The Pastimes of Lord Caitanya Mahāprabhu

Śrī Caitanya-Caritāmṛta

MADHYA-LĪLĀ Volume 6

HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
SRI CAITANYA-CARITAMRīTA

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

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

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

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

(continued on back flap)
Śrī Caitanya-caritāmṛta
BOOKS by
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ŚRĪ CAITANYA-CARITĀMṚṬA
of Kṛṣṇadāsa Kavirāja Gosvāmī

Madhya-lilā
Volume Six

“Śrī Caitanya Mahāprabhu Leaves for Vṛndāvana”

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

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

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

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

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

By this time, several biographical works had already been written on the life of Śrī Caitanya by contemporary and near-contemporary scholars and devotees. These included *Śrī Caitanya-carita* by Murāri Gupta, *Caitanya-mahāgalā* 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
Sri Caitanya-caritamṛta

episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vṛndāvana, he began compiling Śrī Caitanya-caritamṛta, which, due to its biographical excellence and thorough exposition of Lord Caitanya's profound philosophy and teachings, is regarded as the most significant of biographical works on Śrī Caitanya.

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

This English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His commentary is based upon two Bengali commentaries, one by his teacher Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the eminent Vedic scholar who predicted, "The time will come when the people of the world will learn Bengali to read Śrī Caitanya-caritamṛta," 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 place known as Yajapura on the bank of the Vaitaraṇī River, where great sages formerly performed sacrifices. Śrī Caitanya Mahāprabhu visited this tīrtha on His way to Vṛndāvana. (p.231)
The house of Śrī Rāghava Paṇḍita, Lord Caitanya Mahāprabhu’s original follower, located in Pānihāṭi, West Bengal. (p.259)
"When the king heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants. All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees. When Śrī Caitanya Mahāprabhu went to the bank of the river Citrot-palā to take His bath, all the queens and ladies of the palace offered their obeisances to Him. Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, ‘Kṛṣṇa! Kṛṣṇa!’ " (pp.216-217)
PLATE EIGHT

“Gadadhara Pañcīita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord’s company. No one can understand the loving intimacy between Gadadhara Pañcīita and Śrī Caitanya Mahāprabhu. Gadadhara Pañcīita gave up his vow and service to Gopīnātha just as one gives up a piece of straw. Gadadhara Pañcīita’s behavior was very pleasing to Śrī Caitanya Mahāprabhu’s heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love. ‘You have abandoned Gopīnātha’s service and broken your vow to live in Purī. All that is now complete because you have come so far. Your wanting to go with me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy. If you want My happiness, please return to Nilācala. You will simply condemn Me if you say any more about this matter.’ Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadadhara Pañcīita immediately fell down in an unconscious state.” (pp.224-227)
A reconstruction of the house in Halisahara where Śrīvāsa Thākura lived feeling separation from Śrī Caitanya Mahāprabhu after the Lord accepted sannyāsa. (p.259)
In Śāntipura, a reconstruction of the house of Śri Advaita Ācārya (left) and a temple commemorating the site where He resided (right). Lord Caitanya Mahāprabhu visited Advaita Ācārya there before returning to Jagannātha Puri. (p.265)
The Śrī Śrī Kṛṣṇa-Balārāma Mandira and International Guest House in Vṛndāvana, established by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balārāma. (p.299)
"The devotees celebrated the festival of Janmāśtami, Kṛṣṇa’s birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys. It was at this time that Śrīla Advaita Ācārya said, ‘Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about.’ Accepting Advaita Ācārya’s challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell. Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him; sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.” (pp.9-12)
“On the victory day celebrating the conquest of Laṅkā—a day known as Vijaya-daśamī—Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers. Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of Laṅkā fort, began to dismantle it. In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, ‘Where is the rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family.’ Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, ‘All glories! All glories!’ again and again.” (pp.16-17)
"Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure. Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humors. His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows." (pp.73-74)
"Sārvabhauma Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Sathi. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer. Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand. However, as soon as Bhaṭṭācārya began distributing prasāda and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme. ‘This much food is sufficient to satisfy ten or twelve men, but this sannyāsī alone is eating so much!’ As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya’s attitude, Amogha immediately left. Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him. Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha. When Sāṭhī’s mother, Bhaṭṭācārya’s wife, heard of this incident, she immediately began to strike her head and chest, saying again, ‘Let Sāṭhī become a widow!’ Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasāda and was very satisfied.” (pp.125-129)
“Gopinātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya’s house. Gopinātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera. As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha’s chest, He spoke to him as follows. ‘The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit. Why have you allowed jealousy to sit there also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place—your heart: However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person’s heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa. Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you.’ After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love.” (pp.141-146)
“Puṇḍarīka Vidyānidhi initiated Gadādhara Pāṇḍita for the second time, and on the day of Odana-ṣaṣṭhi he saw the festival. When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted. That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him. Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within.” (pp.200-201)
The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. After the Ratha-yātrā festival, Śrī Advaita Ācārya Prabhu worshiped Śrī Caitanya Mahāprabhu with flowers and tulasi. Śrī Caitanya Mahāprabhu, in return, worshiped Advaita Ācārya with the flowers and tulasi that remained on the offered plate and said a mantra, yo 'si so 'si (“What You are, You are”). Then Advaita Ācārya Prabhu invited Śrī Caitanya Mahāprabhu for prasāda. When Lord Śrī Caitanya Mahāprabhu and His devotees performed the Nandasava ceremony, the Lord personally dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayadaśāmi, the day of victory when Lord Rāmacandra conquered Lanka. The devotees all became soldiers of Lord Rāmacandra, and Śrī Caitanya Mahāprabhu, in the ecstasy of Hanumān, manifested various transcendentally blissful activities. Thereafter, the Lord and His devotees observed various other ceremonies.

Śrī Caitanya Mahāprabhu then asked all the devotees to return to Bengal. Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu to Bengal for preaching and also sent Rāmadāsa, Gadādhāra dāsa and several other devotees with Him. Then Śrī Caitanya Mahāprabhu, with great humility, sent some Jagannātha prasāda and a cloth from Lord Jagannātha to His mother through Śrīvāsa Ṭhākura. When the Lord bade farewell to Rāghava Paṇḍita, Vāsudeva Datta, the residents of Kuṭūragrāma and other devotees, He praised them for their transcendental qualities. Rāmānanda Vasu and Satyārāja Khān asked some questions, and Lord Śrī Caitanya Mahāprabhu instructed them that all householder devotees must engage themselves in the service of Vaiṣṇavas exclusively devoted to chanting the holy name of the Lord. He also directed the Vaiṣṇavas from Khāṇḍa, instructed Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati, and praised Murāri Gupta for his firm faith in the lotus feet of Lord Rāmacandra. Considering the humble prayer of Vāsudeva Datta, He established that Lord Śrī Kṛṣṇa is qualified to deliver all the conditioned souls.

Thereafter, when Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sārvabhauma Bhaṭṭācārya, Sārvabhauma’s son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of visūcikā (cholera). Lord Śrī Caitanya Mahāprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Kṛṣṇa.
TEXT 1

sārvabhauma-grhe bhuṇjan
sva-nindakam amoghakam
aṅgikurvan sphuṭāṁ cakre
gaurah svāṁ bhakta-vaśyatāṁ

SYNONYMS

sārvabhauma-grhe—at the house of Sarvabhauma Bhaṭṭācārya; bhuṇjan—while eating; sva-nindakam—a person who was criticizing Him; amoghakam—named Amogha; aṅgikurvan—accepting; sphuṭāṁ—manifested; cakre—made; gaurah—Lord Śrī Caitanya Mahāprabhu; svāṁ—His; bhakta-vaśyatāṁ—obligation to His devotees.

TRANSLATION

While Śrī Caitanya Mahāprabhu was accepting prasāda at the house of Sarvabhauma Bhaṭṭācārya, Amogha criticized Him. At that time the Lord also showed how much He was obliged to His devotees.

TEXT 2

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—unto Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Prabhu; jaya—all glories; gaura-bhakta-vṛnda—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!
TEXT 3

jayā śrī-caitanya-caritāmṛta-srotā-gaṇa
caitanya-caritāmṛta—yāhāra prāṇa-dhana

SYNONYMS
jayā—all glories; śrī-caitanya-caritāmṛta-srotā-gaṇa—to the listeners of Śrī Caitanya-caritāmṛta; caitanya-caritāmṛta—Caitanya-caritāmṛta; yāhāra—of whom; prāṇa-dhana—the life and soul.

TRANSLATION
All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul.

TEXT 4

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nilācāla rahi’ kare nṛtya-gita-raṅge

SYNONYMS
ei-mata—in this way; mahāprabhu—Śrī Caitanya Mahāprabhu; bhakta-gaṇa-saṅge—with His devotees; nilācāla rahi’—staying at Nilācala, Jagannātha Puri; kare—performs; nṛtya-gita-raṅge—chanting and dancing with great pleasure.

TRANSLATION
While Śrī Caitanya Mahāprabhu stayed at Jagannātha Puri, He constantly enjoyed chanting and dancing with His devotees.

TEXT 5

prathama-vasare jagannātha-daraśana
nṛtya-kare daṇḍa-parānāma, stavana
SYNONYMS

prathama-avasare—in the beginning; jagannātha-daraśana—seeing the Deity of Lord Jagannātha; nṛtya-gīta kare—performs chanting and dancing; daṇḍa-paraṇāma—offering obeisances; stavana—offering prayers.

TRANSLATION

In the beginning, Śrī Caitanya Mahāprabhu saw the Deity of Lord Jagannātha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

TEXT 6

‘उपलभोग’ लागिले करे बाहिरे बिजयः।
हरिदास मिलि’ आइसे आपन निलयः॥ ६ ॥

‘upala-bhoga’ lāgilē kare bāhire viyaja
haridāsa mili’ āise āpana nilaya

SYNONYMS

upala-bhoga lāgile—when there is an offering of food known as upala-bhoga; kare bāhire vijaya—He remains outside; haridāsa mili’—meeting Haridāsa Ṭhākura; āise—comes back; āpana nilaya—to His residence.

TRANSLATION

After visiting the temple, Śrī Caitanya Mahāprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridāsa Ṭhākura and return to His residence.

PURPORT

At noon, when there was an upala-bhoga offering in a place called bhoga-vardhana-khaṇḍa, Śrī Caitanya Mahāprabhu would go outside the temple. Before going outside, He used to stand near the Garuḍa-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridāsa Ṭhākura lived. After visiting with Haridāsa Ṭhākura, the Lord would return to His own place at the abode of Kāśī Miśra.

TEXT 7

घरे बलि’ करे प्रभु नाम चढीर्देन।
अत्रेत आसिया करे प्रभुर पुजनः॥ ७ ॥
Sarvabhauma Bhaṭṭācārya Offers Prasāda to the Lord

Text 9

ghare vasi’ kare prabhu nāma saṅkīrtana
advaita āsiyā kare prabhura pūjana

SYNONYMS

ghare vasi’—sitting in His room; kare—performs; prabhu—Lord Śrī Caitanya Mahāprabhu; nāma saṅkīrtana—chanting on beads; advaita—Advaita Ācārya; āsiyā—coming; kare—performs; prabhura pūjana—worship of the Lord.

TRANSLATION

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

TEXT 8

sugandhī-salīle deṇa pāḍya, ācamana
sarvāṅge lepaye prabhura sugandhī candana

SYNONYMS

sugandhī-salīle—with scented water; deṇa—offers; pāḍya—water for washing the feet; ācamana—washing the mouth; sarvāṅge—all over the body; lepaye—smears; prabhura—of the Lord; sugandhī candana—fragrant sandalwood pulp.

