kā kathā—what to speak of these.

TRANSLATION
“A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, there is no wonder that they are being drowned in the ocean of Your mercy.

TEXT 87

シュクターク-ナル カイテ ジャマ ゲル ヤン
タイレ リラムタ ピヤオ, —エ クプタ テイマ || 87 ||
シュカ-タルカ-マリ シュケイト ヤンマ ガラ ヤナ
タニレ リラムタ ピヤオ, —エ クラ ポマラ

SYNONYMS
シュカ-タルカ—of dry logic; マリ—oil cakes; シュケイト—eating; ヤンマ—the whole life; ガラ—passed; ヤナ—of whom; タニレ—him; リラ-アムタ—the nectar of Your pastimes; ピヤオ—You caused to drink; エ—this; クラ—mercy; ポマラ—Your.

TRANSLATION
“Logic is like a dry oil cake from which all the oil has been extracted. Bhāṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him.”

TEXT 88

ハシー マハプラブフ テブ アデヴァー アニラ
ジェラ ウペレ タニレ シェサ-サヤヤ カイラ

SYNONYMS
ハシー—smiling; マハプラブフ—Śrī Caitanya Mahāprabhu; テブ—at that time; アデヴァー アニラ—called for Advaita Ācārya; ジェラ ウペレ—on the surface of the water; タニレ—Him; シェサ-サヤヤ—the Seṣa Nāga bed; カイラ—made.
TRANSLATION
After Gopinath Acarya finished talking, Sri Caitanya Mahaprabhu smiled and, calling for Advaita Acarya, made Him act like the Seṣa Nāga bed.

TEXT 89

After Gopinath Acarya finished talking, Sri Caitanya Mahaprabhu smiled and, calling for Advaita Acarya, made Him act like the Seṣa Nāga bed.

SYNONYMS
apane—personally; tāṁhāra upara—upon Advaita Acarya; karila sayana—lay down; Seṣa-Sāyi-lilā—the pastimes of Seṣa-Sāyi Viṣṇu; prabhu—Śri Caitanya Mahaprabhu; kaila prakatana—demonstrated.

TRANSLATION
Lying down on Advaita Prabhu, who was floating on the water, Śri Caitanya Mahāprabhu demonstrated the pastime of Seṣa-Sāyi Viṣṇu.

TEXT 90

Manifesting His personal potency, Advaita Acarya floated about on the water, carrying Śri Caitanya Mahāprabhu.

SYNONYMS
advaita—Advaita Acarya; nija-sakti—His personal potency; prakata kariya—after manifesting; mahāprabhu laṅa—carrying Śri Caitanya Mahāprabhu; bule—moves; jalete—on the water; bhāsiyā—floating.

TRANSLATION
Manifesting His personal potency, Advaita Acarya floated about on the water, carrying Śri Caitanya Mahāprabhu.
ei-mata jala-krīdā kari’ kata-kṣaṇa
āiṭoṭā āilā prabhu laṅa bhakta-gaṇa

SYNONYMS

ei-mata—in this way; jala-krīdā—sporting in the water; kari’—after perform­ing; kata-kṣaṇa—for some time; āiṭoṭā—to the place named Āiṭoṭā; āilā—came back; prabhu—Śrī Caitanya Mahāprabhu; laṅa bhakta-gaṇa—accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āiṭoṭā, accompanied by His devotees.

TEXT 92

पुरी, भारती आदि यतं मुख्य अजुक्गण ¦
आचार्यर्ष निमन्त्रणे करिल। स्वोजन ¦ ९२ ¦

puri, bhāratī ādi yata mukhya bhakta-gaṇa
ācāryera nimantrane karilā bhojana

SYNONYMS

puri—Paramānanda Puri; bhāratī—Brahmananda Bhāratī; ādi—beginning with; yata—all; mukhya—chief; bhakta-gaṇa—devotees; ācāryera—of Advaita Ācārya; nimantrane—by the invitation; karilā bhojana—accepted their lunch.

TRANSLATION

Paramānanda Puri, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

TEXT 93

वानिनाथ आर यतं प्रसाद आनिल ।
महाप्रभुर गणे सेहि प्रसाद खाइल ¦ ९३ ¦

vānīnātha āra yata prasāda ānila
mahāprabhura gane sehi prasāda khāil

SYNONYMS

vānīnātha—Vānīnātha Rāya; āra—extra; yata—whatever; prasāda—remnants of food; ānila—brought; mahāprabhura gane—the personal associates of Śrī Caitanya Mahāprabhu; seih—those; prasāda—remnants of food; khāil—ate.
TRANSLATION

Whatever extra prasāda was brought by Vāṅinātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

TEXT 94

अपराहें आसि’ कैल दर्शन, नर्तन ।
निशाते उद्याने आसि’ करिल। शयन || ९४ ||

aparāhne āsi’ kaila darśana, nartana
niśāte udyāne āsi’ karilā sayana

SYNONYMS

aparāhne—in the afternoon; āsi’—coming; kaila—performed; darśana nartana—visiting the Lord and dancing; niśāte—at night; udyāne—in the garden; āsi’—coming; karilā sayana—took rest.

TRANSLATION

In the afternoon, the Lord went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

TEXT 95

आर दिन आसि’ कैल ईस्वर दर्शन ।
आङ्गणे नृत्य-गीत कैल कत्तक्षण || ९५ ||

āra dina āsi’ kaila iśvara darasana
prāṅgane nṛtya-gīta kaila kata-kśaṇa

SYNONYMS

āra dina—the next day; āsi’—coming; kaila—performed; iśvara darasana—seeing the Lord; prāṅgane—in the yard; nṛtya-gīta—chanting and dancing; kaila—performed; kata-kśaṇa—for some time.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu also went to the temple of Guṇḍicā and saw the Lord. He then chanted and danced in the yard for some time.

TEXT 96

तत्क्षण-संगे ग्रंजु उद्याने आसि।
ब्रजबन्ध-विहार करे तत्क्षण लंग || ९६ ||
**Performance of the Vṛndāvana Pastimes**

*bhakta-gaṇa-saṅge-prabhu udyāne āsiyā vṛndāvana-vihāra kare bhakta-gaṇa laṅā*

**SYNONYMS**

*bhakta-gaṇa-saṅge*—with the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *udyāne*—in the garden; *āsiyā*—coming; *vṛndāvana-vihāra*—the pastimes of Vṛndāvana; *kare*—performs; *bhakta-gaṇa laṅā*—with all the devotees.

**TRANSLATION**

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.

**PURPORT**

Śrīla Bhaktisiddhānta Sarasvati Thākura has pointed out that this *vṛndāvana-vihāra*—the pastimes of Vṛndāvana—does not refer to Kṛṣṇa’s mixing with the gopīs or the transcendental mellow of *parakiya-rasa*. Śrī Caitanya Mahāprabhu’s *vṛndāvana-līlā* in the garden of Jagannātha Puri did not involve association with women or with other people’s wives in the fashion transcendently demonstrated by Śrī Kṛṣṇa. In His *vṛndāvana-līlā*, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmati Rādhārāṇī. When Śrīmati Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu’s *vṛndāvana-vihāra* in the garden of Jagannātha with the activities of the *gaurāṅga-nāgaris*.

**TEXT 97**

*বৃক্ষবিলী প্রফুল্লিত অঙ্গুর দরশনে ॥
তুষ-পিক গায়, বহে শীতল পবনে ॥ ৯৭ ॥*

*vrkṣa-valli praphullita prabhura daraśane
bhr̥ṅga-pika gāya, vahe śitala pavane*

**SYNONYMS**

*vrkṣa-valli*—trees and creepers; *praphullita*—joyful; *prabhura*—of Śrī Caitanya Mahāprabhu; *daraśane*—by the sight; *bhr̥ṅga*—bumblebees; *pika*—birds; *gāya*—chant; *vahe*—were blowing; *śitala*—cool; *pavane*—breezes.

**TRANSLATION**

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.
TEXT 98

prati-vṛkṣa-tale prabhū kareṇa nartana
vāsudeva-datta mātra kareṇa gāyana

SYNONYMS
prati-vṛkṣa-tale—underneath each tree; prabhū—Śrī Caitanya Mahāprabhu;
kareṇa nartana—dances; vāsudeva-datta—Vāsudeva Datta; mātra—only;
kareṇa—performs; gāyana—chanting.

TRANSLATION
As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

TEXT 99

eka eka vṛkṣa-tale eka eka gāna gāya
parama-āveśe ekā nāce gaurarāya

SYNONYMS
eka eka vṛkṣa-tale—under each and every tree; eka eka—a different; gāna—
song; gāya—sings; parama-āveśe—in great ecstasy; ekā—alone; nāce—dances;
gaurarāya—Śrī Caitanya Mahāprabhu.

TRANSLATION
As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

TEXT 100

tabe vakreśvare prabhū kahilā nācite
vakreśvara nāce, prabhū lāgilā gāite

SYNONYMS
tabe vakreśvare prabhū kahilā nācite
vakreśvara nāce, prabhū lāgilā gāite
SYNONYMS

tabe—thereafter; vakreśvare—unto Vakreśvara Paṇḍita; prabhu—Lord Śrī Caitanya Mahāprabhu; kahilā—ordered; nācīte—to dance; vakreśvara nāce—Vakreśvara Paṇḍita began to dance; prabhu—Śrī Caitanya Mahāprabhu; lāgilā—began; gāite—to sing.

TRANSLATION

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

TEXT 101

prabhu-saṅge svarūpādi kirtaniyā gāya
dik-vidik nāhi jñāna premera vanyāya

SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; svarūpa-ādi—heheaded by Svarūpa Dāmodara; kirtaniyā—chanters; gāya—sing; dik-vidik—of time and circumstances; nāhi—not; jñāna—knowledge; premera—of ecstatic love; vanyāya—by inundation.

TRANSLATION

Then devotees like Svarūpa Dāmodara and other kirtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

TEXT 102

ei mata kata-kṛṣṇa kari' vana-līlā
narendra-sarovare gelā karite jala-khelā

SYNONYMS

ei mata—in this way; kata-kṛṣṇa—for some time; kari'—performing; vana-līlā—pastimes in the garden; narendra-sarovare—in the lake known as Narendra-sarovara; gelā—they went; karite—to do; jala-khelā—sporting in the water.
TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

TEXT 103

jala-kridā kari’ punaḥ āilā udyāne
bhojana-lilā kailā prabhu laṅā bhakta-gaṇe

SYNONYMS

jala-kridā—sporting in the water; kari’—performing; punaḥ—again; āilā—came; udyāne—in the garden; bhojana-lilā—pastimes of accepting prasāda; kailā—performed; prabhu—Śrī Caitanya Mahāprabhu; laṅā bhakta-gaṇe—with all the devotees.

TRANSLATION

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasāda with the devotees.

TEXT 104

nava dina guṇḍicāte rahe jagannātha
mahāprabhu aiche lilā kare bhakta-saṭha

SYNONYMS
	nava dina—nine days; guṇḍicāte—in the temple of Guṇḍicā; rahe—stays; jagannātha—Lord Jagannātha; mahāprabhu—Śrī Caitanya Mahāprabhu; aiche—in the above-mentioned way; lilā—pastimes; kare—performs; bhakta-saṭha—with His devotees.

TRANSLATION

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.
TEXT 105

‘पुष्पारमथ समवठ्’ नाम वचू पुष्पारमथ।

नव दिन करेन ग्राहु तथाइ विरामः || १०५ ||

‘jagannātha-vallabha’ nāma bada puspārāma

nava dina karena prabhu tathāi viśrāma

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; nāma—named; bada—very big;
puspa-ārāma—garden; nava dina—nine days; karena—does; prabhu—Śrī

Caitanya Mahāprabhu; tathāi—there; viśrāma—resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannātha-

vallabha. Śrī Caitanya Mahāprabhu took his rest there for nine days.

TEXT 106

‘हरा-पंचमी’ दिन आईल जानिया।

काशीमिश्रे कहे राजा सयत्न करिया। || १०६ ||

‘herā-pañcami’ra dina āila jāniyā
kāshi-miśre kahe rājā sayatna kariyā

SYNONYMS

herā-pañcami ra dina—the day of Herā-pañcami; āila—was nearing; jāniyā—

knowing; kāshi-miśre—unto Kāśi Miśra; kahe—says; rājā—the King; sa-yatna

kariyā—with great attention.

TRANSLATION

Knowing that the Herā-pañcami festival was drawing near, King Pra-

tāparudra attentively talked with Kāśi Miśra.

TEXT 107

कल्य ‘हरा-पंचमी’ हवे लक्ष्मीर विजयः।

ऐंहे उठसव कर येन कभु नाहि हय || १०७ ||

kalya ‘herā-pañcami’ habe lakṣmīra vijaya

aiche utsava kara yena kabhu nāhi haya
SYNONYMS

kalya—tomorrow; hera-pańcami—the function of Herā-pańcami; habe—will be; lakṣmīra—of the goddess of fortune; vijaya—welcome; aiche—such; utsava—festival; kara—perform; yena—as; kabhu—at any time; nahi haya—did not take place.

TRANSLATION

"Tomorrow will be the function of Herā-pańcami or Lakṣmi-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

This Herā-pańcami festival takes place five days after the Ratha-yātṛā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated by Herā-pańcami. Sometimes this is misspelled as Harā-pańcami in the section known as ativa(ii. The word hera means "to see" and refers to the goddess of fortune going to see Lord Jagannātha. The word pańcami means "the fifth day" and is used because this takes place on the fifth day of the moon.

TEXT 108

mahotsava kara taiche višeṣa sambhāra
dekhi' mahāprabhura yaiche haya camatkāra

SYNONYMS

mahotsava—the festival; kara—perform; taiche—in such a way; višeṣa sambhāra—with great gorgeousness; dekhi'—after seeing; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; yaiche—so that; haya—there is; camatkāra—astonishment.

TRANSLATION

King Pratāparudra said, “Hold this festival in such a gorgeous way that upon seeing it, Caitanya Mahāprabhu will be completely pleased and astonished.
TEXT 109

ঠাকুরের ভাণ্ডারে আর আমার ভাণ্ডারে।
চিত্রবস্ত্র-কিন্নী, আর ছত্র-চামরে॥ ১০৯॥

ঠাকুরের ভাণ্ডারে আর আমার ভাণ্ডারে।
চিত্রবস্ত্র-কিন্নী, আর ছত্র-চামরে॥ ১০৯॥

SYNONYMS

ঠাকুরের—of the Deity; ভাণ্ডারে—in the storehouse; আর—and; আমার—my;
চিত্রবস্ত্র—printed cloth; কিন্নী—small bells; ছত্র—umbrellas; চামর—yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity’s storehouse.

TEXT 110

ধ্বজাবর্ণ-পত্তাকা-ঘণ্টায় করহ মণ্ডল।
নানাবর্ণ-নৃত্যাদোলায় করহ সাজল॥ ১১০॥

dhvajā-বর্ণ-patākā-ghañṭāya karaha maṇḍana
nānā-বর্ণ-নৃত্য-দোলায় karaha sājana

SYNONYMS

ধ্বজা—all kinds of flags; পতাক—big flags; ঘন্টা—ringing bells; করহ—make; মণ্ডল—decoration; নানা—all kinds of musical parties; nṛtya—dancing; dōlaja—on the carrier; karaha sājana—decorate attractively.

TRANSLATION

“Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

TEXT 111

ত্রিপুণ করিয়া কর সব উপহার।
রথযাত্রা হৈতে যীতে হৈ চমৎকার॥ ১১১॥

ত্রিপুণ করিয়া কর সব উপহার।
রথযাত্রা হৈতে যীতে হৈ চমৎকার॥ ১১১॥
dviguña kariyā kara saba upahāra
ratha-yātrā haite yaiche haya camatkāra

SYNONYMS

dvi-guña kariyā—making a double portion; kara—make; saba—all kinds of;
upahāra—presentations; ratha-yātrā haite—than the car festival; yaiche—so that;
haya—it becomes; camatkāra—more wonderful.

TRANSLATION

“You should also double the quantity of prasāda. Make so much that it will
even surpass the Ratha-yātrā festival.

TEXT 112

seita’ kariha,—prabhu lañā bhakta-gana
svacchande āsiyā yaiche kareṇa daraśana

SYNONYMS

seita’ kariha—do that; prabhu—Śrī Caitanya Mahāprabhu; lañā bhakta-gana—
taking with Him all the devotees; svacchande—freely; āsiyā—coming; yaiche—
as; kareṇa daraśana—pays a visit to the temple.

TRANSLATION

“Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely
go with His devotees to visit the Deity without difficulty.”

TEXT 113

prātaḥ-kāle mahā-prabhu nija-gana lañā
jagannātha daraśana kaila sundarācale yāñā

SYNONYMS

prātaḥ-kāle—in the morning; mahā-prabhu—Śrī Caitanya Mahāprabhu; nija-
gana lañā—taking His associates; jagannātha daraśana—visiting Lord Jagannātha;
kaila—performed; sundarācale—to the Guṇḍicā temple; yāñā—going.
TRANSLATION

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

PURPORT

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Puri is called Nilācala, and the temple at Guṇḍicā is called Sundarācala.

TEXT 114


nilācale āilā punah bhakta-gaṇa-saṅge dekhite utkaṇṭhā hera-paṇcami range

SYNONYMS

nilācale—to Jagannātha Puri; āilā—returned; punah—again; bhakta-gaṇa-saṅge—with His devotees; dekhite—to see; utkaṇṭhā—very eager; hera-paṇcami range—performance of the festival known as Herā-paṇcami.