TRANSLATION

While worshiping Śrī Caitanya Mahāprabhu, Advaita Ācārya would offer Him scented water to wash His mouth and feet. Then Advaita Ācārya would smear very fragrant sandalwood pulp all over His body.

TEXT 9

gale mālā dena, māthāya tulasi-maṇjari
yodha-hātā sūṭī kare pade namaskari’
SYNONYMS

gale—on the neck; mālā—garland; dena—offers; māthāya—on the head; tulasī-mañjari—flowers of tulasī; yoḍā-hāte—with folded hands; stuti kare—offers prayers; pade—unto the lotus feet; namaskari’—offering obeisances.

TRANSLATION

Śrī Advaita Prabhu would also place a flower garland around the Lord’s neck and tulasī flowers [mañjaris] on His head. Then, with folded hands, Advaita Ācārya would offer obeisances and prayers unto the Lord.

TEXT 10

pujā-pātre puṣpa-tulasi śeṣa ye āchila
sei sabā lañā prabhu ācārye pūjila

SYNONYMS

pujā-pātre—on the dish that holds flowers and tulasī; puṣpa-tulasi—flowers and tulasī; śeṣa—remaining; ye āchila—whatever there were; sei sabā—all of them; lañā—taking; prabhu—Śrī Caitanya Mahāprabhu; ācārye pūjila—worshiped Advaita Ācārya.

TRANSLATION

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take the dish containing flowers and tulasī and, with whatever paraphernalia remained, would also worship Advaita Ācārya.

TEXT 11

“Yo ’si so ‘si namo ‘stu te” ei mantra paḍe
muṣṭavaḍa kari’ prabhu hāsāya ācāryere

SYNONYMS

yaḥ asi—whatever You are; saḥ asi—so You are; namaḥ astu te—I offer My respects unto You; ei mantra paḍe—chants this mantra; muṣṭavaḍa kari’—making a sound within the mouth; prabhu—Lord Śrī Caitanya Mahāprabhu; hāsāya—causes to laugh; ācāryere—Advaita Ācārya.
TRANSLATION

Śrī Caitanya Mahāprabhu would worship Advaita Ācārya by chanting the mantra, “Whatever You are, You are—but I offer My respects unto You.” In addition, the Lord would make some sounds within His mouth that would make Advaita Ācārya laugh.

TEXT 12

ई-मा-ता अन्य-ने करौन नमसिंग्र।
प्रभुरे निमंत्रण करौ आचार्य बार बार॥ १२ ॥

ei-mata anyonye kare namaskara
prabhure nimantraṇa kare ācārya bāra bāra

SYNONYMS

ei-mata—in this way; anyonye—to one another; kare—does; namaskara—obeisances; prabhure—unto Lord Caitanya Mahāprabhu; nimantraṇa—invitation; bāra bāra—again and again.

TRANSLATION

In this way both Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto one another. Then Advaita Ācārya would extend invitations to Śrī Caitanya Mahāprabhu again and again.

TEXT 13

आचार्ये-रे निमंत्रण—आचार्य-कथन।
बिस्तारी वर्णियाँचें दास-व्रन्दवन॥ १३ ॥

ācāryera nimantraṇa—āścarya-kathana
vistārī varṇiyāchenā dāsa-vṛndāvana

SYNONYMS

ācāryera nimantraṇa—the invitation of Advaita Ācārya; āścarya-kathana—wonderful story; vistārī—very vividly; varṇiyāchenā—described; dāsa-vṛndāvana—Vṛndāvana dāsa Thākura.

TRANSLATION

Indeed, Śrī Advaita Ācārya’s invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Thākura.
TEXT 14

puṇārukti haya, tāhā nā kailūn vārṇana
āra bhakta-gaṇa kare prabhure nimanṭan

SYNONYMS

puṇāḥ-uktī—reputation; haya—there is; tāhā—that; nā—not; kailūn—I have done; vārṇana—description; āra bhakta-gaṇa—other devotees; kare—do; prabhure—unto Lord Caitanya Mahāprabhu; nimanṭanā—invitation.

TRANSLATION

Since Advaita Ācārya’s invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. However, I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

TEXT 15

eka eka dina eka eka bhakta-grhe mahotsava
prabhu-saṅge tāhāṅ bhojana kare bhakta saba

SYNONYMS

eka eka dina—each and every day; eka eka bhakta-grhe—in the house of one devotee after another; mahotsava—festival; prabhu-saṅge—with Lord Śrī Caitanya Mahāprabhu; tāhāṅ—there; bhojana—lunch; kare—accept; bhakta—devotees; saba—all.

TRANSLATION

Every day one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

TEXT 16

chāriṁās rahiṇā sarbē mahāprabhu-saṅge
jagat-kāte naṁ yātā dēkhe mahāraṅga

SYNONYMS

chāriṁās—daily; rahiṇā—require; sarbē—all; mahāprabhu-saṅge—with Lord Caitanya Mahāprabhu; jagat-kāte—throughout the world; naṁ—my; yātā—travel; dēkhe—see; mahāraṅga—a great festival.

TRANSLATION

Every day these devotees would require the services of Lord Caitanya Mahāprabhu throughout the world.
Text 18] Sārvabhauma Bhaṭṭācārya Offers Prasāda to the Lord

cārī-ṁāsa rahilā sabe mahāprabhu-saṅge
jagannāthera nānā yātṛā dekhe mahā-раnge

SYNONYMS
cārī-ṁāsa—four months; rahilā—remain; sabe—all the devotees; mahāprabhu-saṅge—with Lord Caitanya Mahāprabhu, jagannāthera—of Lord Jagannātha; nānā yātṛā—many festivals; dekhe—they see; mahā-раnge—with great pleasure.

TRANSLATION
All the devotees remained at Jagannātha Puri for four continuous months, and they observed all Lord Jagannātha’s festivals with great pleasure.

TEXT 17

krṣṇa-janma-yātṛā-dine nanda-mahotsava
gopa-veṣa hailā prabhu laṅa bhakta saba

SYNONYMS
krṣṇa-janma-yātṛā—observance of the birth of Lord Krṣna; dine—on the day of; nanda-mahotsava—the festival observed by Nanda Mahārāja, the father of Krṣna; gopa-veṣa hailā—dressed Himself as a cowherd boy; prabhu—Śrī Caitanya Mahāprabhu; laṅa—taking; bhakta saba—all the devotees.

TRANSLATION
The devotees also celebrated the festival of Janmāṣṭamī, Krṣna’s birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys.

TEXT 18

dadhi-dugḍha-bhāra sabe nija-skandhe kari’
mahotsava-sthāne āilā hari ‘hari’ ‘hari’

dadhi-dugḍha-bhāra sabe nija-skandhe kari’
mahotsava-sthāne āilā hari ‘hari’ 'hari'
SYNONYMS

dadhi-dugdha—of milk and yogurt; bhāra—carriers; sabe—all of them; nija-skandhe—on their shoulders; kari’—keeping; mahotsava-sthāne—to the place of the festival; āil—came; bali hari hari—chanting Hari, Hari.

TRANSLATION

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

TEXT 19

कानांनी-खुटिया आचे ल ‘नद्या’-वेश धरी’।
जगन्नाथ-माहाति हणाचे ल ‘व्रजेश्वरी’॥ १९॥

kānānī-khuṭiyā āchena ‘nanda’-veṣa dhari’
jagannātha-māhāti haṇāchena ‘vrajeśvari’

SYNONYMS

kānānī-khuṭiyā—Kānānī Khutiyā; āchena—is; nanda-veṣa dhari’—in the dress of Nanda Mahārāja; jagannātha-māhāti—Jagannātha Māhāti; haṇāchena—was; vrajeśvari—mother Yaśodā.

TRANSLATION

Kānānī Khutiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhāti dressed himself as mother Yaśodā.

TEXT 20

अपाने प्रतापरुद्र, अर मिश्र-काशी।
सार्वभौम, अर पाठिचा-पात्र तुलसी॥ २०॥

āpāne pratāparudra, ār miśra-kāśi
sārvabhauma, ār paṭichā-pāatra tulasī

SYNONYMS

āpāne pratāparudra—personally King Pratāparudra; ār—and; miśra-kāśi—Kāśi Miśra; sārvabhauma—Sārvabhauma Bhaṭṭācārya; ār—and; paṭichā-pātra tulasī—Paṭichāpātra Tulasī, the temple superintendent.
TRANSLATION

At that time, King Prataparudra was also personally present with Kāśī Miśra, Śārvabhauma Bhaṭṭācārya and Tūlasi Paḍîchâpâtra.

TEXT 21

\[ \text{iniḥ-śa-ba lañā lañā prabhu kare nṛtya-raṅga} \\
\text{dadhī-dugdha haridrā-jale bhare sabāra aṅga} \]

SYNONYMS

iniḥ-śa-ba lañā—taking all of them; prabhu—Lord Caitanya Mahāprabhu; kare nṛtya-raṅga—performed dancing in jubilation; dadhī—yogurt; dugdha—milk; haridrā—turmeric; jale—with water; bhare—covered; sabāra—of all of them; aṅga—bodies.

TRANSLATION

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

TEXT 22

\[ \text{advaita kahe, — satya kahi, nā kariha kopa} \\
\text{laguḍa phirāite pāra, tabe jāni gopa} \]

SYNONYMS

advaita kahe—Advaita Ācārya says; satya kahi—I speak the truth; nā kariha kopa—please do not be angry; laguḍa—stick, staff; phirāite pāra—if You can wheel around; tabe jāni—then I shall understand; gopa—cowherd boy.

TRANSLATION

It was at this time that Śrīla Advaita Ācārya said, “Please do not be angry. I speak the truth. I shall know whether You are a cowherd boy only if You can wheel this rod about.”
TEXT 23

Accepting Advaita Ācārya’s challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

SYNONYMS

tabe—then; laguḍa—rod; laṅga—taking; prabhu—Śrī Caitanya Mahāprabhu; phirāite lāgilā—began to wheel it around; bāra bāra—again and again; ākāše—in the sky; pheli’—throwing; luphiyā—tossing; dharilā—He captured.

TRANSLATION

TEXT 24

Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. Indeed, all the people laughed to see this.

SYNONYMS

śirera upare—over the head; prṣṭhe—behind the back; sammukhe—in front; dui-pāše—on the two sides; pāda-madhye—between the two legs; phirāya—wheels around; laguḍa—the rod; dekhi’—seeing; loka hāse—all the people began to laugh.

TRANSLATION

TEXT 25

Ālauḍa-cakraṁ āryaṁ lāgūḍaṁ phirāyaṁ.
Dekhi’ svarloka-citāṁ chaṁkārāṁ pāyaṁ.
Sarvabhauma Bhaṭṭācārya Offers Prasāda to the Lord

Text 27

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

SYNONYMS

alāta-cakrera—the circle of a firebrand; prāya—like; laguḍa phirāya—wheels the rod; dekhi’—seeing; sarva-loka—all the people; citte—within the heart; camatkāra pāya—became very astonished.

TRANSLATION

Nityānanda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

SYNONYMS

pratāparudrera ājñāya padīḍhā-tulasī
jagannāthera prasāda-vāstra eka laṅā āsi

SYNONYMS

pratāparudrera—of King Pratāparudra; ājñāya—on the order; padīḍhā-tulasī—the temple superintendent named Tulasī; jagannāthera—of Lord Jagannātha; prasāda-vāstra—used cloth; eka—one; laṅā—taking; āsi—came.
TRANSLATION
Following the orders of Maharaja Prataparudra, the temple superintendent named Tulasi brought one of Lord Jagannatha's used cloths.

TEXT 28

বহুমূল্য বস্ত্র প্রভু মাত্রকে বাঁধিল।
আচার্যাদি প্রভুর গণেরে পরাঈল॥ ২৮॥

bahu-mūlya vastra prabhu-mastake bāndhila
ācāryādī prabhura gañere parāila

SYNONYMS
bahu-mūlya—very valuable; vastra—cloth; prabhu-mastake—on the head of Śrī Caitanya Mahāprabhu; bāndhila—wrapped; ācāryādī—headed by Advaita Ācārya; prabhura—of Śrī Caitanya Mahāprabhu; gañere—on the associates; parāila—put.

TRANSLATION
This valuable cloth was wrapped around the head of Śrī Caitanya Mahāprabhu. The other devotees, headed by Advaita Ācārya, also had cloths wrapped about their heads.

TEXT 29

কানানি-খুশিয়া, জগন্নাথ,—দুইজন।
আবেশে বিলাইল ঘরে ছিল যত ধন॥ ২৯॥

kānāni-khuṭiyā, jagannātha,—dui-jana
āveśe bilāila ghare chila yata dhana

SYNONYMS
kānāni-khuṭiyā—Kānāni Kuṭiẏā; jagannātha—Jagannātha Māhāti; dui-jana—two persons; āveśe—in ecstatic love; bilāila—distributed; ghare—at home; chila—was; yata—all; dhana—riches.

TRANSLATION
In ecstasy, Kānāni Kuṭiẏā, who was dressed as Nanda Mahārāja, and Jagannātha Māhāti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.
TEXT 30

দেখিয়া মহাপ্রভু বড় সন্তোষ পাইল।
মাতাপিতা-জানে দুঃখে নমস্কার কৈল।

dekhi' mahāprabhu baḍa santoṣa pāilā
mātā-pitā-jñāne duśhe namaskāra kailā

SYNONYMS

dekhī—seeing; mahāprabhu—Śrī Caitanya Mahāprabhu; baḍa—very much;
santoṣa—satisfaction; pāilā—felt; mātā-pitā-jñāne—accepting as father and
mother; duśhe—unto both of them; namaskāra kailā—offered obeisances.

TRANSLATION

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them
both as His father and mother, He offered them obeisances.

TEXT 31

পরমাজ্জ্বে প্রভু আইল। নিজ-ছড়।
এইমত লীলা করে গৌরাঙ্গসুন্দর।

parama-āvese prabhu āilā nija-ghara
ei-mata lilā kare gaurāṅga-sundara

SYNONYMS

parama-āvese—in great ecstasy; prabhu—Śrī Caitanya Mahāprabhu; āilā—
returned; nija-ghara—to His own residence; ei-mata—in this way; lilā—pastimes;
kare—performed; gaurāṅga-sundara—Śrī Caitanya Mahāprabhu.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu returned to His residence. In this
way, Śrī Caitanya Mahāprabhu, known as Gaurāṅga-sundara, performed
various pastimes.

TEXT 32

বিজয়াদাসী—লঙ্কাবিজয়ের দিনে।
বানর-সৈন্য কৈলা প্রভু লঙ্গে ভক্তগণে।

vijayā-daśāmī—laṅkā-vijayera dine
vānara-sainya kailā prabhu laṅgā bhakta-gaṇe
SYNONYMS

vijaya—victory; daśamī—tenth day; laṅkā-vijayera dīne—on the day celebrating the conquering of Laṅkā; vanara-sainya—monkey soldiers; kailā—arranged; prabhu—Śrī Caitanya Mahāprabhu; laṅkā bhakta-gaṇe—taking all the devotees.

TRANSLATION

On the victory day celebrating the conquest of Laṅkā—a day known as Vijaya-daśamī—Śrī Caitanya Mahāprabhu dressed up all His devotees like monkey soldiers.

TEXT 33

हनुमान-ावेशे प्रभु वर्क्षा-साखा लंका।
लंका-गड़े चढ़ि’ फेले गड़ ताजिया।॥ ३३ ॥

hanumān-āvese prabhu vrkṣa-sākhā laṅkā
laṅkā-gaḍe caḍī’ phele gaḍa bhāṅgiyā

SYNONYMS

hanumān-āvese—in the emotion of being Hanumān; prabhu—Śrī Caitanya Mahāprabhu; vrkṣa-sākhā laṅkā—taking a large branch of a tree; laṅkā-gaḍe—on the Laṅkā fort; caḍī’—ascending; phele—breaks down; gaḍa—the fort; bhāṅgiyā—dismantling.

TRANSLATION

Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch, and, mounting the walls of the Laṅkā fort, began to dismantle it.

TEXT 34

‘काहाँ रावण’ प्रभु कहे क्रोधावेशे।
‘जगत-माता हरे पापी, मारिमु सबंधे’॥ ३४ ॥

‘kāhānre rāvana’ prabhu kahe krodha-āvese
‘jagat-mātā hare pāpi, mārimu savarṁse’

SYNONYMS

kāhānre rāvana—where is the rascal Rāvana; prabhu—Śrī Caitanya Mahāprabhu; kahe—says; kroḍha-āvese—in great anger; jagat-mātā—the mother of the universe; hare—kidnaps; pāpi—sinful; mārimu—I shall kill; sa-varṁse—with all his family.
TRANSLATION

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, “Where is the rascal Rāvana? He has kidnapped the universal mother, Sitā. Now I shall kill him and all his family.”

TEXT 35

গোসাঁদির আবেশ দেখিলোকে চমৎকার।
সর্বলোক ‘জয়’ ‘জয়’ বলে বার বার।॥ ৩৫ ॥

gosāndir āveśa dekhi’ loke camatkāra
sarv-loka ‘jaya’ ‘jaya’ bale bāra bāra

SYNONYMS

gosāndira—of Śrī Caitanya Mahāprabhu; āveśa—ecstasy; dekhi’—by seeing; loke—all people; camatkāra—astonished; sarv-loka—all people; jaya jaya—all glories; bale—speak; bāra bāra—again and again.

TRANSLATION

Everyone became very astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, “All glories! All glories!” again and again.

TEXT 36

এইমত রাসাযান্ত্রায় আর দীপাবলি।
উত্থান-ধারণাযান্ত্রায় দেখিলা সকলি।॥ ৩৬ ॥

ei-mata rāsa-yātrā, āra dipāvali
utthāna-dvādaśi-yātrā dekhila sakali

SYNONYMS

ei-mata—in this way; rāsa-yātrā—rāsa dancing of Lord Kṛṣṇa; āra—and; dipāvali—a row of lights, the day of Dipāvali; utthāna-dvādaśi-yātrā—the festival of Utthāna-dvādaśi; dekhilā sakali—participated in all of them.

TRANSLATION

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals known as Rāsa-yātrā, Dipāvali and Utthāna-dvādaśi.
The Dipāvalī festival takes place on the dark-moon night in the month of Kārttika (October-November). The Rāsa-yātrā, or rāsa dancing of Kṛṣṇa, takes place on the full-moon night of the same month. Utthāna-dvādasi takes place the day after Ekādaśi in the waxing fortnight of the moon in the same month. All the devotees of Śrī Caitanya Mahāprabhu participated in all these festivals.

TEXT 37

एकदिन महाप्रभु नित्यानन्दे लंगे।
दुई भाई युक्ति बैल निबहते बसिये॥ ३७ ॥

eka-dina mahāprabhu nityānande laṅgā
dui bhāi yukti bāile nibhāte vasiyā

SYNONYMS

eka-dina—one day; mahāprabhu—Śrī Caitanya Mahāprabhu; nityānande laṅgā—taking Lord Nityānanda Prabhu; dui bhāi—two brothers; yukti bāile—consulted; nibhāte vasiyā—sitting in a solitary place.

TRANSLATION

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, consulted one another, sitting together in a solitary place.

TEXT 38

किबा युक्ति बैल दुईह, केह नाहि जाने।
फले अनुमान भाचे बैल भक्तगणे॥ ३८ ॥

kibā yukti bāile duṅhe, keha nāhi jāne
phale anumāna pāche bāile bhakta-gane

SYNONYMS

kibā yukti bāile—what consultation They had; duṅhe—both of Them; keha nāhi jāne—no one knows; phale—by the result; anumāna—guess; pāche—later; bāile—did; bhakta-gane—all the devotees.

TRANSLATION

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.
TEXT 39

<table>
<thead>
<tr>
<th>Pāla</th>
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</table>
| 39   |      | तबे महाप्रभू सब भक्तें बोलाइल।
|      |      | गोड़देश याह सब बियाय करिल॥ ३९॥
|      |      | tabe mahāprabhu saba bhakte bolāila
gauḍa-deše yāha sabe vidāya karila

SYNONYMS

tabe mahāprabhu—thereafter Śrī Caitanya Mahāprabhu; saba—all; bhakte—the devotees; bolāila—called; gauḍa-deše—to Bengal; yāha—return; sabe—all of you; vidāya karila—bade farewell.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

TEXT 40

<table>
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<th>Pāla</th>
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</table>
| 40   |      | सबारे कहिल प्रभू—गृहस्त्य आसिय।
|      |      | गुड़िचा देखिया याबे आमारे मिलिया॥ ४०॥
|      |      | sabāre kahila prabhu—pratyabda āsiyā
guṇḍicā dekhīyā yābe āmāre miliyā

SYNONYMS

sabāre—to all of them; kahila—said; prabhu—Śrī Caitanya Mahāprabhu; pratyabda—every year; āsiyā—coming; guṇḍicā—the function at the Guṇḍicā temple; dekhīyā—seeing; yābe—you should go; āmāre miliyā—after meeting Me.

TRANSLATION

Bidding farewell to all the devotees, Śrī Caitanya Mahāprabhu requested them to return to Jagannātha Puri every year to see Him and then see the cleansing of the Guṇḍicā temple.

TEXT 41

<table>
<thead>
<tr>
<th>Pāla</th>
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| 41   |      | अचार्यरे अज्ञा दिल करिया सम्मान।
|      |      | ‘अ-चुंडाल आदि कृष्णभक्ति दियो दान।’॥ ४१॥
|      |      | ācāryere ājñā dila kariyā sammāna
|      |      | ‘ā-caṇḍāla ādi krṣṇa-bhakti dio dāna’
SYNONYMS

acāryere—unto Advaita Ācārya; ājñā dila—ordered; kariyā sammāna—with great respect; ā-candāla—even to the lowest of men, known as the candāla; ādi—beginning with; krṣṇa-bhakti—Krṣṇa consciousness, or devotional service to Lord Krṣṇa; dio—deliver; dāna—in charity.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, “Give Krṣṇa consciousness, devotion to Krṣṇa, even to the lowest of men [candālas].”

PURPORT

This is Śrī Caitanya Mahāprabhu’s order to all His devotees. Krṣṇa-bhakti, devotion to Krṣṇa, is open to everyone, even low-class men like candālas. One should follow this order in the disciplic succession stemming from Śrī Advaita and Nityānanda Prabhu and distribute Krṣṇa consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the brahmaṇa and going down to the lowest platform known as candāla. Whatever one’s position, everyone in this age of Kali needs to be enlightened in Krṣṇa consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society’s indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute krṣṇa-bhakti all over the world and thus follow the orders of Śrī Caitanya Mahāprabhu. The Lord has ordered everyone to become a guru (Cc. Madhya 7.128): āmāra ājñāya guru haṇā tāra’ ei deśa. Everyone in every town and village should be enlightened by the instructions of Śrī Caitanya Mahāprabhu. Krṣṇa consciousness should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Śrī Caitanya Mahāprabhu, as He desires.