TRANSLATION

Śrī Caitanya Mahāprabhu and His personal devotees returned to Nilācala with great eagerness to see the Herā-paṇcami festival.

TEXT 115


kāśi-miśra prabhure bahu ādara kariya svagaṇa-saha bhāla-sthāne vasāila laṇā

SYNONYMS

kāśi-miśra—Kāśī Miśra; prabhure—unto Śrī Caitanya Mahāprabhu; bahu—very much; ādara kariya—offering respect; sva-gaṇa-saha—with His associates; bhāla-sthāne—in a nice place; vasāila—made seated; laṇā—taking.

TRANSLATION

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.
TEXT 116

rasa-viśeṣa prabhura sunite mana haila
iṣat hāsiyā prabhu svarūpe puchila

SYNONYMS

rasa-viśeṣa—a particular mellow; prabhura—of Śrī Caitanya Mahāprabhu; sunite—to hear; mana haila—there was a desire; iṣat hāsiyā—smiling mildly; prabhu—Śrī Caitanya Mahāprabhu; svarūpe puchila—inquired from Svarūpa Dāmodara.

TRANSLATION

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

TEXTS 117-118

yadyapi jagannātha karena dvārakāya vihāra
sahaja prakaṭa kare parama udāra

tathāpi vatsara-madhya haya eka-bāra
vṛndāvana dekhite tāhra utkanṭhā apāra

SYNONYMS

yadyapi—although; jagannātha—Lord Jagannātha; karena—does; dvārakāya—in Dvārakā-dhāma; vihāra—enjoyment; sahaja—natural; prakaṭa—manifestation; kare—does; parama—sublime; udāra—liberal; tathāpi—still; vatsara-madhya—within a year; haya—becomes; eka-bāra—one; vṛndāvana dekhite—to visit Vṛndāvana; tāhra—His; utkanṭhā—eagerness; apāra—unlimited.
TRANSLATION

“Although Lord Jagannatha enjoys His pastimes at Dvaraka-dhama and naturally manifests sublime liberality there, still, once a year, He becomes unlimitedly eager to see Vrndavana.”

TEXT 119

vrndavana-sama ei upavana-gana
tahā dekhibāre utkaṇṭhita haya mana

SYNONYMS

vrndavana-sama—exactly resembling Vrndavana; ei—all these; upavana-gana—neighboring gardens; tahā—those gardens; dekhibare—for seeing; utkaṇṭhita—very eager; haya mana—His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Sri Caitanya Mahaprabhu said, “All these gardens exactly resemble Vrndavana; therefore Lord Jagannatha is very eager to see them again.

TEXT 120

bāhira ha-ite kare ratha-yātrā-chala
sundarācāle yāya prabhu chāḍi’ nilācala

SYNONYMS

bāhira ha-ite—externally; kare—makes; ratha-yātrā-chala—an excuse to enjoy the car festival; sundarācāle—to Sundarācal, the Guṇḍicā temple; yāya—goes; prabhu—Lord Jagannatha; chāḍi’—leaving; nilācala—Jagannatha Puri.

TRANSLATION

“Externally He gives the excuse that He wants to participate in the Ratha-yātrā festival, but actually He wants to leave Jagannatha Puri to go to Sundaracala, Guṇḍicā temple, the replica of Vrndavana.”
TEXT 121

नाना-पुष्पोद्याने तथा खेले राजोदिने।
लक्ष्मीदेवीरे सङ्गे नाही लय व व व कारणे । १२१ ॥

nānā-puspadyāne tathā khele ṛātri-dine
lakṣmīdevire saṅge nāhi laya ki kāraṇe?

SYNONYMS

nānā-puṣpa-udyāne—in the various flower gardens; tathā—there; khele—He plays; ṛātri-dine—both day and night; lakṣmi-devire—Lakṣmīdevī, the goddess of fortune; saṅge—with Him; nāhi—does not; laya—take; ki kāraṇe—what is the reason.

TRANSLATION

“The Lord enjoys His pastimes day and night in various flower gardens there. But why did He not take Lakṣmīdevī, the goddess of fortune, with Him?”

TEXT 122

स्वरूप कहे,—शुन, प्रभ, कारण इहार ।
बुधाबन-क्रिक्तात् लक्ष्मी नाहि अधिकार || १२२ ॥

svārupa kahe,—śuna, prabhu, kāraṇa ihāra
vṛndāvana-kriḍāte lakṣmīra nāhi adhikāra

SYNONYMS

svārupa kahe—Svārupa replied; śuna—please hear; prabhu—O my Lord; kāraṇa ihāra—the reason for this; vṛndāvana-kriḍāte—in the pastimes of Vṛndāvana; lakṣmīra—of the goddess of fortune; nāhi—there is not; adhikāra—admission.

TRANSLATION

Svārupa Dāmodara replied, “My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

TEXT 123

बुधाबन-लीलाय रुक्षेर सहाय गोपीगळ ।
गोपीगळ विना रुक्षेर हरितें नारेमन || १२३ ॥
Performance of the Vṛndāvana Pastimes

vrndāvana-lilāya krṣṇera sahāya gopi-gaṇa
gopi-gaṇa vina krṣṇera harite nāre mana

SYNONYMS

vrndāvana-lilāya—in the pastimes of Vṛndāvana; krṣṇera—of Lord Kṛṣṇa; sahāya—assistants; gopi-gaṇa—all the gopīs; gopi-gaṇa vina—except for the gopīs; krṣṇera—of Lord Kṛṣṇa; harite—to attract; nāre—no one is able; mana—the mind.

TRANSLATION

“In the pastimes of Vṛndāvana, the only assistants are the gopīs. But for the gopīs, no one can attract the mind of Kṛṣṇa.”

TEXT 124

prabhu kahe,—yaṭrā-chale krṣṇera gamana
subhadrā āra baladeva, saṅge dui jana

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; yaṭrā-chale—on the plea of the car festival; krṣṇera—of Lord Kṛṣṇa; gamana—departure; subhadrā—His sister; āra—and; baladeva—His brother; saṅge—with Him; dui jana—two persons.

TRANSLATION

The lord said, “Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

TEXT 125

gopi-saṅge yata lilā haya upavane
nigūḍha krṣṇera bhāva keha nāhi jāne

SYNONYMS

gopi-saṅge—with the gopīs; yata lilā—all pastimes; haya upavane—that are in those gardens; nigūḍha—very confidential; krṣṇera—of Lord Kṛṣṇa; bhāva—ecstasies; keha—anyone; nāhi—does not; jāne—know.
TRANSLATION

“All the pastimes with the gopis that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

TEXT 126

ataeva kṛṣnera prākāṭye nāhi kichu doṣa
tabe kene lakṣmidevi kare eta roṣa?

SYNONYMS

ataeva—since; kṛṣnera—of Lord Kṛṣṇa; prākāṭye—by such a manifestation; nāhi—there is not; kichu—any; doṣa—fault; tabe—therefore; kene—why; lakṣmi-devi—the goddess of fortune; kare—does; eta—so much; roṣa—anger.

TRANSLATION

“Since there is no fault at all in Kṛṣṇa’s pastimes, why does the goddess of fortune become angry?”

TEXT 127

svarūpa kahe,—premavatira ei ta' svabhāva
kāntera audāsya-leše haya krodha-bhāva

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; premavatira—of the girl who is too afflicted by love; ei—this; ta’—indeed; sva-bhāva—the nature; kāntera—of the beloved; audāsya—of negligence; leše—even by a fractional part; haya—there is; krodha-bhāva—anger.

TRANSLATION

Svarūpa Dāmodara replied, “It is the nature of a girl afflicted by love to become immediately angry upon finding neglect on the part of her lover.”
TEXT 128

হেনাকালে, খচিত যাহে বিবিধ রতন।
সুবর্ণের চৌদোলা করি’ আরোহণ॥ ১২৮ ॥

hena-kāle, khacita yāhe vividha ratana
suvarṇera caudolā kari’ ārohaṇa

SYNONYMS

hena-kāle—while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were
talking; khacita—were bedecked; yāhe—on which; vividha—varieties; ratana—
gems; suvarṇera—made of gold; caudolā—a palanquin carried by four men; kari’ ārohaṇa—riding upon.

TRANSLATION

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the process of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

TEXT 129

চত্র-চামর-ধোজা পতাকার গণ।
লালাবাণ্ড-আঘে নাচে দেবদাসীগণ॥ ১২৯ ॥

chatra-cāmara-dhvaja patākāra gana
nānā-vādya-āge nāce deva-dāsi-gana

SYNONYMS

chatra—of umbrellas; cāmara—and whisks; dhvaja—and flags; patākāra—and big flags; gana—congregation; nānā-vādya—varieties of musical parties; āge—in front; nāce—dance; deva-dāsi-gana—dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, cāmara whisks and flags, and it was preceded by musicians and dancing girls.

TEXT 130

ভাঙ্কল-সম্পুট, ঝাঁরি, ব্যঙ্গ, চামর।
সাথে দাসী শত, হার দিব্য ভুষাধর॥ ১৩০ ॥
The maidservants were carrying water pitchers, cámara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed with valuable necklaces.

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.
SYNONYMS

*jagannāthera*—of Lord Jagannātha; *mukhya mukhya*—the principal; *yata*—all; *bhṛtya-gane*—servants; *lakṣmi-devira*—of the goddess of fortune; *dāsi-gaṇa*—maidservants; *karena bandhane*—arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

TEXT 133

বাঙ্গালী আলিয়া পাড়ে লঙ্কীর চরণে।
চোরে যেন দণ্ড করি’ লয় নানা-ধনে।॥ ১৩৩ ॥

*bāndhiya āniyā pāde lakṣmira carane*
*core yena daṇḍa kari’ laya nānā-dhane*

SYNONYMS

*bāndhiya*—after binding; *āniyā*—bringing; *pāde*—make them fall down; *lakṣmira carane*—at the lotus feet of the goddess of fortune; *core*—a thief; *yena*—as if; *daṇḍa kari’*—after punishing; *laya*—take away; *nānā-dhane*—all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannātha, handcuffed them, and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

TEXT 134

অচেতনবৎ তারে করেন ভড়লে।
মানামানগাঁলি দেন ভূত-রচনে।॥ ১৩৪ ॥
SYNONYMS

acetana-vat—almost unconscious; tāre—unto the servants; kareṇa—does; tādane—chastisement; nānā-mata—various kinds of; gāli—amusement; dena—speaks; bhaṇḍa-vacane—various loose language.

TRANSLATION

When the servants fall down before the lotus feet of the goddess of fortune, they almost fall unconscious. They are chastised and made the butt of jokes and loose language.

TEXT 135

SYNONYMS

lakṣmi-saṅge—in the company of the goddess of fortune; dāsi-gaṇera—of the maidservants; prāgalbhya—impudence; dekhiyā—after seeing; hāse—smile; mahāprabhu—of Śrī Caitanya Mahāprabhu; gaṇa—the companions; mukhe—on their faces; hasta—hands; diya—covering.

TRANSLATION

When Śrī Caitanya Mahāprabhu’s associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

TEXT 136
SYNONYMS

dāmodara kahe—Svarūpa Dāmodara Gosvāmī said; aiche—such; mānera—of egoistic pride; prakāra—kind; tri-jagate—within the three worlds; kāhān—anywhere; nāhi—not; dekhi—I see; āra—I hear; āra—other.

TRANSLATION

Svarūpa Dāmodara said, "There is no egoistic pride like this within the three worlds. At least I have neither seen nor heard of it.

TEXT 137

 Manorī niruṭsāhe charmā vibhūṣaṇa
 bhūme vasi' nakhe lekhe, malina-vadana

SYNONYMS

manīni—proud, egoistic woman; niruṭsāhe—because of disappointment; charmā—gives up; vibhūṣaṇa—all kinds of ornaments; bhūme vasi'—sitting on the floor; nakhe—with the nails; lekhe—marks lines; malina-vadana—with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the floor, marking lines on it with her nails.

TEXT 138

pūrve satyabhāmāra śuni evam-vidha māna
 vraje gopī-gaṇera māna—rasera nīdhāna

SYNONYMS

pūrve—previously; satyabhāmāra—of Queen Satyabhāmā; śuni—I hear; evam-vidha māna—this kind of egoistic pride; vraje—in Vṛndāvana; gopī-gaṇera—of the gopis; māna—pride; rasera nīdhāna—the reservoir of all humorous mellows.
"I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa’s proudest Queen, and I have also heard of it in the gopīs of Vṛndāvana, who are the reservoirs of all transcendental mellows.

TRANSLATION

TEXT 139

priyera upara yāya saṁyāna

SYNONYMS

iṁho—this; nija-sampatti—her opulence; saba—all; prakaṭa kariyā—manifesting; priyera upara—against her beloved husband; yāya—goes; saṁyāna—accompanied by soldiers.

TRANSLATION

"But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

PURPORT

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the gopīs’ loving affairs. He therefore said, "My Lord, I never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the floor and draws lines with her nails. We have heard of such egoistic pride in Satyabhāmā and the gopīs of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband, and attacks Him with her great opulence."

TEXT 140

prabhu kahe,—kaha vrajera mānera prakāra

svarūpa kahe,—gopī-māna-nadi śāta-dhāra
SYNONYMS

prabhu kahe—the Lord said; kaha—please tell; vrajera—of Vrndavana; manera—of the egoistic pride; prakara—the varieties; svarupa kahe—Svarupa Dāmodara replied; gopi-mana—the pride of the gopis; nadi—like a river; šatadhāra—with hundreds of branches.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “Please tell me of the varieties of egoistic pride manifest in Vrndavana.” Svarupa Dāmodara replied, “The pride of the gopis is like a river flowing with hundreds of tributaries.

TEXT 141

নাযিকার স্বভাব, প্রেমবৃত্তে বহু ভেদ ।
সেই ভেদে নানা-প্রকার মানের উদ্ভেদ ॥ ১৪১ ॥

nāyikāra svabhāva, prema-vṛtte bahu bheda
sei bhede nānā-prakāra mānera udbheda

SYNONYMS

nāyikāra—of the heroine; sva-bhāva—nature; prema-vṛtte—in the matter of loving affairs; bahu—many; bheda—varieties; sei—that; bhede—in each variety; nānā-prakāra—various types; mānera—of the jealous anger of a woman; udbheda—subdivisions.

TRANSLATION

“The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

TEXT 142

সম্যক গোপিকার মান না যায় কথন ।
এক-দুই-ভেদে করি দিগ-দরশন ॥ ১৪২ ॥

samyak gopikāra māna nā yāya kathana
eka-dui-bhede kari dig-darashana

SYNONYMS

samyak—fully; gopikāra—of the gopis; māna—jealous anger; nā—not; yāya—is possible; kathana—to speak; eka-dui—one, two; bhede—in different types; kari—I make; dik-darašana—indication.
TRANSLATION

“It is not possible to give a complete statement about the different types of jealous anger manifest by the gopis, but a few principles may serve as an indication.

TEXT 143

\[ māne keha haya ‘dhira,’ keha ta’ ‘adhira’ \]
\[ ei tina-bhede, keha haya ‘dhirādhira’ \]

SYNONYMS

- māne—on the platform of jealous anger; keha—some women; haya dhira—very sober; keha ta’—and some of them; adhira—very restless; ei tina-bhede—and there is a third division; keha haya—some are; dhirā-adhira—a mixture of sober and restless.

TRANSLATION

“There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

TEXT 144

\[ ‘dhira’ kante dure dekhi’ kare pratyutthāna \]
\[ nikaṭe āsile, kare āsana pradāna \]

SYNONYMS

- dhirā—the sober; kante—the hero; dūre—from a distance; dekhi’—after seeing; kare pratyutthāna—stands up; nikaṭe āsile—when the hero comes nearby; kare—does; āsana—of a seat; pradāna—offering.

TRANSLATION

“When a sober heroine sees her hero approaching from a distance, she immediately stands up to recieve him. When he comes near, she immediately offers him a place to sit.
TEXT 145


dryan kopa, mukhe kahe madhura vacana
priya ailingite, tare kare ailingana

SYNONYMS
hrdaye—within the heart; kopa—anger; mukhe—in the mouth; kahe—speaks; madhura—sweet; vacana—words; priya—lover; ailingite—when embracing; tare—him; kare ailingana—embraces.

TRANSLATION
“The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she also returns his embrace.

TEXT 146

sarala vyawahara, kare manera ponsa
kimva soluntha vakye kare priya nirasana

SYNONYMS
sarala vyawahara—plain dealings; kare—does; manera—of jealous anger; ponsa—maintenance; kimva—or; soluntha—smiling a little; vakye—by words; kare—does; priya—of the lover; nirasana—refutation.

TRANSLATION
“The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she refutes the advances of her lover.

TEXT 147

‘Abiria! Nisti r-bakye knee jauns
kore halay vajna

}
‘adhīrā’ niṣṭhura-vākye karaye bhartsana  
karnotpale tāde, kare mālāya bandhana

SYNONYMS
adhīrā—the restless heroine; niṣṭhura-vākye—by cruel words; karaye—does;  
bhartsana—chastisement; karna-utpale tāde—pulls the ear; kare—does;  
mālāya—with a garland; bandhana—binding.