The word candāla actually refers to a dog-eater, who is considered the lowest of men. Even candālas can be enlightened in Krṣṇa consciousness due to Śrī Caitanya Mahāprabhu’s benedictions. Krṣṇa-bhakti is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Śrī Caitanya Mahāprabhu. Everyone should be given a chance to receive it and be happy.

The word dāna, meaning “charity,” is also significant in this verse. Whoever engages in the distribution of Krṣṇa consciousness is a charitable person. Profes-
sional men recite Śrimad-Bhāgavatam and discuss kṛṣṇa-bhakti for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees who have no motive other than serving Kṛṣṇa can give such transcendently valuable benedictions out of charity.

TEXT 42

निन्यानन्दे अज्ञा दिल, —‘याह गोउड़देशे।
अनगलि प्रेमस्वति करिह प्रकाशे।। ४२ ॥

nityānande ājñā dila, —‘yāha gauḍa-deśe
anargala prema-bhakti kariha prakāše

SYNONYMS
nityānande— unto Nityānanda Prabhu; ājñā dila— Lord Śrī Caitanya Mahāprabhu ordered; yāha gauḍa-deśe—go to Gauḍa-deśa (Bengal); anargala—without restriction; prema-bhakti—devotional service in love of Godhead; kariha prakāše—manifest.

TRANSLATION
Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, “Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness.”

PURPORT
Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In Bhagavad-gitā (9.32) it is said:

māṁ hi pārtha vyapāśritya
ye ‘pi syuh pāpa-yonayah
striyo vaisyās tathā śūdras
te ‘pi yānti parāṁ gatim

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” Whoever takes to Kṛṣṇa consciousness and follows the regulative principles can return home, back to Godhead.

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvati Ṭhākura writes: “There is a class of so-called devotees called pākṛta-sahajiyās who think that Nityānanda Prabhu is an ordinary human being. They have spread the news that Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu to return to Bengal from Orissa just to
marry and beget children. This is certainly a great offense against Nityānanda Prabhu.”

Such an offense is called paśānda-buddhi, or an atheistic remark. Offenders consider Nityānanda Prabhu to be like one of them, an ordinary human being. They do not know of Nityānanda Prabhu’s identity with the viṣṇu-tattva. Thinking Nityānanda Prabhu to be an ordinary human being is the business of mental speculators known as kuṇapātma-vādīs. These people accept the material body, which is a bag of three material elements (kuṇape tridhātuке), as themselves. They think that Nityānanda Prabhu’s body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityānanda Prabhu, being the expansion of Śrī Caitanya Mahāprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the prajāpatis, who were ordered by Brahmā to increase generation. Nityānanda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by sahajiyās or other professional distributors of kṛṣṇa-bhakti.

TEXT 43

रामदास, गदाधर आदि कुनै जने।
तेहोंर सहाय लागि’ दिलू तेहोंर सने। ४३॥

rāma-dāsa, gadādhara ādi kata jane
tomāra sahāya lāgi’ dilu tomāra sane

SYNONYMS

rāma-dāsa—Rāmadāsa; gadādhara—Gadādhara dāsa; ādi—and others; kata jane—some people; tomāra—Your; sahāya—assistants; lāgi’—as; dilu—I give; tomāra sane—with You.

TRANSLATION

Nityānanda Prabhu was given assistants like Rāmadāsa, Gadādhara dāsa and several others. Śrī Caitanya Mahāprabhu said, “I give them to You to assist You.
TEXT 44

मध्ये मध्ये आमि তোমার নিকট যাইব।
অলজিতে রহি’ তোমার লুণ্ট্য দেখিব। || ৪৪ ||

madhye madhye āmi tomāra nikaṭa yāiba
alakṣite rahi’ tomāra nṛtya dekhiba’

SYNONYMS

madhye madhye—at intervals; āmi—I; tomāra nikaṭa—near You; yāiba—shall go; alakṣite rahi’—keeping invisible; tomāra nṛtya—Your dancing; dekhiba—I shall see.

TRANSLATION

“I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance.”

TEXT 45

শ্রীবাস-পণ্ডিতে প্রণু করি’ আলিগান।
কথে ধরি’ কহে তারে মধুর বচন। || ৪৫ ||

śrīvāsa-paṇḍite prabhu kari’ āliṅgana
kaṇṭhe dhari’ kahe tāṅre madhura vacana

SYNONYMS

śrīvāsa-paṇḍite—unto Śrīvāsa Paṇḍita; prabhu—Lord Śrī Caitanya Mahāprabhu; kari’—doing; āliṅgana—embracing; kaṇṭhe dhari’—catching his neck; kahe—says; tāṅre—unto him; madhura vacana—sweet words.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Paṇḍita and, with His arm about his neck, began to speak to him in sweet words.

TEXT 46

তোমার ঘরে কীর্তনে আমি নিজ নাচিব।
তুমি সেখাঁ পাবে, আর কেহ না দেখিব। || ৪৬ ||

tomāra ghare kirtane āmi nitya nāchiba
tumi dekhā pābe, āra kehā nā dekhiba
SYNONYMS

tomāra ghare—in your house; kirtane—in the performance of congregational chanting; āmi—I; nitya—daily; nāciba—shall dance; tumi—you; dekhā pābe—will be able to see; āra—else; keha—anyone; nā dekhība—will not see.

TRANSLATION

Śrī Caitanya Mahāprabhu requested Śrīvāsa Ṭhākura, “Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

TEXT 47

एवं वस्त्र माताके दिः, एवं सब प्रसादः ।
दशूबृक्त करि’ आमार क्षमाइह अपराधः ॥ ४७ ॥

ei vastra mātāke diha’, ei saba prasāda
danḍavat kari’ āmāra kṣamāiha aparādha

SYNONYMS

ei vastra—this cloth; mātāke diha’—deliver to My mother, Śacidevi; ei saba prasāda—all these remnants of the food of Jagannātha; danḍavat kari’—offering obeisances; āmāra—My; kṣamāiha—cause to be excused; aparādha—offenses.

TRANSLATION

“Take this prasāda of Lord Jagannātha’s and this cloth and deliver them to My mother, Śacidevi. After offering her obeisances, please request her to excuse My offenses.

TEXT 48

तान्र सेवा छाडि’ आमि करियाछि सन्यासः ।
धर्म नहें, करि आमि निज धर्म-नाशः॥ ४८ ॥

tāṇra sevā chādi’ āmi kariyāchi sannyāsa
dharma nahe, kari āmi nīja dharma-nāśa

SYNONYMS

tāṇra sevā chādi’—giving up her service; āmi—I; kariyāchi—accepted; sannyāsa—the renounced order of life; dharma nahe—it is not My religion; kari—perform; āmi—I; nīja dharma-nāśa—destruction of My religious principles.
TRANSLATION

“I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing, I have destroyed My religious principles.

TEXT 49

ताहा छाड़ि‘ करियाछि बालुके कर्म || ४९ ||

ताहा prema-vaśa āmi, tāhā seva—dharma
tāhā chāḍi’ kariyāchi vātulera karma

SYNONYMS

tāhā prema-vaśa—subordinate to her love; āmi—I; tāhā seva—her service; dharma—My religion; tāhā chāḍi’—giving up that; kariyāchi—I performed; vātulera karma—the acts of a madman.

TRANSLATION

“I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted this renounced order. Certainly this is the act of a madman.

TEXT 50

बालुके बालुकेर माता नाहि लय दोष ||

vātula bālakere māta nāhi laya doṣa
ei jāni’ mātā more nā karaya roṣa

SYNONYMS

vātula bālakera—of a mad son; mātā—mother; nāhi—does not; laya—accept; doṣa—fault; ei jāni’—knowing this; mātā—mother; more—unto Me; nā karaya roṣa—is not at all angry.

TRANSLATION

“A mother is not offended by her mad son, and, knowing this, My mother is not offended by Me.
TEXT 51
ki kāya sannyāse mora, prema nija-dhana
ye-kāle sannyāsa kailuṁ, channa haila mana

SYNONYMS
ki kāya—what business; sannyāse—in the renounced order; mora—of Me; prema—love; nija-dhana—My real wealth; ye-kāle—at which time; sannyāsa kailuṁ—I accepted the renounced order; channa—deranged; haila—was; mana—mind.

TRANSLATION
"I had no business in accepting this renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

TEXT 52
nilācale āchoṁ muñi tāṅhāra ājñāte
madhye madhye āsimu tāṅra carāṇa dekhite

SYNONYMS
nilācale āchoṁ—stay at Jagannātha Puri, Nilācala; muñi—I; tāṅhāra ājñāte—under her order; madhye madhye—at intervals; āsimu—I shall go; tāṅra—her; carāṇa dekhite—to see the lotus feet.

TRANSLATION
"I am staying here at Jagannātha Puri, Nilācala, to comply with her orders. However, at intervals I shall go see her lotus feet.

TEXT 53
nīlāchāle ācheṁ yuṁci tāṅhār ājñātē
madhye madhye āsimu tāṅra carāṇa dekhite

SYNONYMS
nīlāchāle ācheṁ—stay at Jagannātha Puri, Nilācala; yuṁci—I; tāṅhār ājñātē—under her order; madhye madhye—at intervals; āsimu—I shall go; tāṅra—her; carāṇa dekhite—to see the lotus feet.

TRANSLATION
"I am staying here at Jagannātha Puri, Nilācala, to comply with her orders. However, at intervals I shall go see her lotus feet.
Sarvabhauma Bhaṭṭacārya Offers Prasāda to the Lord

**SYNONYMS**

nitya yā'ī—going daily; dekhi—see; muni—I; tāṅhāra caraṇe—her lotus feet; sphūrti-jñaṇe—feeling My appearance; tēṅho—she; tāḥa—that; satya nāhi māne—does not accept as true.

**TRANSLATION**

“Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

**TEXTS 54-55**

eka-dina śālyanna, vyaṇjana pāṇca-sāṭa
śāka, mocā-ghanṭa, bhrēṭa-patola-nimba-pāṭa
lembu-ādā-khaṇḍa, dadhi, dugdha, khaṇḍa-sāra
śālagrāme samarpilena bahu upahāra

**SYNONYMS**

eka-dina—one day; śāli-anna—cooked rice made of śāli paddy; vyaṇjana—vegetables; pāṇca-sāṭa—five to seven different kinds; śāka—spinach; mocā-ghanṭa—curry made from banana flowers; bhrēṭa—fried; patola—patola vegetables; nimba-pāṭa—with leaves of the nimba tree; lembu—lemon; ādā-khaṇḍa—pieces of ginger; dadhi—yogurt; dugdha—milk; khaṇḍa-sāra—sugar candy; śālagrāme—unto Lord Viśṇu in the form of the śālagrāma; samarpilena—offered; bahu upahāra—many other varieties of food.

**TRANSLATION**

“One day My mother, Śāci, offered food to Śālagrāma Viśṇu. She offered rice cooked from śāli paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried patola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.
TEXT 56

prasāda lañā kole kareṇa krandana
nimāira priya mora—e-saba vyanjana

SYNONYMS

prasāda lañā—taking the remnants of food; kole—on her lap; kareṇa krandana—was crying; nimāira—of Nimāi; priya—favorite; mora—My; e-saba vyanjana—all these varieties of cooked food.

TRANSLATION

“Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

TEXT 57

nimāṅi nāhika etha, ke kare bhojana
mora dhyāne aśru-jale bharila nayana

SYNONYMS

nimāṅi—Nimāi; nāhika etha—is not present here; ke kare bhojana—who will eat them; mora dhyāne—on meditation upon Me; aśru-jale—with tears; bharila nayana—eyes become filled.

TRANSLATION

“My mother was thinking, ‘Nimāi is not here. Who will accept all this food?’ As she meditated upon Me in this way, her eyes filled with tears.

TEXT 58

śīṅha yāi muñi saba karinu bhaksana
śūnya-pātra dekhi aśru kariyā mārjana

śīṅha yāi muñi saba karinu bhaksana
śūnya-pātra dekhi aśru kariyā mārjana
SYNONYMS

sighra—very soon; yāi’—going; muñi—I; saba—all; karinu bhaksana—ate; śūnya-pātra dekhi’—seeing the dish empty; aśru—tears; kariyā mārjana—smearing with her hands.

TRANSLATION

“While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

TEXT 59

‘के अन्न-व्याप्त खाईल, शून्या केने पात्?
बालगोपाल किबा खाईल सब भात्? ५९ ॥

‘ke anna-vyañjana khāila, śūnya kene pāta?
bālagopāla kība khāila saba bhāta?

SYNONYMS

ke—who; anna-vyañjana khāila—has eaten all this food; śūnya kene pāta—why is the dish empty; bāla-gopāla—the Deity Bāla-gopāla; kība khāila—did He eat; saba bhāta—all the rice.

TRANSLATION

“She then began to wonder who had eaten all that food. ‘Why is the plate empty?’ she wondered, doubting that Bāla-gopāla had eaten it all.

TEXT 60

किबा मोर कथाया मने भ्राम हंगङ गेल! ६० ॥

kība mora kathāya mane bhrama hañā gela!

SYNONYMS

kība—or; mora kathāya—when I was thinking like that; mane—in the mind; bhrama hañā gela—I was mistaken; kība—or; kona jantu—some animal; āsi’—coming; sakala khāila—ate everything.
TRANSLATION

“She began to wonder whether there was actually anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

TEXT 61

किबा आमि अনন्तপत्रेत्र जহे नা বাজিল ।
এত চিত্তি পাক-পত্র যাঁধ দেখিল ॥ ৬১ ॥

kibā āmi anna-pātre bhrame nā bāḍila!
etā cinti' pāka-pātra yāṇā dekhila

SYNONYMS

kibā—or; āmi—I; anna-pātre—on the plate for food; bhrame—by mistake; nā bāḍila—did not put anything; etā cinti’—thinking this; pāka-pātra—the kitchen pots; yāṇā dekhila—went and saw.

TRANSLATION

“She thought, ‘Perhaps by mistake I did not put any food on the plate.’ So thinking, she went into the kitchen and saw the pots.

TEXT 62

অনন্ত পুর্ণ দেখি সকল ভাজনে ।
দেখিয়া সংশয় হৈল কিছু চমৎকার মনে ॥ ৬২

anna-vyañjana-pūrna dekhī sakala bhājane
dekhiyā samśaya haila kichu caṃkaśāra mane

SYNONYMS

anna-vyañjana-pūrna—filled with rice and vegetables; dekhī’—seeing; sakala bhājane—all the cooking pots; dekhiyā—seeing; samśaya haila—there was doubt; kichu—some; caṃkaśāra—wonder; mane—in the mind.

TRANSLATION

“When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

TEXT 63

ঈশানে বোলাচ্ছে পুনঃ স্থান লোপাইল ।
পুনর্পি গোপালকে অন্য সমঃপিল ॥ ৬৩ ॥
**Text 65 | Sarvabhauma Bhaṭṭācārya Offers Prasāda to the Lord**

iśāne bolāṇā punah sthāna lepāila
punarapi gopālake anna samarpila

**SYNONYMS**
iśāne—to Iśāna, the servant; bolāṇā—calling; punah—again; sthāna—the place; lepāila—cleaned; punarapi—again; gopālake—unto Gopāla; anna—cooked rice and vegetables; samarpila—offered.

**TRANSLATION**

“Thus wondering, she called Iśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

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**Text 64**

েইমত যবে করেন উত্তম রঞ্জন।
মোরে খাওয়াইতে করে উৎকষ্ঠায় রোদন || ৩৪ ||

ei-mata yabe karena uttama randhana
more khāoyāite kare utkāṭhāya rodana

**SYNONYMS**
ei-mata—in this way; yabe—when; karena—does; uttama randhana—first-class cooking; more—Me; khāoyāite—to feed; kare—does; utkāṭhāya—with great anxiety; rodana—crying.

**TRANSLATION**

“Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

---

**Text 65**

tānra preme ānī’ āmāya karāya bhojane
antare mānaye sukha, bāhye nāhi māne || ৬৫ ||

tānra preme—by her love; ānī’—bringing; āmāya—Me; karāya bhojane—causes to eat; antare—within herself; mānaye—she feels; sukha—happiness; bāhye—externally; nāhi māne—does not accept.
"Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

TEXT 66

ei vijayā-daśāmite haila ei riti
ṭāṅḥāke puchiyā tāṅra karāiha pratiti

SYNONYMS
ei vijayā-daśāmite—on the previous Vijaya-daśamī day; haila—there was; ei riti—such an incident; tāṅḥāke—unto her; puchiyā—asking; tāṅra—her; karāiha—make; pratiti—belief.

TRANSLATION

"Such an incident took place on the last Vijaya-daśamī day. You can ask her about this incident and thus make her believe that I actually go there."

TEXT 67

eteka kahite prabhu vihvala ha-ilā
loka vidāya karite prabhu dhairya dharilā

SYNONYMS
eteka kahite—saying this; prabhu—Lord Śrī Caitanya Mahāprabhu; vihvala ha-ilā—became overwhelmed; loka vidāya karite—to bid farewell to the devotees; prabhu—Lord Śrī Caitanya Mahāprabhu; dhairya dharilā—maintained patience.

TRANSLATION

While describing all this, Śrī Caitanya Mahāprabhu was a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.
TEXT 68

राधव पंडिते कहेन बन लरस।
‘तोमार शुद्ध प्रेमे अम्म हई’ तोमार बन।॥६८॥

raghava pandite kahena vacana sarasas
‘tomara suddha preme ammi ha-i’ tomara vaasa’

SYNONYMS

raghava pandite—unto Raghava Paññita; kahena—says; vacana—words; sarasas—very relishable; tomara—your; suddha preme—by pure devotional service; ammi ha-i’—I become; tomara—your; vaasa—under obligation.

TRANSLATION

Śrī Caitanya Mahāprabhu next spoke some relishable words to Raghava Paññita. He said, “I am obliged to you due to your pure love for Me.”

TEXT 69

इहार कृष्णेऽवर कथा शुन, सर्वजन।
परम-पवित्र नेवा अति सर्वोऽतम॥६९॥

iñhāra krṣna-sevāra kathā śuna, sarva-jana
parama-pavitra sevā ati sarvottama

SYNONYMS

iñhāra—of him; krṣna-sevāra—of service to Lord Krṣna; kathā—stories; śuna—hear; sarva-jana—all people; parama-pavitra—supremely pure; sevā—service; ati—very much; sarva-uttama—well accomplished.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed everyone, “Just hear about the pure devotional service rendered to Krṣna by Raghava Paññita. Indeed, Raghava Paññita’s service is supremely pure and highly accomplished.

TEXT 70

আর জন্য রছ—শুন নারিকেলের কথা।
পাঁচ গণী করি' নারিকেল বিকায় ভথা॥৭০॥

Text 70] Sarvabhauma Bhāṭṭacārya Offers Prasāda to the Lord
ara dravya rahu — śuna nārikelera kathā
pānca gaṇḍā kari’ nārikelera vikāya tathā

SYNONYMS
ara dravya rahu — apart from the other commodities; śuna — just hear; nārikelera kathā — the incident of offering coconuts; pānca gaṇḍā kari’ — at the price of five gaṇḍās; nārikelera — coconut; vikāya — is sold; tathā — there.

TRANSLATION
“Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gaṇḍās each.

TEXT 71

vāṭite kata śata vrkṣe lakṣa lakṣa phala
tathāpi śunena yathā mīṭa nārikelera

SYNONYMS
vāṭite — in his garden; kata śata — how many hundreds of; vrkṣe — trees; lakṣa lakṣa phala — millions of fruits; tathāpi — still; śunena — hears; yathā — where; mīṭa nārikelera — sweet coconut.

TRANSLATION
“Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available.

TEXT 72

eka eka phalera mūlyā diyā cāri-cāri paṇa
daśa-kroṣa haite ânāya kariyā yatana

SYNONYMS
eka eka phalera — of each and every fruit; mūlyā — price; diyā — giving; cāri-cāri paṇa — four paṇas each (one paṇa equals twenty gaṇḍās); daśa-kroṣa — twenty miles away; haite — from; ânāya — brings; kariyā yatana — with great endeavor.
"He collects coconut with great endeavor from a place twenty miles away, and he gives four pānas each for them.

Every day five to seven coconuts are clipped and put into water to keep cool.

At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Kṛṣṇa.
kṛṣṇa sei nārikela-jala pāna kari’
kabhu śūnya phala rākhena, kabhu jala bhari’

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; sei—that; nārikela-jala—water of the coconut; pāna kari’—drinking; kabhu—sometimes; śūnya—vacant; phala rākhena—leaves the fruit; kabhu—sometimes; jala bhari’—being filled with water.

TRANSLATION

“Lord Kṛṣṇa used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice.

TEXT 76

jala-sūnya phala dekhi’ pañḍita—harasita
phala bhāṅgi’ šasye kare sat-pātra pūrita

SYNONYMS

jala-sūnya—without water; phala—fruit; dekhi’—by seeing; pañḍita—Rāghava Pañḍita; harasita—very pleased; phala bhāṅgi’—breaking the fruit; šasye—with the pulp; kare—makes; sat-pātra—another plate; pūrita—filled.

TRANSLATION

“When Rāghava Pañḍita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp and put it on another plate.

TEXT 77

šasya samarpaṇa kari’ bāhire dheyāna
šasya khāṅā kṛṣṇa kare śūnya bhājana

SYNONYMS

šasya—the pulp; samarpaṇa kari’—offering; bāhire—outside the temple room; dheyāna—meditates; šasya khāṅā—eating the pulp; kṛṣṇa—Lord Kṛṣṇa; kare—makes; śūnya—vacant; bhājana—the plate.
TRANSLATION

“After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, would leave the plate empty.

TEXT 78

कब्जे शंका खाण्डपुरा पूरा पाण्ट बरे शाषिल ||
श्रद्धा बाढ़े पाण्डितेर, प्रेमसिंहो भास || ७८ ||

kabhu śasya khāṇā punah pātra bhare sāṁse
śraddhā bāde paṇḍītera, prema-sindhu bhāse

SYNONYMS

kabhu—sometimes; śasya khāṇā—eating the pulp; punah—again; pātra—the plate; bhare—fills; sāṁse—with pulp; śraddhā—faith; bāde—increases; paṇḍītera—of Rāghava Paṇḍita; prema-sindhu—in the ocean of love; bhāse—floats.

TRANSLATION

“Sometimes, after eating the pulp, Kṛṣṇa would fill the plate again with new pulp. In this way, Rāghava Paṇḍita’s faith increases, and he floats in an ocean of love.