TRANSLATION
“The restless heroine, however, sometimes chastises her lover with cruel  
words, sometimes pulls his ear and sometimes binds him with a flower gar-  
land.

TEXT 148
‘द्वीराघीरा’ ब्रक्र-वाक्ये करे उपहास ।  
कंभु गुत्ति, कंभु लिद्दा, कंभु बा उदास ॥ १४८ ॥
‘dhīrādhirā’ vakra-vākye kare upahāsa  
kabhu stuti, kabhu nindā, kabhu vā udāsa

SYNONYMS
dhīrā-adhirā—the heroine who is a combination of sobriety and restlessness;  
vakra-vākye kare upahāsa—jokes with equivocal words; kabhu stuti—sometimes  
praise; kabhu nindā—sometimes blasphemy; kabhu vā udāsa—sometimes in-  
difference.

TRANSLATION
“The heroine who is a combination of sobriety and restlessness always  
jokes with equivocal words. She sometimes praises her lover, sometimes  
blasphemes him and sometimes remains indifferent.

TEXT 149
‘मुद्धा’, ‘मध्या’, ‘प्रगल्भा’,—तिन्न नायिकार भेदा ।  
‘मुद्धा’ नाहि जाने मालेन ब्रद्धा-विभेद ॥ १४९ ॥
‘mugdhā’, ‘madhyā’, ‘pragalbhā’,—tina nāyikāra bheda  
mugdhā nāhi jāne māner ādādhyā-vibheda

SYNONYMS
mugdhā—captivated; madhyā—intermediate; pragalbhā—impudent; tina—  
three; nāyikāra—of heroines; bheda—divisions; mugdhā—the captivated; nāhi
jāne—does not know; mānera—of jealous anger; vaidagdhyā-vibheda—the intricacies of cunning behavior.

**TRANSLATION**

“Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

**TEXT 150**

[Translation of the Sanskrit text]

**SYNONYMS**

mukha ācchādiyā—covering the face; kare—performs; kevala—only; rodana—crying; kāntera—of the lover; priya-vākya—sweet words; śuni’—hearing; haya—becomes; parasanna—satisfied.

**TRANSLATION**

“The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

**TEXT 151**

[Translation of the Sanskrit text]

**SYNONYMS**

madhyā—the intermediate; pragalbhā—the impudent; dhare—contain; dhīrā-ādi-vibheda—the three divisions of dhīrā, adhīrā and dhīrādhirā; tāra madhye—among them; sabāra—of all of them; sva-bhāve—in nature; tina bheda—three divisions.

**TRANSLATION**

“Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.
TEXT 152

केह 'प्रखराः', केह 'म्र्दुः', केह हया 'समाः'.

śv-śvabhāve kūkṣeṇe bāḍaya premā-simā || १५२ ||

keha ‘prakharā’, keha ‘mṛdu’, keha haya ‘samā’
sva-svabhāve kṛṣṇera bāḍāya prema-simā

SYNONYMS

keha—some; prakharā—very talkative; keha—some; mṛdu—very mild; keha haya—some of them are; samā—equipoised; sva-svabhāve—by their own characteristics; kṛṣṇera—of Lord Kṛṣṇa; bāḍāya—increases; prema-simā—limit of loving ecstasy.

TRANSLATION

“Some of them are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa’s loving ecstasy.

TEXT 153

प्राखर्य, मार्दव, सामया श्वभव निर्देशियः।
सेइ सेइ श्वभवं कुङ्खं करायं संभोगं || १५३ ||

prākharya, mārdava, sāmya svabhāva nirdoṣa
sei sei svabhāve kṛṣṇe karāya santoṣa

SYNONYMS

prākharya—talkativeness; mārdava—mildness; sāmya—being equipoised; svabhāva—nature; nirdoṣa—faultless; sei sei sva-bhāve—in those transcendental qualities; kṛṣṇe—Lord Kṛṣṇa; karāya—they make; santoṣa—happy.

TRANSLATION

“Although some of the gopis are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Kṛṣṇa by their unique characteristics.”

TEXT 154

एकर्षा गुलिया ग्रेहुर आन्द्रां अपार।
‘कह, कह, दामोदर’,—बले बार बार || १५४ ||

एकर्षा गुलिया ग्रेहुर आन्द्रां अपार।
‘कह, कह, दामोदर’,—बले बार बार || १५४ ||
e-katha suniya prabhura ānanda apāra
‘kaha, kaha, dāmodara’, — bale bāra bāra

SYNONYMS

e-katha suniya—hearing this description; prabhura—of Śrī Caitanya Mahāprabhu; ānanda apāra—unlimited happiness; kaha kaha—please go on speaking; dāmodara—My dear Dāmodara; bale bāra bāra—He said again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

TEXT 155

दामोदर कहे, कृष्ण रसिकशेखर ।
रस-आस्वादक, रसमय-कलेबर ॥ १५५ ॥

dāmodara kahe, — krṣṇa rasika-śekhara
rasa-āsvādaka, rasamaya-kalevara

SYNONYMS

dāmodara kahe—Dāmodara said; krṣṇa—Lord Krṣṇa; rasika-śekhara—the master of transcendental mellows; rasa-āsvādaka—the taster of transcendental mellows; rasa-maya-kalevara—whose body is made of all transcendental bliss.

TRANSLATION

Dāmodara Gosvāmī said, “Krṣṇa is the master of all transcendental mellows. He is the taster of transcendental mellows, and His body is composed of transcendental bliss.

TEXT 156

प्रेममय-वपु कृष्ण भक्त-प्रेमाधीन ।
शुद्ध-प्रेम, रसगुन्णे, गोपिका—प्रवीण ॥ १५६ ॥

premamaya-vapu krṣṇa bhakta-premādhina
śuddha-preme, rasa-guṇe, gopīka—praviṇa
SYNONYMS

prema-maya-vāpū—body of love and ecstasy; kṛṣṇa—Lord Kṛṣṇa; bhakta-prema-adhīna—always subordinate to the loving feelings of His devotees; śuddha-preme—in pure uncontaminated love; rasa-gūne—and in the qualities of transcendental mellows; gopīkā—the gopīs; pravīṇa—very experienced.

TRANSLATION

“Kṛṣṇa is full of ecstatic love and always subordinate to the love of His devotees. The gopīs are very experienced in pure love and in the dealings of transcendental mellows.

TEXT 157

गोपिकारः प्रेमेः नाहि रसाभास-दोष ।
अतत्तः कृपाणः करे परम सन्तोष ॥ १५७ ॥

gopikāra preme nāhi rasābhāsa-doṣa
ataeva kṛṣṇera kare parama santoṣa

SYNONYMS

gopikāra—of the gopīs; preme—in the loving affairs; nāhi—there is not; rasa-ābhāsa—of an adulterated taste of mellow; doṣa—fault; ataeva—therefore; kṛṣṇera—of Lord Kṛṣṇa; kare—they do; parama santoṣa—highest satisfaction.

TRANSLATION

“There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

PURPORT

Rasābhāsa occurs when one’s relationship with Kṛṣṇa is adulterated. There are different types of rasābhāsa—first-, second- and third-class. The word rasa means “mellow,” and ābhāsa means “a shadow.” If one tastes one kind of mellow and something extra is imposed, that is uparasa. If something is derived from the original mellow, it is called anurasa. If something is appreciated that is far removed from the original mellow, it is called aparasa. Uparasa, anurasa and aparasa are, respectively, first-, second- and third-class rasābhāsas. As stated in Bhakti-rasāmṛta-sindhu (4.9):

pūrvam evānuśiṣṭaṇa vikalā rasa-lakṣāṇa
rasā eva rasābhāsā rasa-jñair anukirtitāḥ
syus tridhoparasās cânurasāś cāparasās ca te
uttamā madhyamāḥ proktāḥ kaniḥṭhāḥ cety ami kramāt
TEXT 158

& vamsa-prabhu-rasirajay niṣāṇa
s. suṣṭōKayāmāha-rasa-balāgaṇa
sivēr abhavāno-bodont-sūrīṇa
svarīya vrndāvane-kāthā-rasaśrayāṇa

SYNONYMS

evam—thus; saṣāṅkāṁśu—virajitā niṣāḥ
sa satya-kāmo ‘nuratābalā-gañah
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ sarat-kāvya-kathā-ṛasaśrayāḥ

TRANSLATION

‘Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His rasa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.’

PURPORT

This verse is a quotation from Śrīmad-Bhāgavatam (10.33.26). The gopīs are all transcendental spirit souls. One should never think that the gopīs and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopīs are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa’s lusty desires and all His dealings with the gopīs are on the spiritual platform. One has to be transcendently realized before even considering relishing the pastimes of Kṛṣṇa with the gopīs. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the gopīs. Śrī Caitanya Mahāprabhu and Śvārūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the gopīs: therefore the subject matter is neither mun-
Being a sannyāsi, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the gopīs were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Ś✈ṛuṣa Damodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

**TEXT 159**

‘vāmā’ eka gopī-gaṇa, ‘dakṣinā’ eka gaṇa
nānā-bhāve karāya krṣne rasa āsvādana

**SYNONYMS**

vāmā—left wing; eka—one; gopī-gaṇa—party of gopīs; dakṣinā—right wing; eka—another; gaṇa—party of gopīs; nānā-bhāve—in varieties of ecstatic love; karāya—cause to do; krṣne—unto Krṣṇa; rasa āsvādana—tasting of transcendental mellows.

**TRANSLATION**

“The gopīs can be divided into a left wing and a right wing. Both wings induce Krṣṇa to taste transcendental mellows by various manifestations of ecstatic love.

**TEXT 160**

gopi-gaṇa-madhya śreṣṭhā rādha-thākuraṇī
nirmala-ujjvala-rasa-prema-ratna-khani

**SYNONYMS**

gopi-gaṇa-madhya—of all the gopīs; śreṣṭhā—the chief; rādha-thākuraṇī—Śrīmatī Rādhārāṇī; nirmala—purified; ujjvala—brilliant; rasa—in mellows; prema—of ecstatic love; ratna-khani—the jewel mine.

**TRANSLATION**

“Of all the gopīs, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.
vayase ‘madhyamā’ teño svabhāvete ‘sama’
gāḍha prema-bhāve teño nirantara ‘vāmā’

SYNONYMS
vayase madhyamā—grown up; teño—Śrīmati Rādhārāṇī; sva-bhāvete—in character; sama—equipoised; gāḍha—deep; prema-bhāve—in ecstatic love; teño—She; nirantara—constantly; vāmā—of the group of the left-wing gopis.

TRANSLATION
“Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopi.

PURPORT
The left wing and right wing of the gopis has been explained by Rūpa Gosvāmī in Ujjvala-nilamāṇi. The left wing is described in this way:

\[
\begin{align*}
mana-grahe sadodyuktā \\
tac-chaithilye ca kopanā \\
abhedyā nāyake prāyah \\
krūrā vāmeti kirtyate
\end{align*}
\]

“A gopi who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero and who always opposes Him is called vāmā, or a left-wing gopi.”

Śrīla Rūpa Gosvāmī describes the right-wing gopis in this way:

\[
\begin{align*}
asahyā māna-nirbandhe \\
nāyake yukta-vādini \\
sāmabhīs tena bhedyā ca \\
dakṣīṇā parikirtitā
\end{align*}
\]

“A gopi who cannot tolerate womanly anger, who speaks suitable words to the hero and who is satisfied by His sweet words is called a dakṣīṇā, or a right-wing gopi.”
TEXT 162

vāmya-svabhāve māna uṭhe nirantara
tāra madhye uṭhe kṛṣṇera ānanda-sāgara

SYNONYMS

vāmya-svabhāve—because of left-wing character; māna—womanly anger; uṭhe—awakens; nirantara—always; tāra madhye—in that dealing; uṭhe—is awakening; kṛṣṇera—of Lord Kṛṣṇa; ānanda-sāgara—an ocean of transcendental bliss.

TRANSLATION

“Because She is a left-wing gopi, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

TEXT 163

aher iva gatiḥ premnāh
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udaṅcati

SYNONYMS

aher—of the snake; iva—like; gatiḥ—the movement; premnāh—of the loving affairs; sva-bhāva—by nature; kuṭilā—crooked; bhavet—is; atah—therefore; hetoh—from some cause; ahetoḥ—from the absence of a cause; ca—and; yūnoḥ—of the young couple; mānaḥ—anger; udaṅcati—appears.

TRANSLATION

“The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples—anger with a cause and anger without a cause.”
PURPORT
This is a quotation from Śrīla Rūpa Gosvāmi’s Ujjvala-nilamani (Śrīnāra-bhedapakaraṇa, 102).

TEXT 164
एत शुनि बांढ़े प्रभु अनंद-सागर।
‘कह, कह’ कहे प्रभु, बले दामोदर || १६४ ||

eta śuni’ bāde prabhura ānanda-sāgara
‘kaha, kaha’ kahe prabhu, bale dāmodara

SYNONYMS
eta śuni’—hearing this; bāde—increased; prabhura—of Śrī Caitanya Mahāprabhu; ānanda-sāgara—the ocean of transcendental bliss; kaha kaha—go on speaking; kahe prabhu—Śrī Caitanya Mahāprabhu continued to request; bale dāmodara—Dāmodara Gosvāmi continued to reply.

TRANSLATION
When Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, “Go on speaking, go on speaking.” And thus Svarūpa Dāmodara continued.

TEXT 165
‘अधिरूढ़ महाभाव’—राधिकार प्रेम ||
बिशुद्ध, निर्मल, नैचे दशवाण हेम || १६५ ||

‘adhirūḍha mahā-bhāva’—rādhikāra prema
viśuddha, nirmala, yaiche daśa-vāna hema

SYNONYMS
adhirūḍha mahā-bhāva—highly advanced ecstatic love; rādhikāra prema—the loving affairs of Śrīmati Rādhārānī; viśuddha—completely uncontaminated; nirmala—purified; yaiche—as if; daśa-vāna—ten times purified; hema—gold.

TRANSLATION
“Śrīmati Rādhārānī’s love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.
TEXT 166

krṣnera darśana yadi pāya ācambite
nānā-bhāva-vibhūsane haya vibhūsite

SYNONYMS

krṣnera—of Lord Kṛṣṇa; darśana—interview; yadi—if; pāya—gets; ācambite—
all of a sudden; nānā—various; bhāva—ecstatic; vibhūsane—with ornaments;
haya—is; vibhūsite—decorated.

TRANSLATION

“As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly
decorated with various ecstatic ornaments.

TEXT 167

aṣṭa ‘sattvika’, harṣādi ‘vyabhicāri’ āhār
‘sahajā prema’, virīṣati ‘bhāva’-alaṅkāra

SYNONYMS

aṣṭa—eight; sattvika—transcendental symptoms; harṣā-ādi—like jubilation;
vyabhicāri—distinctive features; yānra—of whose; sahajā prema—natural love;
virīṣati—twenty; bhāva—of ecstasy; alaṅkāra—ornaments.

TRANSLATION

“The transcendental ornaments of Śrīmati Rādhārāṇī’s body include the
eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicāri-
bhāvas, beginning with harṣa, or jubilation in natural love, and the twenty
bhāvas, or ecstatic emotional ornaments.

PURPORT

The thirty-three vyabhicāri-bhāvas, bodily symptoms manifest in ecstatic love,
are as follows: (1) nirveda, indifference; (2) viśāda, moroseness; (3) dainya, meek-
ness; (4) glāni, a feeling that one is in a faulty position; (5) śrama, fatigue; (6)
mada, madness; (7) garva, pride; (8) śaṅkā, doubt; (9) trāsa, shock; (10) āvega, intense emotion; (11) unmāda, craziness; (12) apasmāra, forgetfulness; (13) vyādhi, disease; (14) moha, bewilderment; (15) mṛti, death; (16) ālasya, laziness; (17) jāṭiya, invalidity; (18) vṛidā, shame; (19) avahitthā, concealment; (20) smṛti, remembrance; (21) vitarka, argument; (22) cintā, contemplation; (23) mati, attention; (24) dṛṣṭi, forbearance; (25) harsa, jubilation; (26) avutsukya, eagerness; (27) augrya, violence; (28) amaṛsa, anger; (29) asūyā, jealousy; (30) càpalya, impudence; (31) nidrā, sleep; (32) supti, deep sleep and (33) prabodha, awakening.

SYNONYMS

Text 168

‘किलकिञ्चिति’, ‘कुष्टिमिति’, ‘विलास’, ‘ललितः’।
‘विक्रोक्त’, ‘मोट्टामिति’, ‘आर ‘ललितः’, ‘चकितः’।

‘kila-kiñcita’, ‘kuṭṭamita’, ‘vilāsa’, ‘lalita’

SYNONYMS

kila-kiñcita—a particular type of ornament at the time of seeing Krṣṇa; kuṭṭamita—the symptom explained in verse 197; vilāsa—the symptom explained in verse 187; lañita—the symptom explained in verse 192; vivvoka—neglecting the presentation given by the hero; moṭṭāyita—awakening of lusty desires by the remembrance and words of the hero; āra—and; maugdhya—assuming the position of not knowing things although everything is known; cakita—a position in which the heroine appears very afraid although she is not at all afraid.

TRANSLATION

‘Some of the symptoms critically explained in the following verses are kilakiñcita, kuṭṭamita, vilāsa, lañita, vivvoka, moṭṭāyita, maugdhya and cakita.’