TEXT 79

एक दिन फल दश संपुक्कर करियाँ ||
तो पाण्डिते सेवक आईल लं || ७९ ||

eka dina phala dasa sarīṇskāra kariyā
bhoga lāgāite sevaka āila laṁā

SYNONYMS

eka dina—one day; phala—fruits; dasa—ten; sarīṇskāra kariyā—after cleansing; bhoga lāgāite—to offer bhoga; sevaka—servant; āila—came; laṁā—taking.

TRANSLATION

“One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

TEXT 80

अबर साध्य है, विलंब छैल ||
फल-पाण्डित-हाते सेवक द्वारे भ' रहिल || ८० ||
avasara nāhi haya, vilamba ha-ila
phala-pātra-hāte sevaka dvāre ta' rahila

SYNONYMS

avasara nāhi haya—there was little time; vilamba ha-ila—it was late; phala-pātra—the pot of fruits; hāte—in the hands; sevaka—the servant; dvāre—at the door; ta'—indeed; rahila—remained.

TRANSLATION

“When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

TEXT 81

dvārera upara bhite tenho hāta dila
sei hāte phala chuñila, pañcīta dekhila

SYNONYMS

dvārera upara—above the door; bhite—on the ceiling; tenho—he; hāta dila—brushed his hand; sei hāte—with that hand; phala chuñila—touched the fruit; pañcīta—Rāghava Pañcīta; dekhila—saw.

TRANSLATION

“Rāghava Pañcīta then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

TEXT 82

pañcīta kahe,—dvāre loka kare gatāyāte
tāra pada-dhūli uḍi' lāge upara bhite

SYNONYMS

pañcīta kahe—Rāghava Pañcīta said; dvāre—through the door; loka—people in general; kare—do; gatāyāte—coming and going; tāra—their; pada-dhūli—dust
of the feet; \textit{uḍī}—being blown; \textit{lāge}—touches; \textit{upara}—upward; \textit{bhite}—the ceiling.

**TRANSLATION**

"Rāghava Paṇḍita then said, ‘People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

**TEXT 83**

\begin{verbatim}
sei bhite hāta diyā phala parasilā
kṛṣṇa-yogya nahe, phala apavitra hailā
\end{verbatim}

**SYNONYMS**

\textit{sei bhite}—on that ceiling; \textit{hāta diyā}—touching your hand; \textit{phala}—the fruit; \textit{parasilā}—touched; \textit{kṛṣṇa-yogya nahe}—is not fit to be offered to Kṛṣṇa; \textit{phala}—the fruit; \textit{apavitra hailā}—has become contaminated.

**TRANSLATION**

"‘After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.’

**PURPORT**

Śrīla Bhaktisiddhānta Sarasvatī Ṣhākura states that Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called \textit{bhauma-ijya-dhātu}. Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform of material purity and impurity. Such imitation will not help anyone. As explained in \textit{Caitanya-caritāmṛta}, (Antya-līlā 4.174): \textit{bhadrābhadra-vastu-jñāna nāhika ‘prākṛte’}. On the transcendental platform there is no higher or lower, pure or impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

‘\textit{dvaiṭe}’ bhadrābhadra-jñāna, saba—‘manodharma’
‘\textit{ei bhāla, ei manda},’—ei saba ‘bhrama’
"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad, is all a mistake.' (Cc. Antya 4.176)

TEXT 84

एता बलि' फल फेले प्रशैल लंकिया।
ऐंहे पवित्र प्रेम-सेवा जगत जिनिया॥ ८४ ॥

eta bali' phala phele prācira laṅghiyā
aiche pavitra prema-sevā jagat jiniyā

SYNONYMS

eta bali’—saying this; phala phele—throws away the fruits; prācira laṅghiyā—across the boundary wall; aiche—such; pavitra—pure; prema-sevā—service in love; jagat jiniyā—conquering all the world.

TRANSLATION

"Such was the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

TEXT 85

तबे अर नारिकेल संस्कार कराइल।
परम पवित्र करिः भोग लागाइल॥ ८५ ॥

tabe āra nārikela saṁskāra karāila
parama pavitra kari' bhoga lāgāila

SYNONYMS

tabe—thereafter; āra—other; nārikela—coconuts; saṁskāra karāila—made clipped and cleaned; parama pavitra kari’—with great attention to keep them pure; bhoga lāgāila—offered for eating.

TRANSLATION

"Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

এইমত কলা, অত্য নারস, কঠিল।
ষাহা ষাহা দুঃ-গ্রামে শুনিয়াছে ভাল॥ ৮৬ ॥

এইমত কলা, অত্য নারস, কঠিল।
ষাহা ষাহা দুঃ-গ্রামে শুনিয়াছে ভাল॥ ৮৬ ॥
ei-mata kalā, āmra, nārangā, kānṭhāla
yāhā yāhā dūra-grāme śuniyāche bhāla

SYNONYMS

ei-mata—in this way; kalā—bananas; āmra—mangoes; nārangā—oranges; kānṭhāla—jackfruit; yāhā yāhā—whatever; dūra-grāme—in distant villages; śuniyāche—he heard; bhāla—good.

TRANSLATION

"In this way he collected excellent bananas, mangoes, oranges, jackfruits and whatever first-class fruits from distant villages he had heard about.

TEXT 87

bahu-mūlya diya āni’ kariya yatana
pavitra sarṅskāra kari’ kare nivedana

SYNONYMS

bahu-mūlya—high price; diya—offering; āni’—bringing; kariya yatana—with great attention; pavitra—purified; sarṅskāra kari’—trimming; kare nivedana—offers to the Deity.

TRANSLATION

"All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offered them to the Deity.

TEXT 88

ei mata vyaṅjanera śāka, mūla, phala
ei mata ciḍā, huḍuma, sandeṣa sakala

SYNONYMS

ei mata—in this way; vyaṅjanera—of vegetables; śāka—spinach; mūla—radishes; phala—fruits; ei mata—in this way; ciḍā—chipped rice; huḍuma—powdered rice; sandeṣa—sweetmeats; sakala—all.
TRANSLATION

“Thus with great care and attention Rāghava Paṇḍita would prepare spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

TEXT 89

एिन्दुः पिठापान, क्षिर-ोदन ।
परम पवित्र, आर करे सर्वोत्तम ॥ ८९ ॥

ei-mata pithā-pānā, kṣīra-odana
parama pavitra, āra kare sarvottama

SYNONYMS

ei-mata—in this way; pithā-pānā—cakes and sweet rice; kṣīra-odana—concentrated milk; parama pavitra—highly purified; āra—and; kare—he makes; sarva-uttama—first class, tasteful.

TRANSLATION

“He prepared cakes, sweet rice, concentrated milk and everything else with great attention, and the cooking conditions were purified so that the food was first class and tasteful.

TEXT 90

काशाम्दि, आचार आदि अनेक एकार ।
गंध, वस्त्र, अलंकार, सर्व द्रव्य-सार ॥ ९० ॥

kāśamdi, ācāra ādi aneka prakāra
gandha, vastra, alaṅkāra, sarva dravya-sāra

SYNONYMS

kāśamdi—a kind of pickle; ācāra—other pickles; ādi—and so on; aneka prakāra—of many varieties; gandha—scents; vastra—clothing; alaṅkāra—ornaments; sarva—all; dravya—of things; sāra—best.

TRANSLATION

“Rāghava Paṇḍita would also offer all kinds of pickles, such as kāśamdi. He offered various scents, garments, ornaments and the best of everything.
Text 91

"Thus Rāghava Pāṇḍita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him."

Text 92

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Pāṇḍita. The Lord also offered all the other devotees a reception with similar respect.
SYNONYMS

śivananda sene—unto Śivananda Sena; kahe—says; kariyā sammāna—with great respect; vāsudeva-dattera—of Vāsudeva Datta; tumi—you; kariha—take; samādhanā—care.

TRANSLATION

The Lord also respectfully told Śivananda Sena, “Take care of Vāsudeva Datta very nicely.

SYNONYMS

parama udāra iñho, ye dina ye āise
sei dine vyaya kare, nāhi rākhe śese

TRANSLATION

“Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

SYNONYMS

grhaṭha—householder; hayena—is; iñho—he (Vāsudeva Datta); cāhiye sañcaya—requires to save some money; sañcaya nā kaile—without saving money; kutumba-bharaṇa—maintenance of a family; nāhi haya—is not possible.

TRANSLATION

“Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.
TEXT 96

इगार गहरे आय-बयौ सब—तोमार स्थाने।
‘सरक्षेल’ हंगा तुमि कরिह समाधाने॥ ९६॥

ihāra gharera āya-vyaya saba—tomāra sthāne
‘sara-khela’ haṅa tumī kariha samādhāne

SYNONYMS

ihāra—of Vāsudeva Datta; gharera—of household affairs; āya-vyaya—income and expenditures; saba—all; tomāra sthāne—at your place; sara-khela haṅa—being the manager; tumī—you; kariha samādhāne—arrange.

TRANSLATION

“Please take care of Vāsudeva Datta’s family affairs. Become his manager and make the proper adjustments.”

PURPORT

Both Vāsudeva Datta and Śivānanda Sena were living in the same neighborhood, which is presently called Kumārahāṭṭa or Hālisahara.

TEXT 97

प्रतिवर्षे आमार सब भक्तगण लंगा।
गुंढिकाय असिबो बढ़ा राखन करिया॥ ९७॥

prati-varṣe āmāra saba bhakta-gana laṅga
guṇḍicāya āsibe sabāya pālana kariyā

SYNONYMS

prati-varṣe—each and every year; āmāra—My; saba—all; bhakta-gana laṅga—accompanied by the devotees; guṇḍicāya—to perform the Guṇḍicā cleansing festival; āsibe—you will come; sabāya—to everyone; pālana kariyā—providing maintenance.

TRANSLATION

“Come every year and bring all My devotees with you to the Guṇḍicā festival. I also request you to maintain all of them.”
TEXT 98

कुलीनग्रामीरे कहे सम्मान करिया।
हरिज्ञ आसिबे यात्राय पट्टोड़ेरी लम्य। ॥ ९८ ॥

kulina-gramire kahe sammana kariya
pratyabda asibe yatraya patta-dori laña

SYNONYMS

kulina-gramire—unto the inhabitants of Kulina-grāma; kahe—says; sammana kariya—with great respect; prati-abda—each year; asibe—please come; yatraya—during the Ratha-yātra festival; patta-dori—silken rope; laña—taking.

TRANSLATION

The Lord then with great respect extended an invitation to all the inhabitants of Kulina-grāma, asking them to come every year and bring silken rope to carry Lord Jagannātha during the Ratha-yātra festival.

TEXT 99

गु廟राज-खान नैल त्रीकृतविजय।
ताही एकवाक्य ताँर आचे ग्रेममय। ॥ ९९ ॥

gunaraja-khanna kaila sri-krṣṇa-vijaya
tāhāṁ eka-vākya tāṅra āche premamaya

SYNONYMS

gunaraja-khanna—Guṇarāja Khan; kaila—compiled; sri-krṣṇa-vijaya—the book named Śrī Kṛṣṇa-vijaya; tāhāṁ—there; eka-vākya—one sentence; tāṅra—of it; āche—is; prema-maya—full of love of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “Guṇarāja Khān of Kulina-grāma compiled a book named Śrī Kṛṣṇa-vijaya in which there is a sentence revealing the author’s ecstatic love of Kṛṣṇa.”