Text 169

_eta bhāva-bhūṣāya bhūṣita śri-rādhāra āṅga dekhite uthale krṣṇa-sukhādbhī-taraṅga

SYNONYMS

ta—so many; bhāva-bhūṣāya—with the ornaments of ecstasy; bhūṣita—decorated; śri-rādhāra—of Śrimati Rādhārāṇi; āṅga—the body; dekhite—to see;
uthale—awakens; kṛṣṇa-sukha-abdhi—of the ocean of Kṛṣṇa’s happiness; taraṅga—waves.

TRANSLATION

“When Śrīmati Rādhārāṇi’s body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa’s happiness immediately displays transcendental waves.

TEXT 170

kīlakīṅcitādī-भावेरे १७०
षे भाव-क्षुद्रय राधा हरे क्रृष्ण-मन

kīla-kīṅcitā-dī-bhāvera śuna vivarāṇa
ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana

SYNONYMS

kīla-kīṅcita-ādi—beginning with the ecstasy named kīla-kīṅcita; bhāvera—of ecstasies; śuna—hear; vivāraṇa—the description; ye bhāva-bhūṣāya—with these ecstatic ornaments; rādhā—Śrīmati Rādhārāṇī; hare—enchants; kṛṣṇa-mana—the mind of Kṛṣṇa.

TRANSLATION

“Now hear a description of different ecstasies, beginning with kīla-kīṅcita. With these ecstatic ornaments, Śrīmati Rādhārāṇī enchants the mind of Kṛṣṇa.

TEXT 171

राधा देखि क्रृष्ण यदि चुँद करे मन ||

rādhā dekhi kṛṣṇa yadi chūnda karē mana
dāna-ghāṭi-pathe yabe varjena gamana

SYNONYMS

rādhā—Śrīmati Rādhārāṇī; dekhi’—after seeing; kṛṣṇa—Lord Kṛṣṇa; yadi—if; chūnda—to touch; kare mana—desires; dāna-ghāṭi-pathe—on the way leading toward the spot from where one crosses the river to the other side; yabe—when; varjena—prohibits; gamana—going.

TRANSLATION

“When Śrī Kṛṣṇa sees Śrīmati Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the River Yamunā.
TEXT 172

yabe āsī' mānā kare puṣpa uṭhāite
sakhi-āge cāhe yadi gāye hāta dite

SYNONYMS
yabe—when; āsī’—coming nearby; mānā kare—prohibits; puṣpa uṭhāite—to pick up flowers; sakhi-āge—in front of the friends of Śrīmatī Rādhārāṇī; cāhe—wants; yadi—if; gāye—in the body; hāta dite—touch with the hand.

TRANSLATION
“Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

TEXT 173

ei-saba sthāne ‘kīla-kīncīta’ udgama
prathame ‘harṣa’ saṅcāri — mūla kāraṇa

SYNONYMS
ei-saba sthāne—in such places; kīla-kīncīta—of the symptom of the ecstasy known as kīla-kīncīta; udgama—awakening; prathame—in the beginning; harṣa—jubilation; saṅcāri—ecstatic emotion; mūla kāraṇa—the root cause.

TRANSLATION
“At such times, the ecstatic symptoms of kīla-kīncīta are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

PURPORT
Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well-dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa’s attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries a container
of milk and often goes to sell it on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the dāna-ghāṭi. Lord Śrī Kṛṣṇa stops Her from going, telling Her, “First You have to pay the fee; then You will be allowed to go.” This pastime is called dānakeli-lilā. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden’s proprietor and prohibits Her. This pastime is called kila-kiṅcita. Rādhārāṇī’s shyness arises due to Śrī Kṛṣṇa’s prohibitions, and ecstatic loving bodily symptoms called kila-kiṅcita-bhāva are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī’s Ujjvala-nilamani (Anubhava-prakāraṇa, 44).

**TEXT 174**

�ਰ्भाविलासक्रियात्मकोषायांवायुक्तम्।

सन्क्रिकरणं वर्षाचायं किलकिन्तिम्। १७४॥

garvābhilāsa-rudita-
smitasūyā-bhaya-krudhām
saṅkari-karaṇāṁ harṣād
ucyate kila-kiṅcitam

**SYNONYMS**

garva—pride; abhilāsa—ambition; rudita—crying; smita—smiling; asuya—envying; bhaya—fearing; krudhām—anger; saṅkari-karaṇam—the act of shrinking away; harṣāt—because of jubilation; ucyate—is called; kila-kiṅcitam—ecstatic symptoms known as kila-kiṅcita.

**TRANSLATION**

“‘Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kiṅcita-bhāva.’

**TEXT 175**

आर सात भावां असि सहजे मिलय।
अष्टाभ्य-संकलनसे महाभाव हय। १७५॥

āra sāta bhāva āsi’ sahaje milaya
aṣṭā-bhāva-samāilane ‘mahābhāva’ haya
SYNONYMS
āra—other; sāta—seven; bhāva—ecstatic symptoms; āsi’—coming together; sahaṇa—naturally; milaṇa—become mixed; aṣṭa-bhāva—of eight kinds of ecstatic emotional symptoms; sammiḷaṇa—by the combining; mahā-bhāva haya—there is mahābhāva.

TRANSLATION
“There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahābhāva.

TEXT 176

गर्भभिज्ञ, भय, शुष्क-रुदिता।
क्रोध, असूया हय, आर मन्द-मिल। ॥ १७६ ॥

garva, abhilāsa, bhaya, sūṣka-rudita
krodha, asūyā haya, āra manda-smīta

SYNONYMS
garva—pride; abhilāsa—ambition; bhaya—fear; sūṣka-rudita—dry, artificial crying; krodha—anger; asūyā—envy; haya—there is; āra—also; manda-smīta—mild smiling.

TRANSLATION
“The seven combined ingredients of mahābhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

TEXT 177

नाना-स्वादु आषाढ़ एकत्र मिलन।
याहार आश्वास तृप्त हय कुष्ण-मन। ॥ १७७ ॥

nānā-svādu aṣṭa-bhāva ekatra milana
yāhāra āsvāde tṛpta haya krṣṇa-mana

SYNONYMS
- mana—various; svādu—tasteful; aṣṭa-bhāva—eight kinds of ecstatic symptoms; ekatra—at one place; milana—meeting; yāhāra—of which; āsvāde—by the tasting; tṛpta—satisfied; haya—is; krṣṇa-mana—the mind of Kṛṣṇa.
TRANSLATION

“There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord’s mind is completely satisfied.

TEXT 178

dadhi, ḍandha, ghṛta, madhu, marica, karpūra
eḷacī-milane yaiche rasālā madhura

SYNONYMS

dadhi—yogurt; ḍandha—candy; ghṛta—ghee; madhu—honey; marica—black pepper; karpūra—camphor; eḷacī—cardamom; milane—by combining together; yaiche—as; rasālā—very tasteful; madhura—and sweet.

TRANSLATION

“Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

TEXT 179

ei bhāva-yuktā dekhi’ rādhāsya-nayana
saṅgama ha-ite sukha pāya koṭi-gūna

SYNONYMS

ei bhāva—with these ecstatic symptoms; yuktā—combined together; dekhi’—seeing; rādhā-asya-nayana—the face and eyes of Śrīmatī Rādhārāṇī; saṅgama ha-ite—than direct embracing; sukha pāya—enjoys happiness; koṭi-gūna—millions of times more.

TRANSLATION

“Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī’s face light up from this combination of ecstatic love than He is by direct union with Her.
PURPORT

This is further explained in the following verse from the Ujjvala-nilamani (Anubha-va-prakaraṇa, 46) of Śrīla Rūpa Gosvāmī.

TEXT 180

�श्वमेधेशदानां जलकरणां कैरांकस्थितः
किंकिंगट्रित्सनां रसिकतंसितं पुरं कृष्णती।
राजा राजा पशि मधवेन मधुबनाभिभूषयतोरोत्तरः
राधा राधा किलकिंगि-तंतसिक्षि दूषिणं शियं रः क्रिया: १८०॥

\( \text{antah} \text{smeratayojvala jala-kaṇa-vyākīrṇa-pakṣmānkarū}
\text{kiṅcit pāṭalitāncalā rasikatotskta purah kuṅcati}
\text{ruddhāyāḥ pathi mādhavana madhura-vyābhugna-torottarā}
\text{rādhāyāḥ kila-kiṅcita-stavakini drṣṭiḥ śriyāṁ vah kriyāt} \)

SYNONYMS

\( \text{antah}—\text{internally or not manifested}; \text{smeratayā ujjvala}—\text{brightened by mild smiling}; \text{jala-kaṇa}—\text{with drops of water}; \text{vyākīrṇa}—\text{scattered}; \text{pakṣa-āṅkurā}—\text{from the eyelashes}; \text{kiṅcit}—\text{very little}; \text{pāṭalitā-āncalā}—\text{a tinge of redness, mixed with whiteness, on the borders of the eyes}; \text{rasikata-utsikta}—\text{being merged in the cunning behavior of the Lord}; \text{purah}—\text{in the front}; \text{kuṅcati}—\text{shrinks}; \text{ruddhāyāḥ}—\text{having been blocked}; \text{pathi}—\text{on the way}; \text{mādhavana}—\text{by Kṛṣṇa}; \text{madhura—sweet}; \text{vyābhugna—curved}; \text{torā-uttarā}—\text{the eyes}; \text{rādhāyāḥ—of Śrīmatī Rādhārāṇī}; \text{kila-kiṅcita}—\text{the ecstatic symptom named kila-kiṅcita}; \text{stavakini}—\text{like a bouquet of flowers}; \text{drṣṭiḥ}—\text{glance}; \text{śriyāṁ—good fortune}; \text{vah—of all of you}; \text{kriyāt}—\text{may perform}. \)

TRANSLATION

“‘May the sight of Śrīmatī Rādhārāṇī’s kila-kiṅcita ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī’s way to the dāna-ghāṭi, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.’
SYNONYMS

bāspa—by tears; vyākulia—agitated; aruṇa-aṅcala—with a reddish tinge; calan—moving; netram—eyes; rasa-ullāsītam—because of being agitated by transcendental mellows; hela-ullāsa—because of neglectful jubilation; cala-adharam—moving lips; kuṭilita—curved; bhrū-yugmam—two eyebrows; udyat—awakening; smitam—smiling; rādhāyāḥ kila-kiṅcita-ācitaṃ asau vikṣyānanam saṅgamād ānandaṃ tam avāpa koṭi-guṇitam yo ‘bhūn na gīṛ-gocaraḥ

TRANSLATION

"‘Agitated by tears, Śrīmati Rādhārāṇī’s eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Rādhārāṇī’s face exhibit such emotion, lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa’s happiness is not at all mundane.’”

PURPORT

This is a quotation from Govinda-lilāmṛta (9.18).

TEXT 182

SYNONYMS

eta—hearing this; prabhu—Śrī Caitanya Mahāprabhu; hailā—became; ānandita mana—very happy in His mind; sukhā-āviṣṭa haṇā—being absorbed in
happiness; svarūpe—unto Svarūpa Dāmodara Gosvāmī; kailā—did; aṅgana—embracing.

**TRANSLATION**

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and, being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

**TEXT 183**

‘বিলাসাদি-ভাব-ভূষার কহ তো লক্ষণ।

নেই ভাবে রাধা হরে গোবিন্দের মন। ১৮৩॥

‘vilāsa-ādi’-bhāva-bhūṣāra kaha ta’ lakṣaṇa

yei bhāve rādhā hare govindera mana?

**SYNONYMS**

vilāsa-ādi—beginning with transcendental enjoyment; bhāva—of ecstasy; bhūṣāra—of the ornaments; kaha—please speak; ta’—indeed; lakṣaṇa—the symptoms; yei bhāve—by which symptoms; rādhā—Śrīmatī Rādhārāṇī; hare—enchants; govindera mana—the mind of Śrī Govinda.

**TRANSLATION**

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, “Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda.”

**TEXT 184**

তবে ত’ স্বরূপ-গোসাঞি কহিতে লাগিল।

সুনি’ প্রভুর ভক্তগণ মহাস্থখ পাইল। ॥ ১৮৪॥

tabe ta’ svarūpa-gosāñi kahite lāgīlā

śuni’ prabhura bhakta-gaṇa mahā-sukha pāilā

**SYNONYMS**

tabe—at that time; ta’—indeed; svarūpa-gosāñi—Svarūpa Dāmodara; kahite lāgīlā—began to speak; śuni’—hearing; prabhura—of Śrī Caitanya Mahāprabhu; bhakta-gaṇa—all the devotees; mahā-sukha pāilā—achieved great happiness.

**TRANSLATION**

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.
TEXT 185

राधा वसी आचे, किवा व्रन्दावने याय।
ताहि यदि आचार्येते कृष्ण-दराशन पाय || १८५ ||

rādhā vasi’ āche, kībā vṛndāvane yāya
tāhāṅ yadi ācambite kṛṣṇa-daraśana pāya

SYNONYMS

rādhā vasi’ āche—Śrīmatī Rādhārāṇī is sitting; kībā—or; vṛndāvane yāya—is going to Vṛndāvana; tāhāṅ—there; yadi—if; ācambite—all of a sudden; kṛṣṇa-daraśana pāya—gets the opportunity to see Kṛṣṇa.

TRANSLATION

“Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sometimes sees Kṛṣṇa.

TEXT 186

देखिषे नाना-भाव हय विलक्षण।
से विलक्षणेये नाम ‘विलास’-कृष्ण || १८६ ||

dekhite nānā-bhāva haya vilakṣāna
se vailakṣanyera nāma ‘vilāsa’-bhūṣāna

SYNONYMS

dekhite—while seeing; nānā-bhāva—of various ecstasies; haya—there are; vilakṣāna—symptoms; se—those; vailakṣanyera—of different symptoms; nāma—the name; vilāsa—vilāsa; bhūṣāna—ornaments.

TRANSLATION

“The symptoms of various ecstasies that become manifest at that time are called vilāsa.

PURPORT

This is described in the following verse, taken from the Ujjvala-nilamaṇi (Anubhāva-prakaraṇa, 31).

TEXT 187

गतिश्वानसनालीनां मुखनेतादिकर्षणम्।
तांकालिकतैः वैशिष्ट्यां बिलासं प्रियसंज्ञाम् || १८७ ||
SYNONYMS

gati—moving; sthāna—standing; āsana-ādinām—and of sitting and so on; mukha—of the face; netra—of the eyes; ādi—and so on; karmanām—of the activities; tāt-kālikam—relating to that time; tu—then; vaisiṣṭyam—various symptoms; vilāsah—of the name vilāsa; priya-saṅga-jam—produced from meeting her beloved.

TRANSLATION

“ ‘The various symptoms manifested in a woman’s face, eyes, and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilāsa.’ ”

TEXT 188

lajjā, harṣa, abhilāsa, sambhrama, vāmya, bhaya
etā bhāva mili’ rādhāya cañcala karaya

SYNONYMS

lajjā—timidity; harṣa—jubilation; abhilāsa—ambition; sambhrama—respect; vāmya—characteristics of the left-wing gopīs; bhaya—fear; etā—these; bhāva—ecstatic symptoms; mili’—coming together; rādhāya—Śrīmatī Rādhārāṇī; cañcala karaya—agitate.

TRANSLATION

Svarūpa Damodara said, “Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs were all ecstatic symptoms combined to agitate Śrīmatī Rādhārāṇī.

PURPORT

This is explained in the following verse found in the Govinda-lilāmṛta (9.11).
When Srimati Radharañi saw Lord Kṛṣṇa just before Her, Her progress stopped, and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilāṣa, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.

When Śrīmati Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places—Her neck, waist and legs—and Her eyebrows dance.
TEXT 191

মুখে-নেত্রে হয় নানা-ভাবের উদগার ।
এই কান্তা-ভাবের নাম ‘ললিত’-ালঙ্কার ||১৯১ ||

мукге-нетре haya nānā-bhāvera udgāra
ei kānta-bhāvera nāma ‘lalita’-alaṅkāra

SYNONYMS

мукге—on the mouth; netre—on the eyes; haya—there are; nānā-bhāvera—of various ecstasies; udgāra—the awakening; ei—this; kānta-bhāvera—of the condition of the female; nāma—the name; lalita—of lalita; alaṅkāra—the ornament.

TRANSLATION

“When there is an awakening of various ecstatic features on Śrīmati Rādhārāṇi’s face and in Her eyes, the lalita ornaments are manifest.

TEXT 192

বিন্যাস-বিশ্রঙ্গাং ভবিলাস-মনোহর।
হরুলার ভবেদ্যত ললিতং তত্ত্বাধ্যয়নং || ১৯২ ||

vinyāsa-bhaṅgir aṅgānārī
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitarī tad udāhṛtam

SYNONYMS

vinyāsa—in arrangement; bhaṅgīḥ—curvature; aṅgānām—of bodily limbs; bhrū-vilāsa—due to the pastimes of the eyebrows; manoharā—very beautiful; su-kumārā—delicate; bhavet—may be; yatra—where; lalitam—lalita; tat—that; udāhṛtam—called.

TRANSLATION

‘When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of charm, called lalita-alaṅkāra, is manifest.’

PURPORT

This verse is from Ujjvala-nilamaṇi (Anubhāva-prakaraṇa, 56).
TEXT 193

When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

SYNONYMS

lalita-bhūṣita—decorated with lalita-alāṅkāra; rādhā—Śrīmatī Rādhārāṇī; dekhe—sees; yadi—if; kṛṣṇa—Lord Kṛṣṇa; dunhe—both of Them; dunhā—the two of Them; milibāre—to meet; hayena—become; sa-trṣṇa—very anxious.

TRANSLATION

When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these lalita ornaments, They both anxiously want to meet one another.

TEXT 194

hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgi-sumadhura
calac-cilli-valli-dalita-ratīnāthorjita-dhanuḥ
priya-premollasollsita-lalitālalita-tanuḥ
priya-prityai sāsid udita-lalitālāṅkṛti-yutā

SYNONYMS

hriyā—by Her attitude of shyness; tiryak—going crosswise; grīvā—of the neck; caraṇa—of the knees; kaṭi—of the waist; bhaṅgi—by the curve; su-madhura—very sweet; calac-cilli—of moving eyebrows; valli—by the creepers; dalita—conquered; ratī-nātha—of Cupid; ārjita—powerful; dhanuḥ—by which the bow; priya-prema-ullāsa—because of the loving attitude of the beloved; ullaśita—being inspired; lalita—by the mood known as lalita; ālalita-tanuḥ—whose body is covered; priya-prityai—for the sake of pleasing the beloved; sā—Śrīmatī Rādhārāṇī; āśit—was; udita—awakened; lalita-alāṅkṛti—yutā—possessing the lalita-alāṅkāra.
TRANSLATION

‘When Śrimati Rādhārāṇi was decorated with the ornament of lalita-alāṅkāra, just to increase Śri Kṛṣṇa’s love, an attractive curve was manifest by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved’s love, Her body was decorated with the ornaments of lalita-alāṅkāra.’

PURPORT

This verse is quoted from Govinda-līlāmṛta (9.14).

TEXT 195

lobhe āsi’ kṛṣṇa kare kañcukākarṣaṇa
antare ullāsa, rādhā kare nivāraṇa

SYNONYMS

lobhe—in greed; āsi’—coming; kṛṣṇa—Lord Kṛṣṇa; kare—does; kañcuka-ākarṣaṇa—snatching the border of Her sari; antare—with within; ullāsa—very much pleased; rādhā—Śrīmati Rādhārāṇi; kare—does; nivāraṇa—stopping.

TRANSLATION

‘When Kṛṣṇa comes forward and greedily snatches at the border of Rādhārāṇi’s sari, She is actually very pleased within, but overtly She tries to stop Him.

TEXT 196

bāhire vakta-krodha, bhitare sukha mane
‘kuṭṭamita’-nāma ei bhāva-vibhūṣaṇe

SYNONYMS

bāhire—externally; vakta—opposition; krodha—anger; bhitare—with within; sukha—happiness; mane—in the mind; kuṭṭamita—kuṭṭamita; nāma—named; ei—this; bhāva-vibhūṣaṇe—ornament of an ecstatic attitude.
TRANSLATION

“This ecstatic dress of Śrimati Rādhārānī’s is called kuṭṭamita. When it is manifest, She externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

TEXT 197

stanāḍharādi-grahāṇe
ḥṛt-pritāv api sambhramāt
bhāih krodho vyāḥitavat
proktarām kuṭṭamitarāṁ budhāih

SYNONYMS

stanā—breasts; adhara—lips; ādi—and so on; grahāṇe—when capturing; ḥṛt-pritāu—satisfaction of the heart; api—even though; sambhramāt—because of respectfulness; bhāih—externally; krodhāḥ—anger; vyāḥitāḥ—aggrieved; vat—as if; proktam—called; kuṭṭamitām—the technical term kuṭṭamita; budhāiḥ—by learned scholars.

TRANSLATION

‘‘When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuṭṭamita.’

PURPORT

This is a quotation from Ujjvala-nilamāṇi (Anubhāva-prakāraṇa, 49).

TEXT 198

kṛṣṇa-vāṅchā pūṁsa haya, kare pāṇi-rodha
antare ānanda rādhā, bāhīre vāmya-krodha

SYNONYMS

kṛṣṇa-vāṅchā—the desire of Lord Kṛṣṇa; pūṁsa—fulfilled; haya—let it be; kare—does; pāṇi-rodha—checking with Her hand; antare—within the heart;
ānanda—transcendental bliss; rādhā—Śrīmatī Rādhārāṇī; bāhire—externally; vāmya—opposition; krodha—and anger.

TRANSLATION

“Although Śrīmatī Rādhārāṇī was checking Her sari with Her hand, internally She was thinking, ‘Let Kṛṣṇa satisfy His desires.’ In this way She was very pleased within, although She externally displayed opposition and anger.

TEXT 199

vyathā pāṅā’ kare yena śuṣka rodana
iṣat hāsiyā kṛṣṇe kareṇa bhartsana

SYNONYMS
vyathā pāṅā’—being offended; kare—does; yena—as if; śuṣka—dry; rodana—crying; iṣat—mildly; hāsiyā—smiling; kṛṣṇe—unto Kṛṣṇa; kareṇa—does; bhartsana—admonition.

TRANSLATION

“Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

TEXT 200

pāṇi-rodham avirodhita-vāṅchārin
bhartsanāś ca madhura-smita-garbhāḥ
mādhavasya kurute karabhorur
hāri śuṣka-ruditārī ca mukhe ’pi

SYNONYMS
pāṇi—the hand; rodham—obstructing; avirodhita—unobstructed; vāṅcham—the desire of Kṛṣṇa; bhartsanāḥ—admonitions; ca—and; madhura—sweet; smita-garbhāḥ—containing a gentle smiling attitude; mādhavasya—of Śrī Kṛṣṇa; kurute—does; karabha-ūṇuḥ—whose thigh is like the trunk of a baby elephant; hāri—charming; śuṣka-ruditam—dry crying; ca—and; mukhe—on the face; api—also.
TRANSLATION

"'Actually She has no desire to stop Kṛṣṇa's endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

TEXT 201

[Layout of the text]

ei-mata āra saba bhāva-vibhūṣaṇa
yāhāte bhūṣita rādhā hare kṛṣṇa mana

SYNONYMS

ei-mata—in this way; āra—also; saba—all; bhāva-vibhūṣaṇa—ecstatic ornaments; yāhāte—by which; bhūṣita—being decorated; rādhā—Śrīmatī Rādhārāṇī; hare—attracts; kṛṣṇa mana—the mind of Kṛṣṇa.

TRANSLATION

"In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

TEXT 202

[Layout of the text]
ananta kṛṣṇera lilā nā yāya varṇana
āpane varṇena yadi ‘sahasra-vadana’

SYNONYMS

ananta—unlimited; kṛṣṇera—of Lord Kṛṣṇa; lilā—pastimes; nā—not; yāya—is possible; varṇana—description; āpane—personally; varṇena—describes; yadi—if; sahasra-vadana—the thousand-mouthed Śeṣa.

TRANSLATION

"It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga."
TEXT 203

Srivasa hasiya kahe, — suna, Damodara
Amara laksmira dekha sampatti vistara

SYNONYMS
sriyas—Sriyasa Thakura; hasi—smiling; kahe—says; suna—please hear;
damodara—O Damodara Gosvami; amara laksmira—of my goddess of fortune;
dekha—just see; sampatti vistara—the great opulence.

TRANSLATION
This time, Sriyasa Thakura smiled and told Damodara Panjita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

TEXT 204

Vrndavanaer sampad dekha, — pušpa-kisalaya
Giridhātu-sikhipiccha-gunjaphala-maya

SYNONYMS
Vrndavanaer—of Vrndavana; sampad—the opulence; dekha—see; pušpa-
kisalaya—a few flowers and twigs; giridhātu—some minerals from the hills;
sikhipiccha—some peacock feathers; gunjaphala-maya—some guṇjā-phala.

TRANSLATION
"As far as Vrndavana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guṇjā.

TEXT 205

Bhakto deśibhāre gola jagnārākh
Gulī' lakṣā—devi's men helle aśeśārākh
vṛndāvana dekhibāre gelā jagannātha
śuni’ lakṣmi-devīrā mane hailā āsoyātha

SYNONYMS

vṛndāvana—Vṛndāvana-dhāma; dekhibāre—to see; gelā—went; jagannātha—Lord Jagannātha; śuni’—hearing; lakṣmi-devīrā—of the goddess of fortune; mane—in the mind; hailā—there was; āsoyātha—envy.

TRANSLATION

“When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

TEXT 206

এত সম্পন্নি ছাড়ি’ কেনে গেলা বৃন্দাবন ।
তাঁরে হাস্য করিতে লক্ষ্মী করিলা সাজনা ॥ ২০৬ ॥

etā sampatti chāḍi’ kene gelā vṛndāvana
tārere hāṣya karite lakṣmi karilā sājana

SYNONYMS

etā sampatti—so much opulence; chāḍi’—giving up; kene—why; gelā—He went; vṛndāvana—to Vṛndāvana; tārere hāṣya karite—to make Him a laughingstock; lakṣmi—the goddess of fortune; karilā—made; sājana—so much decoration.

TRANSLATION

“She wondered, ‘Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?’ To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

TEXT 207

“তোমার ঠাকুর, দেখ এত সম্পন্নি ছাড়ি’ ।
পত্র-ফল-ফুল-লেোদে গেলা পুষ্পবাড়ী ॥ ২০৭ ॥

“tomāra thākura, dekha eta sampatti chāḍi’
patra-phala-phula-lobhe gelā puṣpa-bāḍi
SYNONYMS

tomāra ṭhākura—your Lord; dekha—just see; eta sampatti chāḍi’—giving so much opulence; patra-phala-phula—leaves, fruits and flowers; lobhe—for the sake of; gelā—went; puspabāḍi—to the flower garden of Guṇḍicā.

TRANSLATION

“Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, ‘Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmati Rādhārāṇī?’

TEXT 208

एई कर्म करे काई? लक्ष्मी अग्रेते निज प्रभुरे देहा’ आलि’ ||२०८ ||

ei karma kare kāḥāṁ vidagdha-siromani?
lakṣmīra agrete nija prabhure deha’ āni’”

SYNONYMS

ei—this; karma—work; kare—does; kāḥāṁ—where; vidagdha-siromani—the chief of all experts; lakṣmīra—of the goddess of fortune; agrete—in front; nija—your own; prabhure—master; deha’—present; āni’—bringing.

TRANSLATION

‘‘Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.’

TEXT 209

एता बली महालक्ष्मी सब दासीगणे।
काठि-वस्त्रे बांधि’ आने प्रभुर निजगणे || २०९ ||

eta bali’ mahā-lakṣmīra saba dāsi-gaṇe
kaṭi-vastre bāndhi’ āne prabhura nija-gaṇe

SYNONYMS

eta bali’—saying this; mahā-lakṣmīra—of the goddess of fortune; saba—all; dāsi-gaṇe—maidservants; kaṭi-vastre—by their waist clothes; bāndhi’—binding; āne—bring; prabhura—of Jagannātha; nija-gaṇe—personal servants.
"In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.

TEXT 210

When all the maidservants brought Lord Jagannātha’s servants before the lotus feet of the goddess of fortune, the Lord’s servants were fined and forced to submit.

TEXT 211

All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.
TEXT 212

saba bhṛtya-gaṇa kahe,—yoḍa kari’ hāta
‘kāli āni diṭa tomāra āge jagannātha’

SYNONYMS
saba bhṛtya-gaṇa kahe—all the servants said; yoḍa kari’ hāta—folding the hands; kāli—tomorrow; āni—bringing; diṭa—we shall give; tomāra—of you; āge—in front; jagannātha—Lord Jagannātha.

TRANSLATION
“Finally all of Lord Jagannātha’s servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

TEXT 213

tabe santa hana /ak?mi yaya nija ghara
āmāra /ak?mira sampad—vākya-agocara

SYNONYMS
tabe—then; santa haññā—being pacified; /ak?mi—the goddess of fortune; yaya—goes back; nija ghara—to her own apartment; āmāra—my; /ak?mira—of the goddess of fortune; sampad—the opulence; vākya-agocara—beyond description.

TRANSLATION
“Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description.”

TEXT 214

[Text continues in the same format.]

Text 214 | Performance of the Vṛndāvana Pastimes
dugdha āuti' dadhi matāra gopi-gane
āmāra ṭhākurāṇi vaise ratna-sirīnāsane

SYNONYMS

dugdha āuti’—boiling milk; dadhi—into yogurt; matāra—your; gopi-gane—gopis; āmāra—my; ṭhākurāṇi—mistress; vaise—sits down; ratna-sirīnāsane—on a throne of gems.

TRANSLATION

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: “Your gopis are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems.”

TEXT 215

नारद-प्रकृति श्रीवास करे परिहास।
शुनि हासि महाप्रभु यति निज-दास॥ २१५॥

nārada-prakṛti śrīvāsa kare parihasa
śuni’ hāse mahāprabhura yata nija-dāsa

SYNONYMS

nārada-prakṛti—with the nature of Nārada Muni; śrīvāsa—Śrīvāsa Ṭhākura; kare—does; parihasa—joking; śuni’—hearing; hāse—smile; mahāprabhura—of Śrī Caitanya Mahāprabhu; yata—all; nija-dāsa—personal servants.

TRANSLATION

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

TEXT 216

प्रभु कहे,—श्रीवास, भोमाते नारद-स्वभाव।
ऐश्वर्यप्रेम भोमाते, ईश्वर-प्रेमाव॥ २१६॥

prabhu kahe,—śrīvāsa, tomāte nārada-svabhāva
aiśvarya-prabhāve tomāte, iśvara-prabhāva
SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu says; śrīvāsa—My dear Śrīvāsa; to­māte—in you; nārada-svabhāva—the nature of Nārada; aīśvarya-bhāve—the mood of full opulence; tomatē—in you; īśvara-prabhāva—the power of the Lord.

TRANSLATION
Śrī Caitanya Mahāprabhu then told Śrīvāsa Thākura, “My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead’s opulence is having a direct influence upon you.

TEXT 217

"इंहो दामोदर-स्वरूप—सुंदर-भ्रजवाली।
ऐश्वर्य ना जाने इंहो शुद्धप्रेमेम् भास्व।" || 217 ||

-inho dāmodara-svarūpa—śuddha-vraja-vāśi
aiśvarya nā jāne inho śuddha-preme bhāsi'

SYNONYMS
-inho—here; dāmodara-svarūpa—Svarūpa Damodara Gosvāmi; śuddha-vraja-vāśi—a pure inhabitant of Vṛndāvana; aiśvarya nā jāne—he does not know opulence; inho—he; śuddha-preme—in pure devotional service; bhāsi’—floating.

TRANSLATION
“Svarūpa Damodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service.”

TEXT 218

स्वरूप कहे—श्रीवास, शुम सावधाने।
बुद्धावलसपट तोमार नाहि पड़े येन।" || 218 ||

svarūpa kahe, —śrīvāsa, śuna sāvadhāne
vṛndāvana-sampad tomāra nāhi paḍe mane?

SYNONYMS
svarūpa kahe—Svarūpa Damodara said; śrīvāsa—my dear Śrīvāsa; śuna sāvadhāne—carefully please hear; vṛndāvana-sampad—the opulence of Vṛndāvana; tomāra—your; nāhi—not; paḍe—falls; mane—in the mind.
Svarupa Dāmodara then retorted, “My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

**TEXT 219**

\[\text{vṛndāvane sāhajika ye sampat-sindhu} \]
\[\text{dvāra-kā-vaikuṇṭha-sampat—tāra ēka bindu} \]

**SYNONYMS**

\[\text{vṛndāvane—at Vṛndāvana; sāhajika—natural; ye—whatever; sampat-sindhu—ocean of opulence; dvāra-kā—of Dvārakā; vaikuṇṭha-sampat—all the opulence of the spiritual world; tāra—of that; ēka bindu—one drop.} \]

**TRANSLATION**

“The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṇṭha is not even to be compared to a drop.

**TEXT 220**

\[\text{parama puroṣattama svayaṁ bhagavān} \]
\[\text{krṣṇa yāhāṁ dhani tāhāṁ vṛndāvana-dhāma} \]

**SYNONYMS**

\[\text{parama puroṣattama—the Supreme Personality of Godhead; svayaṁ bhagavān—personally the Lord; krṣṇa—Lord Kṛṣṇa; yāhāṁ—where; dhani—actually opulent; tāhāṁ—there; vṛndāvana-dhāma—Vṛndāvana-dhāma.} \]

**TRANSLATION**

“Śrī Kṛṣṇa is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

**TEXT 221**

\[\text{chintāmaṇīm yogī rākṣeṣaḥ bhūjāḥ} \]
\[\text{chintāmaṇīgha dāsī-çarita-kūmara} \]
**Text 223**

**Performance of the Vṛndāvana Pastimes**

\[ cintāmai-maya bhūmi ratnera bhavana \\
\text{cintāmai-gaṇa dāsi-carana-bhūṣana } \]

**SYNONYMS**

\[ cintāmai-maya — \text{made of transcendental touchstone} ; \ bhūmi — \text{the ground} ; \ ratnera — \text{of gems} ; \ bhavana — \text{the original source} ; \ cintāmai-gaṇa — \text{such touchstones} ; \ dāsi-carana-bhūṣana — \text{foot decorations of the maidservants of Vṛndāvana} . \]

**TRANSLATION**

"Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmai stone is used to decorate the lotus feet of the maidservants of Vṛndāvana."