PURPORT

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. Śrīla Bhaktisiddhānta Sarasvarī Thākura states that this book was compiled in the Bengali ṣakābda year 1395. After seven years, it was completed (1402 ṣakābda). This book was written in plain language, and even half-educated
Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve and thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no book store is complete without it. It is very valuable for those who are interested in advancing in Kṛṣṇa consciousness.

Śrī Guṇarāja Khān was one of the topmost Vaiṣṇavas, and he has translated the Tenth and Eleventh Cantos of Śrīmad-Bhāgavatam for the understanding of the common man. The book Śrī Kṛṣṇa-vijaya was highly praised by Śrī Caitanya Mahāprabhu, and it is very valuable for all Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives a genealogical table and family history of Guṇarāja Khān. When a Bengali emperor named Adiśūra first came from Kānyakubja, or Kānowj, he brought with him five brāhmaṇas and five kāyasthas. Since the king is supposed to be accompanied by his associates, the brāhmaṇas accompanied the King to help him in higher spiritual matters. The kāyasthas were to render other services. In the northern Indian high country, the kāyasthas are accepted as sūdras, but in Bengal the kāyasthas are considered among the higher castes. It is a fact that the kāyasthas came to Bengal from northern India, specifically from Kānyakubja, or Kānowj. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the kāyasthas who came from Kānyakubja were high-class men. Of them, Daśaratha Vasu was a great personality, and the thirteenth generation of his family included Guṇarāja Khān.

His real name was Mālādhara Vasu, but the title Khān was given to him by the Emperor of Bengal. Thus he became known as Guṇarāja Khān. Bhaktisiddhānta Sarasvatī Ṭhākura gives the following genealogical table of Guṇarāja Khān: (1) Daśaratha Vasu; (2) Kuśala; (3) Śubhaśaṅkara; (4) Harinsa; (5) Śaktirāma (Bāgaṇḍā), Muktiṛāma (Māinagara) and Alāṅkāra (Baṅgajā); (6) Dāmodara; (7) Anantarāma; (8) Guṇināyaka and Viśāntāyaka. The twelfth generation included Bhagiratha, and the thirteenth Mālādhara Vasu, or Guṇarāja Khān. Śrī Guṇarāja Khān had fourteen sons, of whom the second son, Lākṣmīnāthavasu, received the title Satyaraṇa Khān. His son was Śrī Rāmānanda Vasu; therefore Rāmānanda Vasu belonged to the fifteenth generation. Guṇarāja Khān was a very well known and wealthy man. His palace, fort and temples are still existing, and from these we can deduce that the opulence of Guṇarāja Khān was certainly very great. Śrī Guṇarāja Khān never cared for the artificial aristocracy introduced by Ballāl Sena.

TEXT 100

"ব্যবহার কৃষ্ণ—মোর প্রাণনাথ"
এই বাক্যে বিকারী তার বংশের হাত || ১০০ ||
SYNONYMS

nandana-nandana kṛṣṇa—Kṛṣṇa, the son of Nanda Mahārāja; mora prāṇa-nātha—my life and soul; ei vākya—because of this statement; vikānu—I became sold; tāṅra—of him; varīśera hāta—in the hands of the descendants.

TRANSLATION

Śrī Caitanya Mahāprabhu said, ‘‘Krīṣṇa, the son of Nanda Mahārāja, is my life and soul.’ By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

PURPORT

The full verse referred to here is:

eka-bhāve vanda hari yoḍa kari’ hāta
nandana-nandana kṛṣṇa—mora prāṇa-nātha

With folded hands I offer my prayers unto Kṛṣṇa, the son of Nanda Mahārāja, who is my life and soul.”

SYNONYMS

tomāra—of you; ki kathā—what to speak; tomāra—of your; grāmera—village; kukkura—a dog; sei—that; mora—to Me; priya—very dear; anya-jana—others; rahu dūra—apart from.

TRANSLATION

“To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?’’
Sarvabhauma Bhaftacarya Offers Prasāda to the Lord

104

tabe rāmānanda, āra satyarāja khānna
prabhura caraṇe kichu kaila nivedana

SYNONYMS
tabe—after this; rāmānanda—Rāmānanda Vasu; āra—and; satyarāja khānna—Satyarāja Khān; prabhura caraṇe—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; kichu—some; kaila—made; nivedana—submission.

TRANSLATION
After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

103

grhastha viṣayi āmi, ki mora sādhane
śrī-mukhe ājñā kara prabhu-nivedi caraṇe

SYNONYMS
grhastha—householder; viṣayi—materialistic man; āmi—I; ki—what; mora sādhane—the process of my advancement in spiritual life; śrī-mukhe—from Your own mouth; ājñā kara—please order; prabhu—my Lord; nivedi caraṇe—I submit unto Your lotus feet.

TRANSLATION
Satyarāja Khān said, “My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders.”

104

prabhu kahena,—‘krṣṇa-sevā’, ‘vaiṣṇava-sevana’
‘nirantarā kara krṣṇa-nāma-saṅkīrtana’
SYNONYMS

prabhu kahena—the Lord replied; kṛṣṇa-sevā—serving Kṛṣṇa; vaisṇava-sevā—abiding by the orders of Vaiṣṇavas; nīrantara—without cessation; kara—do; kṛṣṇa-nāma-saṅkirtana—chanting of the holy name of Lord Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, “Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas.”

TEXT 105

śatyarāja bale,—vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tāṅra sāmānya lakṣāṇe

SYNONYMS

śatyarāja bale—Satyarāja Kāhān said; vaiṣṇava—a Vaiṣṇava; ciniba kemane—how shall I recognize; ke vaisṇava—who is a Vaiṣṇava; kaha—please say; tāṅra—of him; sāmānya lakṣāṇe—common symptoms.

TRANSLATION

Upon hearing this, Satyarāja said, “How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?”

TEXT 106

prabhu kahe,—“yāṅra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; yāṅra mukhe—in whose mouth; śuni—I hear; eka-bāra—one; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; sei pūjya—he is worshipable; śreṣṭha sabākāra—the best of all human beings.
Sri Caitanya Mahaprabhu replied, “Whoever chants the holy name of Krsna just once is worshipable and is the topmost human being.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that simply by chanting the holy name of Krsna once, a person becomes perfect. Such a person is understood to be a Vaisnava. With such faith and belief, one may begin a life of Krsna consciousness, but an ordinary person cannot chant the holy name of Krsna with such faith. This is confirmed by Srila Rupa Gosvami in his Upadesamrta: krsneti yasya giri tam manasadriyeta. One should accept the holy name of Krsna to be identical with the Supreme Personality of Godhead, Transcendence Himself. The holy name of Krsna is also identical with Krsna and is also cintamaani. The name Krsna is the personification of sound perfectly transcendental and eternally liberated from material contamination. One should understand that the name Krsna and Krsna are identical. Having such faith, one must continue to chant the holy name. When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service—especially in Deity worship—and follows the order of a bona fide spiritual master, he becomes a pure devotee. Anyone can take advantage of hearing about Krsna consciousness from a pure devotee and thus gradually become purified.

A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaisnavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is confirmed in Srimad-Bhagavatam (11.2.47):

arcayam eva haraye
yah pujam sraddhayehate
na tad-bhaktesu caanye su
sa bhaktah prakrtah smrtah

“Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee.” However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also. When Lord Caitanya was teaching Sanatana Gosvami, He said:
A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called *kaniṣṭha*, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. The pure devotee whose faith advances becomes a *madhyama-adhikārī* and *uttama-adhikārī*. (Cc. Madhya 22.64,69-70)

It is thus concluded that even a neophyte devotee is superior to the *karmī* and *jñānī* because he has full faith in chanting the holy name of the Lord. A *karmī* or a *jñānī*, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

**TEXT 107**

"एक कृष्णनामे करे सर्व-पाप क्षयः।

नव-विद्य कुंजी पूर्ण नाम हैते है॥ १०७ ॥

"eka kṛṣṇa-nāme kare sarva-pāpa kṣaya

nava-vidhā bhakti pūrṇa nāma haite haya"

**SYNONYMS**

*eka kṛṣṇa-nāme*-one holy name of Kṛṣṇa; *kare*-can do; *sarva-pāpa*-of all sinful reactions; *kṣaya*-destruction; *nava-vidhā*-nine processes; *bhakti*-of devotional service; *pūrṇa*-complete; *nāma haite*-simply by chanting the holy name; *haya*-are.

**TRANSLATION**

"Simply by chanting the holy name of Kṛṣṇa, one is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name."
The nine types of devotional service are mentioned in Śrīmad-Bhāgavatam (7.5.23):

\[
\begin{align*}
\text{sravaṇam} & \text{ kirtanam viṣṇoh} \\
\text{smaranaṁ} & \text{ pāda-sevanam} \\
\text{arcanāṁ} & \text{ vandanāṁ dāśyāṁ} \\
\text{sakhyām} & \text{ ātma-nivedanam} \\
\end{align*}
\]

\[\text{iti puruṣārтипā viṣṇau}\]
\[\text{bhaktiś cen nava-lakṣaṇā}\]
\[\text{kriyeta bhagavaty addhā}\]
\[\text{tan manye 'dhitam uttānam}\]

These are the activities of hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship and surrendering everything. As far as chanting the holy name of Kṛṣṇa is concerned, one can be freed from all sinful reactions by chanting the holy name without committing offenses. If one chants offenselessly, he may be saved from all sinful reactions. It is very important in devotional service to chant the holy name of the Lord without committing offenses. The nine devotional processes such as śravaṇa and kīrtana can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīla Jīva Gosvāmī states in his book Bhakti-sandarbha (173):

\[\text{yadyāpi anyā bhaktih kalau kartavyā, tada kīrtanākhyā-bhakti-sarhyogenaiва.}\]

Out of the nine processes of devotional service, kīrtana is very important. Śrīla Jīva Gosvāmī therefore instructs that the other processes, such as arcana, vandana, dāśya and sakhyā, should be executed, but they must be preceded and followed by kīrtana, the chanting of the holy name. We have therefore introduced this system in all of our centers. Arcana, ārati, bhoga offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**TEXT 108**

\[\text{dikśā—initiation; puraścaryā—activities before initiation; vidhi—regulative principles; apekṣā—reliance on; nā—not; kare—does; jihvā—the tongue;}\]
sparśe—by touching; a-candāla—even to the lowest of men, the candāla; sabāre—everyone; uddhāre—delivers.

**TRANSLATION**

“One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [candāla] can be delivered.

**PURPORT**

Śrīla Jīva Gosvāmi explains dikṣā in his Bhakti-sandarbha (283):

\[
\begin{align*}
divyaṁ jñānaṁ yato dadyāt \\
kuryāt pāpasya saṅkṣayām \\
tasmāt dikṣetī sā proktā \\
desikais tattva-kovidaḥ
\end{align*}
\]

“Dikṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dikṣā.” The regulative principles of dikṣā are explained in the Hari-bhakti-vilāsa (Vilāsa 2.3,4) and in Bhakti-sandarbha (283). As stated:

\[
\begin{align*}
dvijānāṁ anupetānāṁ svakarmādhyayanādiśu \\
yathādikṣitāṁ nāstiḥa syāc copanayanād anu \\
tathātadikṣitānāṁ tu mantra-devārcanādiśu \\
nādikṣāro 'sty atāḥ kuryād ātmānāṁ śiva-saṁstutam
\end{align*}
\]

“Even though born in a brāhmaṇa family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a brāhmaṇa family, one becomes a brāhmaṇa after initiation and the sacred thread ceremony. Unless one is initiated as a brāhmaṇa, he cannot worship the holy name properly.”