**TEXT 222**

\[ \text{कल्पवृक्ष-लतार——याहाँ साहजिक-बनं} \\
\text{पुष्प-फल बिना केह ना मागे अनु धन} || २२२ || \]

\[ \text{kalpavrksa-latara——yāhāṁ sāhajika-vana} \\
\text{puṣpa-phala vinā kēha nā māge anya dhana} \]

**SYNONYMS**

\[ \text{kalpa-vrksa-latara} — \text{of creepers and kalpa-vrksa, or desire trees} ; \ yāhāṁ — \text{where} ; \ sāhajika-vana — \text{natural forest} ; \ puṣpa-phala vinā — \text{except for fruits and flowers} ; \ keha — \text{anyone} ; \ nā māge — \text{does not want} ; \ anya — \text{any other} ; \ dhana — \text{riches} . \]

**TRANSLATION**

"Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees."

**TEXT 223**

\[ \text{अनंत कामदेहनु भाईं} \ फिरे बने बने || \]
\[ \text{छुट्टे-कार बन, केह ना मागे अनु धन} || २२३ || \]

\[ \text{ananta kāma-dhenu tāhāṁ phire vane vane} \\
\text{dugdha-mātra dena, kēha nā māge anya dhane} \]

**SYNONYMS**

\[ \text{ananta} — \text{unlimited} ; \ kāma-dhenu — \text{cows that can fulfill all desires} ; \ tāhāṁ — \text{there} ; \ phire — \text{graze} ; \ vane vane — \text{from forest to forest} ; \ dugdha-mātra dena—— \]
deliver milk only; keha—anyone; nā—not; māge—wants; anya dhane—any other riches.

TRANSLATION

“In Vṛndāvana there are cows that fulfill all desires (kāma-dhenus), and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

TEXT 224

sahaja lokera kathā—yāhāṁ divya-gīta
sahaja gamana kare,—yaiche nṛtya-pratita

SYNONYMS

sahaja lokera kathā—the talks of all the plain people; yāhāṁ—where; divya-gīta—transcendental music; sahaja gamana—natural walking; kare—they do; yaiche—like; nṛtya-pratita—appearing like dancing.

TRANSLATION

“In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

TEXT 225

sarvatra jala—yāhāṁ amṛta-samāna
cid-ānanda jyotih svādyā—yāhāṁ mūrtimān

SYNONYMS

sarvatra—everywhere; jala—the water; yāhāṁ—where; amṛta-samāna—equal to nectar; cit-ānanda—transcendental bliss; jyotih—effulgence; svādyā—perceived; yāhāṁ—where; mūrtimān—assuming a form.

TRANSLATION

“The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.
TEXT 226

लक्ष्मी जिनी' गुण याहीं लक्ष्मीर समाज।
क्रोड़-बंधी करे याहीं प्रियसखी-काय। ॥ २२६ ॥

lakṣmi jini’ guṇa yāhāṁ lakṣmīra samāja
kṛṣṇa-varṇī kare yāhāṁ priya-sakhī-kāya

SYNONYMS

lakṣmī—the goddess of fortune; jini’—conquering; guṇa—qualities; yāhāṁ—where; lakṣmīra samāja—the society of the gopīs; kṛṣṇa-varṇī—Lord Śrī Kṛṣṇa’s flute; kare—in His hand; yāhāṁ—where; priya-sakhī-kāya—a dear companion.

TRANSLATION

“The gopīs there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuṇṭha. In Vṛndavana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

TEXT 227

श्रीयं कान्तं कान्तं परमपुरुषं कल्पतरुवै।
अदा भूमिशिष्टामणिगणयी ततोमयम्।
कथा गानं नाट्यं गामनं परमं प्रियं सखी
चिदानन्दं ज्योतिः परमं पद्यात्मांच पद ॥ २२७ ॥

śriyaḥ kāntaḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiḥ cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nātyam gamanam api vamsi priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

SYNONYMS

śriyaḥ—the goddess of fortune; kāntaḥ—the damsels; kāntaḥ—the enjoyer; parama-puruṣaḥ—the Supreme Personality of Godhead; kalpa-taravaḥ—desire trees; drumā—all the trees; bhūmiḥ—the land; cintāmaṇi-gaṇa-mayī—made of the transcendental touchstone jewel; toyam—the water; amṛtam—nectar; kathā—talking; gānam—song; nātyam—dancing; gamanam—walking; api—a also; varṇi—the flute; priya-sakhī—constant companion; cit-ānandam—transcendental bliss; jyotiḥ—effulgence; param—the supreme; api—a also; tat—that; āsvādyam—everywhere perceived; api ca—a also.
TRANSLATION

"'The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.'

PURPORT

This is a quotation from Brahma-saṁhitā (5.56).

TEXT 228

chiṁṭāmaṇiṁ ca caṇa-bhūṣaṇam aṅganānāṁ
śṛṅgāra-puspā-taravaḥ surānāṁ
vṛndāvane vraja-dhanam nanu kāma-dhenu-
vṛndāni ceti sukha-sindur aho vibhūtiḥ

cintāmaṇiḥ—transcendental touchstone; caṇa—of the lotus feet; bhūṣaṇam—the ornament; aṅganānāṁ—of all the women of Vṛndāvana; śṛṅgāra—for dressing; puspā-taravaḥ—the flower trees; taravaḥ—the trees; surānāṁ—of the demigods (desire trees); vṛndāvane—at Vṛndāvana; vraja-dhanam—the special wealth of the inhabitants of Vraja; nanu—certainly; kāma-dhenu—of kāma-dhenu cows that can deliver unlimited milk; vṛndāni—groups; ca—and; iti—thus; sukha-sinduḥ—the ocean of happiness; aho—oh, how much; vibhūtiḥ—opulence.

SYNONYMS

cintāmaṇiḥ—transcendental touchstone; caṇa—of the lotus feet; bhūṣaṇam—the ornament; aṅganānāṁ—of all the women of Vṛndāvana; śṛṅgāra—for dressing; puspā-taravaḥ—the flower trees; taravaḥ—the trees; surānāṁ—of the demigods (desire trees); vṛndāvane—at Vṛndāvana; vraja-dhanam—the special wealth of the inhabitants of Vraja; nanu—certainly; kāma-dhenu—of kāma-dhenu cows that can deliver unlimited milk; vṛndāni—groups; ca—and; iti—thus; sukha-sinduḥ—the ocean of happiness; aho—oh, how much; vibhūtiḥ—opulence.

TRANSLATION

"'The anklets on the damsels of Vraja-bhūmi are made of cintāmaṇi stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [kāma-dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is blissfully exhibited.'"
PURPORT
This is a verse written by Bilvamāgala Ṭhākura.

TEXT 229

शूनि प्रेमाबेशे नृत्य करे श्रीनिवास।
कक्षतालि बाजायः करे अट्ट-अट्ट हास॥ २२९ ॥

śuni' premāveśe nṛtya kare śrīnivāsa
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa

SYNONYMS
śuni'—hearing; prema-āveśe—in ecstatic love; nṛtya—dancing; kare—does;
śrīnivāsa—Śrīvāsa Ṭhākura; kakṣa-tāli—his armpits with his palms; bājāya—
sounds; kare—does; aṭṭa-aṭṭa hāsa—very loud laughing.

TRANSLATION
Śrīvāsa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

TEXT 230

राधार शुद्धरस ग्रहु आबेशे शूनि।
पोई रसाबेशे ग्रहु नृत्य आरंभिल॥ २३० ॥

rādhāra suddha-rasa prabhu āveśe śunila
sei rasāveśe prabhu nṛtya ārambhiila

SYNONYMS
rādhāra—of Śrīmatī Rādhārāṇī; suddha-rasa—pure transcendental mellow;
prabhu—Śrī Caitanya Mahāprabhu; āveśe śunila—heard with great ecstasy; sei—that;
rasa-āveśe—in absorption in ecstatic love; prabhu—Śrī Caitanya Mahāprabhu;
nṛtya ārambhiila—began dancing.

TRANSLATION
Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrīmatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.
TEXT 231

rasāveṣe prabhura nṛtya, svarūpera gāna
‘bala’ ‘bala’ bali’ prabhu pāte nija-kāṇa

SYNONYMS

rasa-āveṣe—in ecstatic mellow; prabhura—of Śrī Caitanya Mahāprabhu; nṛtya—the dancing; svarūpera gāna—and singing by Svarūpa Dāmodara; bala bala—go on speaking, go on speaking; bali’—saying; prabhu—Śrī Caitanya Mahāprabhu; pāte—extends; nija-kāna—own ear.

TRANSLATION

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, “Go on singing! Go on singing!” The Lord then extended His own ears.

TEXT 232

vraja-rasa-gītā śuni’ prema uthalila
puruṣottama-grāma prabhū preme bhāsāila

SYNONYMS

vraja-rasa-gītā—songs about the mellow of Vṛndāvana-dhāma; śuni’—hearing; prema—transcendental bliss; uthalila—awakened; puruṣottama-grāma—the place known as Puruṣottama, Jagannātha Puri; prabhū—Śrī Caitanya Mahāprabhu; preme—with ecstatic love; bhāsāila—inundated.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu’s ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Puri, with love of Godhead.
lakṣmi-devi yathā-kāle gelā nija-ghara
prabhu nṛtya kare, haila tṛtiya prahara

SYNONYMS
lakṣmi-devi—the goddess of fortune; yathā-kāle—in due course of time; gelā—returned; nija-ghara—to her apartment; prabhu—Śrī Caitanya Mahāprabhu; nṛtya kare—dances; haila—there arrived; tṛtiya prahara—the third period of the day, the afternoon.

TRANSLATION
Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

TEXT 234

cāri sampradāya gāna kari’ bahu śrānta haila
mahāprabhura premāvaśe dvīguṇa bāḍila

SYNONYMS
cāri sampradāya—four groups of sankirtana parties; gāna kari’—after singing; bahu—much; śrānta haila—were fatigued; mahāprabhura—of Śrī Caitanya Mahāprabhu; prema-āvēsa—the ecstatic love; dvī-guṇa—twofold; bāḍila—increased.

TRANSLATION
After much singing, all four sankirtana parties grew fatigued, but Śrī Caitanya Mahāprabhu’s ecstatic love increased twofold.

TEXT 235

rādhā-prema-āveśe prabhu haila sei mūrti
nityānanda dūre dekhi’ karilena stuti

SYNONYMS
rādhā-prema-āveśe—in ecstatic love of Śrīmati Rādhārāṇi; prabhu—Śrī Caitanya Mahāprabhu; haila—became; sei mūrti—exactly that same form; nityā-
While dancing absorbed in Śrīmatī Rādhārāṇī’s ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

SYNONYMS

nityānanda—Lord Nityānanda; dekhiyā—seeing; prabhura—of Śrī Caitanya Mahāprabhu; bhāva-āvesa—the ecstatic love; nikaṭe—nearby; nā āise—does not come; rahe—keeps; kichu—a little; dūra-deśa—far away.

TRANSLATION

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

SYNONYMS

nityānanda vinā—except for Nityānanda Prabhu; prabhuke—Śrī Caitanya Mahāprabhu; dhare—can catch; kon jana—what person; prabhura—of Śrī Caitanya Mahāprabhu; āvesa—the ecstasy; nā yāya—does not go away; nā rahe—could not be continued; kirtana—kirtana.

TRANSLATION

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kirtana could not be continued.
TEXT 238

bhaṅgi kari' svarūpa sabāra śrama jānāila
bhakta-gaṇera śrama dekhi' prabhura bāhya haila

SYNONYMS

bhaṅgi kari'—showing an indication; svarūpa—Svarūpa Dāmodara; sabāra—of everyone; śrama—the fatigue; jānāila—made known; bhakta-gaṇera—of the devotees; śrama—the fatigue; dekhi'—seeing; prabhura—Śrī Caitanya Mahāprabhu; bāhya haila—become externally conscious.

TRANSLATION

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

TEXT 239

saba bhakta laṅā prabhu gelā puspodyāne
viśrāma kariyā kailā mādhyāhnika snāne

SYNONYMS

saba bhakta laṅā—with all the devotees; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; puspadyāne—in the flower garden; viśrāma kariyā—resting; kailā—performed; mādhyāhnika snāne—bath in the afternoon.

TRANSLATION

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He finished His afternoon bath.

TEXT 240

jagannāthera prasāda āila bahu upahāra
lakṣmīra prasāda āila vividha prakāra
SYNONYMS

jagannāthera prasāda—the prasāda offered to Jagannātha; āila—arrived; bahu—many; upahāra—offerings; lakṣmīra prasāda—food offered to Lakṣmidevi; āila—arrived; vividha prakāra—all varieties.

TRANSLATION

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

TEXT 241

वर्ष लहान नाना-रंगे करिला भोजन।
सच्छ्या ज्ञान करिते कैला जगलाल दरसनन् " २४१ ॥

sabā lañā nānā-raṇge karilā bhojana
sandhyā snāna kari’ kaila jagannātha daraśana

SYNONYMS

sabā lañā—with all the devotees; nānā-raṇge—in great jubilation; karilā bhojana—took the prasāda; sandhyā snāna kari’—after taking an evening bath; kaila—made; jagannātha daraśana—visit to Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath, He went to see Lord Jagannātha.

TEXT 242

जगलाल देखी’ करेन नर्तन-कीर्तन।
नरेन्द्रे जलक्रिडा करे लंग भक्तगण॥ २४२ ॥

jagannātha dekhi’ karena nartana-kirtana
narendra jala-kridā kare lañā bhakta-gaṇa

SYNONYMS

jagannātha—Lord Jagannātha; dekhi’—after seeing; karena—performs; nartana-kirtana—chanting and dancing; narendra—in the lake known as Narendra-sarovara; jala-kridā—sporting in the water; kare—performs; lañā bhakta-gaṇa—with the devotees.
TRANSLATION

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

TEXT 243

उद्याने आशिया कैल बन-स्तोजन।
एहि मत्र क्रीडा कैल प्रभु आठदिन || २४३ ||

udyāne āśiya kaila vana-bhojana
ei-mata kriḍā kaila prabhu aṣṭa-dina

SYNONYMS

udyāne—to the garden; āśiya—coming; kaila—performed; vana-bhojana—picnic in the forest; ei-mata—in this way; kriḍā—pastimes; kaila—performed; prabhu—Lord Śrī Caitanya Mahāprabhu; aṣṭa-dina—constantly for eight days.

TRANSLATION

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

TEXT 244

आरा दिने जगन्नाथेस भितर-विजय।
रथे चाँदि जगन्नाथ चले निजालय || २४४ ||

āra dine jagannāthera bhitara-vijaya
rathe caḍī’ jagannātha cale nijālaya

SYNONYMS

āra dine—on the next day; jagannāthera—of Lord Jagannātha; bhitara-vijaya—coming out from inside the temple; rathe caḍī’—riding on the car; jagannātha—Lord Jagannātha; cale—returns; nija-ālaya—to His own home.

TRANSLATION

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.
TEXT 245

पुर्ववत कैला प्रभु लाङ्ग मन्त्रगर्गन।
परम आनंदे करेन नर्तन-कीर्तन॥ २४५ ॥

pūrvavat kaila prabhu laṅga mantragarña
parama ānande kareṇa nartana-kīrtana

SYNONYMS

pūrva-vat—as previously; kaila—did; prabhu—Śrī Caitanya Mahāprabhu;
laṅga—taking; bhakta-gana—all the devotees; parama ānande—in great pleasure;
kareṇa—performs; nartana-kīrtana—chanting and dancing.

TRANSLATION

As previously, Śrī Caitanya Mahāprabhu and His devotees again chanted and danced with great pleasure.

TEXT 246

जगन्नाथेरे पुनं पांदु-विजय हैल।
एक गुटि पांडुडोरी तान्हा तुशि' गेल॥ २४६ ॥

jagannāthera punah pāndu-vijaya ha-ila
eka guṭi pāṇḍu-dōrī tānḥā tuṣṭi' gela

SYNONYMS

jagannāthera—of Lord Jagannātha; punah—again; pāṇḍu-vijaya—the function of carrying the Lord; ha-ila—there was; eka guṭi—one bunch; pāṇḍu-dōrī—ropes of silk; tānḥā—there; tuṣṭi’ gela—broke.

TRANSLATION

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

TEXT 247

पांदु-विजयेरू पुली फाट-फटी याय॥
जगन्नाथेरे भरे तुला उड़िया पलाय॥ २४७ ॥

pāṇḍu-vijayera tuli phāṭi-phuṭi yāya
jagannāthera bhare tula udāyā palāya
SYNONYMS

paṇḍu-vijayera—of the ceremony of Pāṇḍu-vijaya; tuli—batches of cotton; phāṭi-phuṭi yāya—become broken; jagannāthera bhare—by the weight of Lord Jagannātha; tulā—the cotton; uḍiḥyā palāya—floats in the air.

TRANSLATION

When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated in the air.

TEXT 248

кулінаграмі рāмāнanda, сатйаратх кхāṇа

tāṅre ājñā dila prabhu kariyā sammāna

SYNONYMS

kulina-grāmi—the inhabitants of the village known as Kulina-grāma; rāmānanda—Rāmānanda; satyarāja khāṇa—Satyarāja Khān; tāṅre—to them; ājñā dila—gave an order; prabhu—Śrī Caitanya Mahāprabhu; kariyā sammāna—showing great respect.

TRANSLATION

Rāmānanda and Satyarāja Khān were present from Kulina-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

TEXT 249

এই পাটী-দোরার তুমি হও যজমান।

prati-vatsara ānibe ‘দোর’ করিয়া নির্মাণ।

SYNONYMS

ei paṭṭa-ḍorī—of these paṭṭa-ḍoris, silken ropes; tumī—you; hao—become; yajamāna—the worshipers; prati-vatsara—every year; ānibe—you must bring; ḍorī—ropes; kariyā nirmāna—manufacturing.
TRANSLATION

Śrī Caitanya Mahāprabhu ordered Rāmānanda and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

PURPORT

It is understood that silken rope was being manufactured by the local inhabitants of Kūṭa-grama; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha’s service.

TEXT 250

एत बली दिल तारे छिड़ा। पट्टर्जोरी।
इह देखि करिबे ढोरी अति ढूढ़ करि’। ॥ २५० ॥

*eta bali’ dila tānre chiṅḍā paṭṭa-ḍori
ihā dekhi’ karibe ḍori ati drṛha kari’*

SYNONYMS

*eta bali’—saying this; dila—delivered; tānre—to them; chiṅḍā—broken; paṭṭa-ḍori—silken ropes; ihā dekhi’—seeing this; karibe—you must make; ḍori—the ropes; ati—very much; drṛha kari’—making strong.

TRANSLATION

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, “Just look at this sample. You must make ropes that are much stronger.”

TEXT 251

एই পট্টরোটিতে হয় ‘শেষ’-অধিষ্ঠান ।
শেষ-মূর্তি হয়ে যেঃ সেনে তুগবান্। ॥ ২৫১ ॥

*ei paṭṭa-ḍorite haya ‘šeṣa’-adhiṣṭhāna
daśa-mūrti haṇā yeḥho seve bhagavān*

SYNONYMS

*ei paṭṭa-ḍorite—in this rope; haya—there is; śeṣa-adhiṣṭhāna—the abode of Śeṣa Nāga; daśa-mūrti haṇā—expanding into ten forms; yeḥho—who; seve—worships; bhagavān—the Supreme Personality of Godhead.
TRANSLATION
Śrī Caitanya Mahāprabhu then informed Rāmānanda and Satyarāja Khān that this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

PURPORT
For a description of Śeṣa Nāga, refer to Ādi-līlā (5.123-124).

TEXT 252

bhāgyavān satyarāja vasu rāmānanda
sevā-ājñā pāṇā haila parama-ānanda

SYNONYMS
bhāgyavān—very fortunate; satyarāja—Satyarāja; vasu rāmānanda—Rāmānanda Vasu; sevā-ājñā—order for service; pāṇā—getting; haila—became; parama—supremely; ānanda—happy.

TRANSLATION
After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

TEXT 253

pratī vatsara guṇḍicāte bhakta-gaṇa-saṅge
paṭṭa-ḍori láṅā āise ati bada raṅge

SYNONYMS
pratī vatsara—every year; guṇḍicāte—to the Guṇḍicā temple cleansing ceremony; bhakta-gaṇa-saṅge—with other devotees; paṭṭa-ḍori—silken rope; láṅā—taking; āise—came; ati—extremely; bada—great; raṅge—with pleasure.
TRANSLATION

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with other devotees and with great pleasure bring silken rope.

TEXT 254

ভবে জগন্নাথ যাই’ বসিলাঃ সিংহসনে ।
মহাপ্রভু ঘরে আইলা লঞা ভক্তগণে ॥ ২৫৪ ॥

tabe jagannātha yai’ vasilā sirīhāsane
mahāprabhu ghare āilā laṅā bhakta-gaṇe

SYNONYMS

tabe—thereafter; jagannātha—Lord Jagannātha; yai’—going; vasilā—sat; sirīhāsane—on His throne; mahāprabhu—Śrī Caitanya Mahāprabhu; ghare—to His residence; āilā—went back; laṅā—taking; bhakta-gaṇe—the devotees.

TRANSLATION

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

TEXT 255

এইমত ভক্তগণে যাত্রা দেখাইল ।
ভক্তগণে লঞা বৃন্দাবন-কেলি কইল ॥ ২৫৫ ॥

ei-mata bhakta-gaṇe yātrā dekhāila
bhakta-gaṇa laṅā vṛndāvana-keli kaila

SYNONYMS

ei-mata—in this way; bhakta-gaṇe—to all the devotees; yātrā—the Ratha- yātrā festival; dekhāila—showed; bhakta-gaṇa—the devotees; laṅā—with; vṛndāvana-keli—pastimes of Vṛndāvana; kaila—performed.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.
TEXT 256

चैतन्य-गोसांगिरे लीला—अनंत, अपार।
‘सहस्र-बदल’ यार नाहि पाय गार॥ २५६॥

caitanya-gosāṅgira līlā—ananta, apāra
‘sahasra-vadana’ yāra nāhi pāya pāra

SYNONYMS

caitanya-gosāṅgira—of Lord Śrī Caitanya Mahāprabhu; līlā—the pastimes; ananta—unlimited; apāra—without end; sahasra-vadana—Lord Śeṣa, who has thousands of hoods; yāra—of which; nāhi—not; pāya—gets; pāra—the limit.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasra-vadana, Lord Śeṣa, cannot reach the limits of His pastimes.

TEXT 257

श्रीरुप-रघुनाथ-पदे यार अश।
चैतन्यचरितम्रता कहे कृष्णदासा॥ २५७॥

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣnadāsa

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; krṣnadāsa—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, Madhyanilā, Fourteenth Chapter, describing the Herā-pañcami-yātṛā.
The statements of Śrī Caitanya-caritāmṛta are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to Śrī Caitanya-caritāmṛta’s translations. Numerals in regular type are references to its purports.

Amṛta-pravāha-bhāṣya (Bhaktivinoda Ṭhākura), 1, 113
Anubhāṣya (Bhaktisiddhānta Sarasvatī), 31
Bhagavad-gītā, 31, 66, 96, 97, 196, 231, 247
Bhakti-rasāmṛta-sindhu (Rūpa Gosvāmī), 184, 296
Brahma-saṁhitā, 196, 332
Caitanya-caritāmṛta (Prabodhānanda Sarasvatī), 185, 232
Caitanyāṭaka (Rūpa Gosvāmī), 221
Chāndogya Upaniṣad, 95
Govinda-ilāmṛta (Kṛṣṇadāsa Kavirāja), 310, 314, 317
Gurv-aṭṭaka (Viśvanātha Cakravartī), 242
Kalyāṇa-kalpataru (Bhaktivinoda Ṭhākura), 32
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Laghu-bhāgavatāmṛta (Rūpa Gosvāmī), 107
Mukunda-mālā-stotra (Kulaśekhara), 152
Munḍaka Upaniṣad, 32
Padma Purāṇa, 20
Padyāvali (Rūpa Gosvāmī), 154, 173
Śikṣāṅṭaka (Caitanya Mahāprabhu), 64
Śrimad-Bhāgavatam, 31, 64-65, 90, 91, 95, 96, 107, 147, 153, 178, 180, 187, 227, 229-230, 231, 297

Śvetāsvatara Upaniṣad, 20, 145

Tantra-śāstra, 107

Ujjvala-nilāmani (Rūpa Gosvāmī), 299, 300-301, 306, 309, 318

Upadeśāmṛta (Rūpa Gosvāmī), 97

Viṣṇu Purāṇa, 151
Glossary

A

Ābhāsa—a shadow.
Advaita-siddhānta—conclusion of the monists that God and the devotee are separate in the material state, but that when they are spiritually situated there is no difference between them.
Aiśvarya-līlā—the Lord's pastimes of opulence.
Ālasya—laziness, a vyabhicāri-bhāva.
Amaśa—anger, a vyabhicāri-bhāva.
Amṛta-guṭikā—thick puri (fried cakes) mixed with condensed milk.
Anarthā-nivṛtti—cleansing the heart of all unwanted things.
Anavasara—period of retirement of Lord Jagannātha after Snāna-yātā.
Aṅgā-rāga—repainting of the body of Lord Jagannātha.
Anurāsa—second-class type of rasābhāsa occurring when something is derived from the original mellow.
Aparāsa—third-class type of rasābhāsa occurring when something is appreciated which is far removed from the original mellow.
Apasmāra—forgetfulness, a vyabhicāri-bhāva.
Aprakṛta—unmanifest presence of Kṛṣṇa.
Arcā-vigraha—an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood).
Asūyā—jealousy, a vyabhicāri-bhāva.
Augrya—violence, a vyabhicāri-bhāva.
Autsukya—eagerness, a vyabhicāri-bhāva.
Avahittha—concealment, a vyabhicāri-bhāva.
Avatara—incarnation.
Āvega—intense emotion, a vyabhicāri-bhāva.

B

Balagaṇḍi festival—the festival when everyone offers various opulent foodstuffs to Lord Jagannātha at Balagaṇḍi during the Ratha-yātā parade.
Balarama—the elder brother of Kṛṣṇa, present as one of the three Jagannātha Deities.
Bhāvas—ecstatic emotional ornaments.
Bhoga-mandira—the place where the Deity's food is kept.
Brāhmaṇas—the intelligent class of men.

C

Cakita—a position in which the heroine appears very afraid although she is not at all afraid.
Cāpalya—impudence, a vyabhicāri-bhāva.
Cintā—contemplation, a vyabhicāri-bhāva.


**D**

Dainya—meekness, a vyabhicāri-bhāva.
Daksīṇā—right-wing group of gopīs, who cannot tolerate womanly anger.
Dayitās—servants who carry the Deity of Lord Jagannātha to His car.
Dayitā-patis—leaders of the dayitās coming from brāhma caste.
Devakī-nandana—name for Kṛṣṇa indicating that He is the son of Devakī.
Dhṛti—forbearance, a vyabhicāri-bhāva.

**G**

Garva—pride, a vyabhicāri-bhāva.
Gaudās—pullers of Lord Jagannātha’s car.
Gaurāṅga-nāgaris—the name of a particular sahajīyā sampradāya.
Glāni—a feeling that one is in a faulty position, a vyabhicāri-bhāva.
Govinda—Kṛṣṇa in His original form as pleaser of the cows and the senses.
Guṇa-māyā—the material world.
Guru—Spiritual master.

**H**

"Hari bol"—"Chant the holy name."
Hāra—jubilation, a vyabhicāri-bhāva.
Hera-paṁcamār festival—celebration of the coming of the goddess of fortune to the Guṇḍicā temple.

**J**

Jādya—invalidity, a vyabhicāri-bhāva.
Jagamohana—area in front of the temple.
Jagannātha—a Deity form of Kṛṣṇa.
Jana-nivāsa—name for Kṛṣṇa indicating that He is the ultimate resort of all living entities.
Jīva-himṣa—envy of other living entities.
Jīva-māyā—the living entities.

**K**

Kāma—desire for material gain.
Kāma-dhenus—desire-fulfilling cows in Vṛndāvana.
Kāṇapādja yogīs—beggars similar to gypsies who wear ivory earrings.
Karāṅga—waterpot carried by sannyāsīs.
Kila-kīcita—type of ecstatic symptom manifested at the time of seeing Kṛṣṇa.
Kuti-nāti—duplicity or fault-finding.
Kuṭṭamita—happy within the heart, but externally angry and offended.
**Glossary**

**L**

Lakṣmi-vijayotsava festival—pastime of Lakṣmi during the Ratha-yātrā festival.

Lalita-alaṅkāra—charm.

Lāpha-vyañjana—combination of green vegetables, often mixed with rice.

Lilā-śakti—Krṣṇa’s various subordinate potencies which assist Him in His pastimes.

**M**

Mada—madness, a vyabhicārī-bhāva.

Madana-mohana—Krṣṇa, the enchanter of Cupid.

Madana-mohana-mohini—Rādhārāṇi, the enchanter of the enchanter of Cupid.

Mādhurya-lilā—Krṣṇa’s pastimes of conjugal love.

Mahābhāva—topmost transcendental ecstatic symptom.

Mahā-mantra—the great chanting for deliverance: Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mallikā—a sweet-scented flower of Vṛndāvana.

Maṇīmā—an address used for respectable persons in Orissa.

Maryāḍa-laṅghana—a violation of the regulative principles.

Mathurā—the city near Vṛndāvana where Krṣṇa exhibited many pastimes.

Matī—attention, a vyabhicārī-bhāva.

Mauḍghya—assuming the position of not knowing things although everything is known.

Māyā—illusion; an energy of Krṣṇa’s which deludes the living entity into forgetfulness of the Supreme Lord.

Moha—bewilderment, a vyabhicārī-bhāva.

Moṭṭāyita—awakening of lusty desires by the remembrance and words of the hero.

Mrdanga—two-headed drum used in kirtana performances.

Mrīti—death, a vyabhicārī-bhāva.

**N**

Nagna-mātrkā-nyāya—theory stating that one cannot become an exalted devotee overnight.

Nava-yauvana day—the day on which Lord Jagannātha, Subhadrā and Lord Balarāma enter seclusion for fifteen days before Ratha-yātrā.

Netrotsava festival—the festival of painting the eyes of Lord Jagannātha during the Nava-yauvana ceremony.

Nidrā—sleep, a vyabhicārī-bhāva.

Nirveda—indifference, a vyabhicārī-bhāva.

Niṣṭhādācāra—accepting things forbidden in the sāstra.

Niṣirīha-caturdāsi festival—the appearance day of Lord Niṣirīha.

**P**

Paḍichā—superintendent of a temple.

Pāṇdu-vijaya—the function of carrying Lord Jagannātha to His car.
Parakiya-rasa—the Lord’s conjugal love with the gopīs.
Prabodhā—awakening, a vyabhicāri-bhāva.
Pradhāna—ingredients of material nature.
Prakāṣa—manifest presence of Kṛṣṇa.
Prakṛti—material nature.
Pratīṭhāsā—desire for name and fame or high position.
Pūjā—hankering for popularity.

R

Rasa—mellow; relationship with Kṛṣṇa.
Rasābhāsa—adulterated relationship with Kṛṣṇa.
Ratha-yātra—the festival celebrating Kṛṣṇa’s return to Vṛndāvana, in which the Deity of Lord Jagannātha is pulled in a car.

S

Sac-cid-ānanda-vigraha—the transcendental form of the Lord, which is eternal, full of knowledge and full of bliss.
Śāstra-caksuḥ—seeing everything through the medium of the Vedic literature.
Sahasra-vadana—the thousand-mouthed snake incarnation, called Ṣeṣa Nāga.
Śankā—doubt, a vyabhicāri-bhāva.
Śaṅkirtana—congregational chanting of the holy names of the Lord.
Sātvikas—transcendental symptoms.
Simhāsana—sitting place.
Simuli—silk cotton tree.
Smārta-brāhmaṇa—one who strictly follows the Vedic principles on the mundane platform.
Śrīm—remembrance, a vyabhicāri-bhāva.
Śrāma—fatigue, a vyabhicāri-bhāva.
Subhadra—the younger sister of Kṛṣṇa, one of the three Jagannātha Deities.
Supti—deep sleep, a vyabhicāri-bhāva.
Śvakiya-rasa—the Lord’s conjugal love according to the regulative principles observed in Dvārakā.

T

Tadiyaṇam—worship of everything belonging to the Lord.
Trāsa—shock, a vyabhicāri-bhāva.

U

Unmāda—craziness, a vyabhicāri-bhāva.
Uparasa—first-class type of rasābhāsa occurring when one tastes one kind of mellow and something extra is imposed.
V

Vāmā—left-wing group of gopis, who are eager to be jealously angered.
Vilāsa—symptoms manifested in a woman's body when she meets her lover.
Viṣāda—moroseness, a vyabhicāri-bhāva.
Vitarka—argument, a vyabhicāri-bhāva.
Vivvoka—neglecting the presentation given by the hero.
Vridā—shame, a vyabhicāri-bhāva.
Vṛndāvana-vihāra—pastimes of Vṛndāvana.
Vyabhicāri-bhāvas—the thirty-three bodily symptoms manifest in ecstatic love.
Vyādhī—disease, a vyabhicāri-bhāva.

Y

Yajña—sacrifice.
Yamunā—sacred river at which Kṛṣṇa performed many pastimes.
Yaśodā-nandana—name for Kṛṣṇa indicating that He is the son of Yaśodā.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ख़ ए एै ओ ओै औ औै

'़ (anusvāra) • ् (candra-bindu) • ़ (visarga)

Consonants

Gutterals: क का ख कha ग गा घ घा ङ ङा

Palatals: च चा छ छा ज जा झ झा ङ ङा

Cerebrals: ठ ठा ठhा ड डा ढ ढा ण णा

Dentals: त ता थ था द दा ध धा न ना

Labials: प पा फ फा ब बा भ भा म मा

Semivowels: य ya र ra ल la ब va

Sibilants: श शा ष षा स सा ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

ता टा ठा डा ढा तै टै ठै डै ढै

For example: का कक कि कक कु ककु कक्

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The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virama} \) (\( ' \)) indicates that there is no final vowel. \( \text{कृ } \text{क} \)

The letters above should be pronounced as follows:

\( a \) —like the \( o \) in hot; sometimes like the \( o \) in go;
\( \text{a} \) —like the \( a \) in far.
\( i, I \) —like the \( ee \) in meet.
\( u, ū \) —like the \( u \) in rule.
\( r \) —like the \( ri \) in rim.
\( ū \) —like the \( ree \) in reed.
\( e \) —like the \( ai \) in pain; rarely like \( e \) in bet.
\( ai \) —like the \( oi \) in boil.
\( o \) —like the \( o \) in go.
\( au \) —like the \( ow \) in owl.
\( ō \) —(\( \text{anusvara} \)) like the \( ng \) in song.
\( ŵ \) —(\( \text{visarga} \)) a final \( h \) sound like in Ah.
\( ō \) —(\( \text{candra-bindu} \)) a nasal \( n \) sound.

like in the French word \( \text{bon} \).
\( k \) —like the \( k \) in kite.
\( kh \) —like the \( kh \) in Eckhart.
\( g \) —like the \( g \) in got.
\( gh \) —like the \( gh \) in big-house.
\( ŋ \) —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.
\( ň \) —like the \( n \) in burch.
\( t \) —like the \( t \) in talk.
\( ŭ \) —like the \( th \) in hot-house.

\( ŏ \) —like the \( d \) in dawn.
\( ðh \) —like the \( dh \) in good-house.
\( ŋ \) —like the \( n \) in grow.
\( t \) —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. \( \text{ṣ} \)
\( y \) —like the \( y \) in year. \( \text{ṣ} \)
\( r \) —like the \( r \) in run.
\( l \) —like the \( l \) in law.
\( v \) —like the \( b \) in bird or like the \( w \) in dwarf.
\( ś, ś \) —like the \( sh \) in shop.
\( s \) —like the \( s \) in sun.
\( h \) —like the \( h \) in home.

This is a general guide to Bengali pronunciation. The Bengali transliterations in this book accurately show the original Bengali spelling of the text. One should note, however, that in Bengali, as in English, spelling is not always a true indication of how a word is pronounced. Tape recordings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda chanting the original Bengali verses are available from the International Society for Krishna Consciousness, 3764 Watseka Ave., Los Angeles, California 90034.
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This index constitutes a complete alphabetical listing of the first and third line of each four-line verse and both lines of each two-line verse in *Śrī Caitanya-caritāmṛta*. In the first column the transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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anyā thānī nāhī yānā amāre dayāya
anyā vyādyādīr dhvani kichhī nā sūni
anyera hṛdaya—mana, mora mana—

Sri Caitanya-caritāmṛta
anusandhana vinil krpa-prasāda karila
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aṣṭā ‘sāttvika’, harśādi ‘vyabhicāri’ yāhra
āste-vaṅge acārya tāṅre kailakole
ataeva jagannāthera kṛpā bhājana
ataeva krṣṇera kare parama santosā
ataeva krṣṇera prākataye nāhī kichhī doṣa

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atove saṅkṣepa kari karilun varṇana
ato hetor aheto śa ca
“atmā vai jāyate putraḥ”—ei śastra-vāṇi
ivasara jāni’āmi karīra nivedana
āveṣeṣe rādha krṣṇe kare nivedana
āveṣete nityānanda nā hailā sāvadhāne
āviṣṭa hāṅa kare gāṇa-śavādana

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bādāma, chohārā, drākṣā, pinda-kharjura
bahī kroḍho vyayhitata
bāhira ha-ite kare ratha-yātrā-chalā
bāhire pratāparudra lāṅa pātra-gaṇa
bāhire vāmata-kroḍha, bhītāre suktā mane

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bairivāse lāṅa phelāyā bhāhira kariyā
bāhye kichhu reśabhāśā kailā bhagavān
‘bala, bala’ balī prabhū balē bāra bāra
‘bala’ ‘bala’ balī prabhū pāte nīja-kāṇa
bāla-cāncalya kare, karāhā varjana

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baladeva-subhadrāgre nṛtya kare range
balaganḍi bhoge’ra prasāda—uttama, ananta
bale-chale tabu dena, dile se santoṣa
baliṣṭha dayitā’gana—yena matta hāti
bāndhiyā añiyā pade laksmirā carane

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bāndhulira phula jini’ adhāra surāṅga
bāra bāra thele, tenho kroḍha haila mane
bāspa-vyākūlitārunāṅcī-calaṇ-netraṁ
bhāgavate ache yaiche rādhikā-vacana
bhāgyavān satyārāja vasu rāmānanda
bhāgyvān tumi—inja hārā hānte-sparśa pālāṁ

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bhākta-gaṇa anubhava, nāhī jāye āna
bhākta-gaṇa govinda-pāsa kichhī māgi nila
bhākta-gaṇa kāčhi hāte kari’mātra dhāya
bhākta-gaṇa kare grha-mahīye prakāśalāna
bhākta-gaṇa ‘krṣṇa’ kahe, kare nīja-kāma
bhākta-gaṇa lāṅa vrndāvana-keli kaila
bhākta-gaṇa mahāyāna karīre prabhure

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anuṣandraṇa vinā kṛpā-praśāda karīla
anya āchuk, jagannāthera ānanda apāra
anya ṭhāni nāyi ya’nā āmāre dayāya
anya vādyādira dhvani kichui nā sūni
anya hṛdaya—mana, mora mana—
anyera ki kāya, jagannāthā-haladhara
āpāṇa-hṛdaya yena dhariila bāhire
āpāṇa icchāya cale karite vihāre
āpāṇa-udyoge nācāila bhakta-gaṇa
āpāṇa calīla ratha, ṭānite nā pāya
āpāṇe gāyena, nācā’na niĳa-bhakta-gaṇa
āpāṇe lāgīla ratha, nā pāre ṭānite
āpāṇe rathera pāče thele māthā diyā
āpāṇe sakala bhakta sīrce jala diyā
āpāṇe tānhāra upara karīla sāyana
āpāṇe vaisa, prabhu, bhojana karite
āpāṇe varṇena yadi ’sahasra-vadana’
āpāṇe vaisiṃyā mājhe, āpanāra hāte
āpani miṇiša lāgī’ sādhite lāgīla
āpani milīte tāṅre, tāhāo dekhibā
āpani načite yabe prabhura mana haiya
āpani pratāparudra laṅa pātra-gaṇa
āpani pratāparudra nivārīla tāre
āpani sōdhena prabhu, sikhā’na sabāre
āpāreṇhe āsi’ kaila darśana, nartana
āra bhakta-gaṇa avasara nā pāila
āra bhakta-gaṇa cāturmāsye yaya dina
āra dina āsi’ kaila iśvara darasana
āra dina mahāprabhu haṇa śāvadhāna
āra dina jagannāthera bhitarā-vijaya
āra dina jagannāthera ‘netrotsava’ hāva
āra dine jagannāthera ‘netrotsava’ nāma
āra dine prabhāte laṅa niĳa-gaṇa
āra dui rathe caḍe subhadra, haladhara
āra eka ṣakti prabhu karīla prakāṣa
āra keha nāhi jāne caityanya curi
āra paṇca-jana dila tāṅra pāliṅga
āra saba sampradāya cāri dike gāya
āra sāta bhāva āsi’ sahaje milaya
āra sāta jāna sata ghaṭe jala bhari’
āśa-pāše loka yata bhijila sakala
āśa-bhāva-sammilane ‘mahābhāva’ haya
āṣta sāttvika bhāva udaya haya sama-kāla

aṣṭā ‘sāttvika’, haṛśādi ‘vyabhicāri’ yāṇra
āste-vyaste ācārya tāṅre kaila kole
ataeva jagannāthera kṛpā bhājana
ataeva kṛṣṇera kare parama santoṣa
ataeva kṛṣṇera prākataye nāhi kichu doṣa

ataeva sarīkṣepa kari’ karīlun varṇana
ato hetor ahetos ca
“ātmā vai jāyate putraḥ”—ei śastra-vāṇi
āvasara jānī’ āmi karība nivedana
āvēśeṣe rādhā kṛṣṇe kare nivedana
āvēṣete nityānanda nā hāilā sāvadhāne
āvīṣṭa haṇa kare gāna-āsvādana

bādāma, cōhāra, drākṣa, piṇḍa-kharjura
bahiḥ kroḍho vyathitavat
bāhire ha-ite kare ratha-yātrā-chala
bāhire prātāparudra laṅa pātra-gaṇa
bāhire vāmatā-kroḍha, bhitarā suka mane
bahirvāse laṅa phelāya bāhire kāriya
bāhye kichu raṣabhaśa kailā bhagavān
‘bala, bala’ bali’ prabhu bale bāra bāra
‘bala’ ‘bala’ ‘bali’ prabhu pāte niĳa-kāna
bāla-cāncalyā kare, karāha varjana
baladeva-subhadrāgī nṛtya kare range
balagandhi bhoge’ra prasāda—uttama, ananta
bale-chale tabu dena, dile se santoṣa
bhagavāna dayita’ gaṇa-yena māla Mātra
bāṇḍhūMari añīya pāde lāksamīra carāne
bāṇḍhulira phula jīni’ adhara surāṅga
bāra bāra thele, tenho kroḍho haila mane
bāspa-vyākulita-rūṇāṅcala-calan-netraṃ
bhāgavate iče yaiče rādhikā-vacana
bhāgyavān satyārāja vasa rāmānanda
bhāgyvān tumī—iṅhāra hasta-sparśa pāilā
bhakta-gaṇa anubhava, nāhi jāne āṇa
bhakta-gaṇa govinda-pāsa kichu māgi’ nila
bhakta-gaṇa kāchi hāte kari’ mātra dhāya
bhakta-gaṇe kare grha-madhya prakṣālana
bhākta-gaṇa ‘kṛṣṇa’ kahe, kare niĳa-kāma
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dasa-murti haññ yehno seve bhagavän
deha-kânti gaura-varña dekhiye aruna

deha-smriti nahi yâra, saṁsâra-kûpa
dekha, jagannâtha kaiche karyâchena bhojana
dekhiba se mukha-candra nayana bharîyâ
dekhi' mahâprabhu mane santoña ha-ila
dekhi' mahâprabhu mane santoña ha-ila
dekhi' mahâprabhu yacîche haya camatkâra
dekhi' saba loka prema-sâgare bhâsila
dekhite âkarşaye sabâra citta-mana
dekhite nânâ-bhâva haya vilaksâna
dekhite uthale krśna-sukhâbdhi-tarânga
dekhite utkantha herâ-paîcamira rânge
dekhite vivâsa râjâ haila premamaya
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dekhiye kahite cāhā,—nâ kaha, ki kârañâ?
dhana-danda laya, âra karâya minati
dhariba se pâda-padam hîdaye tuliyâ
dharma-sarîsthipana lågi' bhâhire mahâ-rosa
dhekâ mârî' purîra bâhira ākâslena lañhá
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'dhirâ' kânte dûre dekhi' kare pratyutthâna
dhíre dhíre jagannâtha karena gamana
'dhoÿâ-pákhalâ' nâmà kaila ei eka liilâ
dhûlî-dhûsara tanu dekhiye sôbhana
dhvâjvîndra-pâtâka-gâñâthâyâ karâha
dik-viñik nâhî jñâna premera vanyâya
distyâ yañ adîn mat-sñeho
dugdha âuti' dadhi mathe tomâra gopi-gane
dugdha-mâtra dena, keha nâ mège anya
duhkhâ kâñgâla âni' karâya bhojane
dui bhaktera sneha dekhi' sârva-bhauma hâse
dui diek dayîtâ-gañâ uthâyâ tâhâ dharî
dui diek toñâ, saba—yena vrndávâna
dui-dui jane meli' kare jala-âñâ
dui dui mÛndangika haila âñû jana
dui-janâra ângê kampa, netre jala-dhâra
dui-jane kriñâ-kalâha lâgilâ tâthâi
dui-pârshve dekhi' cale ânandita-mana
dui pâse dui, pâche ekâ sampradâya
dunhe dunhâ milibhâre hayena satrâna
dûre rahi' haridâsa kare nivedana
dvârakâ-vaiññuta-sampat—târa ekâ bindu
dvigûna kariyâ kare saba upâhâra

ei aparâdhe mora kâhan habe gati
ei bhâva-yukta dekhi' râdha-syaya-nayana
ei dasa jana prabhu-sage gâya, dhâya
ei dekha,—caitanyera krpa-mahâbala
ei dekha tomâra gaudiyârâ vyavahâre
ei dhûya' ucchai-svare gâya dâmodara
ei dui—gânâ-sâila, ihâra kâ kathâ
ei eka liilâ kare, ye tomâra mana
ei kântâ-bhâvera nâmâ 'lalita'-alânkâra
ei karma kare kâhan vidagdha-siromani?
ei liilâ varniyâchena dâsa vrndâvana
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ei mahâ-prasâda alpa karâha âsvâdana
ei-mata abhyantara karila mûrijana
ei-mata âra saba bhâva-vibhûsana
ei-mata bhakta-gana kari' niya-vâse
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kabhu ekā prabhu bhumite
kabhu stambha, kabhu prabhure bhāmāte
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nityānanda keha,—tomāya cāhi nivedite
nityānanda keha—tumi advaita-ācārya

paraloka rahu, loke kare upahāsa
paramā daynde kare nartana-kirtana
paramā-āvēse ekā nācē gaurarāya
paramānanda purī, āra bhārati brahmānanda

nityānanda-prabhū duī hāta prasāriyā
nityānanda vinā prabhukhe dhare kon jana
nṛpati naipunya kare pāḍa-sarvāhāna
nṛśirñha-deve namaskāri’ gelā upavana
nṛśirñha-mandira-bhītara-bāhīra śodhila

patra-phala-phlobhe gelā puspā-bāḍi
patri dekhi’ sabāra mane ha-ilā vismayā
pīta-sūri lānā āśe ati baḍa rānge
phula-phala-patra-yukta khandera-vikāra
piche sei patri sabāre kārālā daraśāna

nityānanda prabhu dui hata prasariya
nityānanda dare dekhi’ karilena stuti
parama anande kare nartana-kirtana
parama-āvēse ekā nācē gaurarāya
paramānanda purī, āra bhārati brahmānanda

nityānanda kare tānā janā na jane
nityānanda kare tānā janā na jane
nityānanda karite tānā ājñā dīla gaurāhārāna
nityānanda kare tānā janā na jane
nityānanda karite tānā ājñā dīla gaurāhārāna

pācē.govinda yāyā jala-karanga lañā
pācē.mora prasāda govinda dībe bahirdvāre
pācē.pācē cali’ yāyā āra bhakta-gana
pācē taiche sūdhila sri-jagāmohana

padichā āniyā dīla prabhura icchā ānī’
padichā kahe, —āmi-saba sevaka tomārā
padichā-pātra, sārvabhaume bolāñā ānīla
padmacini, candrakanti, khajja, khañdasañā
pākasālā- ādi kāri’ kārila prakṣālana

pakṣā-dīna duñkhi loka prabhura adarśane
pañcā-dașa dina īśvara mahā-lakṣmi lañā
pañcā-ṣata loka yata karaye bhojana
pañcīta, gambhīra, duñhe —prāmāṇika jana
pāṇḍu-vijaya dekhībāre kārila gamana

pāṇḍu-vijaya tabe kare sevaka-gañē
pāṇḍu-vijayera tuli phāṭi-phuṭī yāyā
pāṇī-rodham avirodhitva-vāñchāṁ
pānti pāṭtī kāri’ bhakta-gane vasālā

Śrī Caitanya-caritāmṛta

pācē.govinda yāyā jala-karanga lañā
pācē.mora prasāda govinda dībe bahirdvāre
pācē.pācē cali’ yāyā āra bhakta-gana
pācē taiche sūdhila sri-jagāmohana

paraloka rahu, loke kare upahāsa
paramā daynde kare nartana-kirtana
parama-āvēse ekā nācē gaurarāya
paramānanda purī, āra bhārati brahmānanda

parama puroṣattama svayam bhagavān
paramārtha thākūka — loke karibe nindana
pariveṣāna kare tāṅhn ēi sāṭa-jana
pariveṣāna kare bārei āpāne lāglā
pātra-mitra lañā rājā vyagṛa haññā ālā

pātra-phala-phlobhe gelā puspā-bāḍi
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pācē taiche sūdhila sri-jagāmohana

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pācē.mora prasāda govinda dībe bahirdvāre
pācē.pācē cali’ yāyā āra bhakta-gana
pācē taiche sūdhila sri-jagāmohana

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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvāti Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvāti, a prominent devotional scholar and the founder of sixty-four Gauḍīya Mathas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvāti Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍīya Matha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaishnava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Viṣṇū-viṣṇu, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Viṣṇū-viṣṇu, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Viṣṇū-viṣṇu, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.
In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
Madhya-lilā (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-lilā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu’s manifest presence, spent in semisecrecy in Jagannātha Puri, Orissa. During these final years, Śrī Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta, was a great saint and a confidential disciple and student of Raghunātha dāsa Gosvāmī, the renowned ascetic saint who was one of the most intimate disciples of Śrī Caitanya. He commenced work on the text while in his late nineties and in failing health, as he vividly describes in the text itself: “I have now become too old and disturbed in invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.” That he nevertheless completed, under such debilitating conditions, the greatest literary gem of medieval India is surely one of the wonders of literary history.

The English translation and commentary is the work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished scholar and teacher of Indian religious and philosophical thought. He himself is a disciplic descendant of Śrī Caitanya, and his intimate familiarity with the precepts of Caitanya Mahāprabhu eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon Śrī Caitanya’s precepts lures even a reader totally unfamiliar with Indian religious tradition into a genuine understanding and appreciation of this profound and monumental work.

The entire text, with commentary, presented in seventeen lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.
Srī Caitanya-caritāmṛta is the authorized work on the life and teachings of Srī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gītā As It Is. This translation of Srī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.