According to the Vaiṣṇava regulative principles, one must be initiated as a brāhmaṇa. The Hari-bhakti-vilāsa (2.6) quotes the following injunction from the Viṣṇu-yāmala:

\[
\begin{align*}
adikṣitasya vāmoru \\
kṛtam sarvam nirarthakam \\
pāṣu-yonim avāpnoti \\
dikṣā-virahito janaḥ
\end{align*}
\]

“Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species.”
Hari-bhakti-vilāsa (2.10) further quotes:

\[
\text{ato gurur āraṇyaiva sarva-svarā vinivedya ca}
\]
\[
\text{grhniyād vaiṣṇavān mantram}
\]
\[
\text{dikṣā-pūrvarān vidhānataḥ}
\]

“It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything—body, mind and intelligence—one must take a Vaiṣṇava initiation from him.”

The Bhakti-sandarbha (298) gives the following quotation from the Tattva-sāgara:

\[
\text{yāthā kāñcanatām yātīn}
\]
\[
\text{kāsyāṁ rasa-vidhānataḥ}
\]
\[
\text{tathā dikṣā-vidhānena}
\]
\[
\text{dvijatvarāṁ jāyate nām}
\]

“By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a brāhmaṇa.”

The Hari-bhakti-vilāsa (17.11,12) in discussing the purāścaryā process, quotes the following verses from Agastya-saṁhitā:

\[
\text{pūjā traikālikī nityāṁ}
\]
\[
\text{japas tarpaṇām eva ca}
\]
\[
\text{homo brāhmaṇā-bhuktiś ca}
\]
\[
\text{purāścaraṇān ucyate}
\]
\[
\text{guror labdhasya mantrasya}
\]
\[
\text{prāśaṇāṁ yathā-vidhi}
\]
\[
\text{pañcāṅgopāsanā-siddhyai}
\]
\[
\text{puraś caityad vidhiyate}
\]

“In the morning, afternoon and evening, one should worship the Deity, chant the Hare Kṛṣṇa mantra, offer oblations, perform a fire sacrifice, and feed the brāhmaṇas. These five activities constitute purāścaryā. To attain full success when taking initiation from the spiritual master, one should first perform these purāścaryā processes.”

The word puruḥ means “before” and cāryā means “activities.” Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend ārati and classes in the sāstras, practice the regulative prin-
ciples and associate with other devotees. When one is actually advanced in the puraścaryā-vidhi, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Kṛṣṇa mantra sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months.

In the *Hari-bhakti-vilāsa* (17.4,5,7) it is stated:

> vinā yena na siddhāḥ syān
> mantra varṣa-satair api
> kṛtena yena labhate
> sādhako vāṃchitaṁ phalam

> puraścaraṇa-sampanno
> mantra hi phala-dhāyakāḥ
> atah puraśkriyām kuryāt
> mantravit siddhi-kañkṣayā

> puraśkriyā hi mantrāṇāṁ
> pradhānaṁ viryam ucyate
> virya-hino yathā dehi
> sarva-karmasu na kṣamaḥ
> puraścaraṇa-hino hi
> tathā mantrāḥ prakīrtitāḥ

> “Without performing the puraścaryā activities, one cannot become perfect even by chanting this mantra for hundreds of years. However, one who has undergone the puraścaryā-vidhi process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the puraścaryā activities. The puraścaryā process is the life-force by which one is successful in chanting the mantra. Without the life-force, one cannot do anything; similarly, without the life force of puraścaryā-vidhi, no mantra can be perfected.”

In his *Bhakti-sandarbha* (283), Śrīla Jīva Gosvāmī states:

> yadyapi śrī-bhāgavata-mate pañcarātrādi-vat arcana-mārgasya
> āvaśyakatvarḥ nāsti, tad vināpi
> śaranāpattyādīnāṁ ekataraṁ puruṣārthe-siddher
> abhīhitavat, tathāpi śrī-nāradādi-vartmānuṣaradbhiḥ
> śrī-bhāgavatā saha sambandha-viśeṣarḥ dikṣā-vidhānena
> śrī-guru-carana-sampāditarḥ cikīrṣadbhiḥ kṛtāyāṁ
> dikṣāyāṁ arcanaṁ avaśyāṁ kriyetaiva.
Of similar importance is dikšā, which is explained as follows in Bhakti-sandarbha (284):

\[\text{yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato}\
\text{dehādi-sambandhena kardaya-śilānāṁ viśiṣṭa-cittānāṁ}\
\text{janānāṁ tat-tat-saṅkoci-karaṇāya śrimad-ṛṣi-prabhūtibhir}\
\text{atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.}\]

Similarly in the Rāmārcana-candrikā it is stated:

\[\text{vinaiva dikśāṁ viprendra}\
\text{puraścaryāṁ vinaiva hi}\
\text{vinaiva nyāsa-vidhīnā}\
\text{japa-mātreṇa siddhīdā}\
\]

In other words, the chanting of the Hare Kṛṣṇa mahā-mantra is so powerful that it does not depend on official initiation, but if one is initiated and engages in pañcarātra-vidhi (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, he can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa mantra, cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa mahā-mantra as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of Śrī Caitanya-caritāmṛta (Ādi 7.73):

\[\text{kṛṣṇa-mantra haite habe sarśāra-mocana}\
\text{kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa}\
\]

“Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.”

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on puraścaryā or puraścarāṇa, the actual
chanting of the holy name does not depend on puraścaryā-vidhi, or the regulative principles. If one chants the holy name once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is sevonmukha-jihvā—it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

\[
\text{ataḥ śrī-kr̥ṣṇa-nāmādi}
\text{na bhaved grāhyam indriyaih}
\text{sevonmukhe hi jihvādau}
\text{svayam eva sphuraty adāḥ}
\]

According to Caitanya-caritāmṛta (Madhya 17.134):

\[
\text{ataeva kr̥ṣnera 'nāma', 'deha', 'vilāsa'}
\text{prākṛtendriya-grāhy nahe, haya sva-prakāśa}
\]

"With these material senses, one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. However, when one actually engages in devotional service, utilizing the tongue, the Lord is revealed."

**TEXT 109**

अनुषांग-फले करे संसारेर क्षयः
चित्त आकर्षिया कराय रुक्षे प्रेमोदयः || १०९ ||

\[
\text{anuṣaṅga-phale kare saṁsārerā kṣaya}
\text{citta ākārṣiyā karāya krṣne premodaya}
\]

**SYNONYMS**

anuṣaṅga-phale—as a simultaneous result; kare—does; saṁsārerā kṣaya—annihilation of entanglement in the material world; citta—thought; ākārṣiyā—attracting; karāya—causes; krṣne—unto Lord Kṛṣṇa; prema-udaya—arousal of transcendental love.

**TRANSLATION**

"By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened."
TEXT 10

\[\text{kr\text{\textregistered}t\text{\textregistered}a-cetas\text{\textregistered}m sumanas\text{\textregistered}m ucc\text{\textregistered}tana\text{\textregistered}m c\text{\textregistered}nihas\text{\textregistered}m}\]
\[\text{\text{\textregistered}a\text{\textregistered}\text{\textregistered}d\text{\textregistered}d\text{\textregistered}l\text{\textregistered}m am\text{\textregistered}\text{\textregistered}k\text{\textregistered}a-loka-sulabh\text{\textregistered}o va\text{\textregistered}sy\text{\textregistered}a ca mukti-\text{\textregistered}ri\text{\textregistered}ya\text{\textregistered}m}\]
\[\text{\text{\textregistered}o di\text{\textregistered}\text{\textregistered}m na ca sat-kriy\text{\textregistered}m na ca pura\text{\textregistered}c\text{\textregistered}c\text{\textregistered}\text{\textregistered}y\text{\textregistered}m \text{\textregistered}m\text{\textregistered}nag ik\text{\textregistered}\text{\textregistered}ate}\]
\[\text{man\text{\textregistered}tro \text{\textregistered}\text{\textregistered}\text{\textregistered}y\text{\textregistered}a\text{\textregistered}m rasana-s\text{\textregistered}t\text{\textregistered}ng eva phalati \text{\textregistered}ri-kr\text{\textregistered}na-n\text{\textregistered}ma\text{\textregistered}t\text{\textregistered}m\text{\textregistered}a\text{\textregistered}k\text{\textregistered}}\

SYNONYMS

ak\text{\textregistered}st\text{\textregistered}m—attraction; k\text{\textregistered}t\text{\textregistered}a-cetas\text{\textregistered}m—of saintly persons; su-manas\text{\textregistered}m—of the most liberal-minded; ucc\text{\textregistered}tana\text{\textregistered}m—annihilator; ca—also; arhhas\text{\textregistered}m—of sinful reactions; a-ca\text{\textregistered}\text{\textregistered}d\text{\textregistered}l\text{\textregistered}m—even to the ca\text{\textregistered}\text{\textregistered}d\text{\textregistered}\text{\textregistered}l\text{\textregistered}m; am\text{\textregistered}k\text{\textregistered}a—except the dumb; loka-sulabh\text{\textregistered}o—very easy to achieve for all persons; va\text{\textregistered}sy\text{\textregistered}a—full controller; ca—and; mukti-\text{\textregistered}ri\text{\textregistered}ya\text{\textregistered}m—of the opulence of liberation; no—not; di\text{\textregistered}\text{\textregistered}m—initiation; na—not; ca—also; sat-kriy\text{\textregistered}m—pious activities; na—not; ca—also; pura\text{\textregistered}c\text{\textregistered}c\text{\textregistered}\text{\textregistered}y\text{\textregistered}m—regulative principles before initiation; man\text{\textregistered}k—slightly; ik\text{\textregistered}\text{\textregistered}ate—depends upon; man\text{\textregistered}t\text{\textregistered}r\text{\textregistered}a—mantra; ayam—this; rasana—to\text{\textregistered}ng; sprk—touching; eva—simply; phalati—is fruitful; \text{\textregistered}ri-kr\text{\textregistered}na-n\text{\textregistered}ma\text{\textregistered}t\text{\textregistered}m\text{\textregistered}a\text{\textregistered}k\text{\textregistered}—consisting of the holy name of Lord Kr\text{\textregistered}na.

TRANSLATION

"The holy name of Lord Kr\text{\textregistered}na is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the ca\text{\textregistered}\text{\textregistered}d\text{\textregistered}\text{\textregistered}l\text{\textregistered}m. The holy name of Kr\text{\textregistered}na is the controller of the opulence of liberation, and it is identical with Kr\text{\textregistered}na. Simply by touching the holy name with one's tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the pura\text{\textregistered}c\text{\textregistered}c\text{\textregistered}\text{\textregistered}y\text{\textregistered}m regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient."

PURPORT

This verse is found in the Pady\text{\textregistered}vali (29) by Śrīla Rūpa Gosvāmī.

TEXT 111

"অতএব যাঁর মুখে এক কৃত্ষ্ণনাম ।
সেই তাতই হি কহিহ টাহার সম্ভান ॥" ১১১ ॥
“ataeva yānra mukhe eka kṛṣṇa-nāma sei ta’ vaiṣṇava, kariha tānhāra sammāṇa”

SYNONYMS
ataeva—therefore; yānra mukhe—in whose mouth; eka—one; kṛṣṇa-nāma—the holy name of Kṛṣṇa; sei ta’ vaiṣṇava—he is a Vaiṣṇava; kariha—offer; tānhāra—to him; sammāṇa—respect.

TRANSLATION
Śrī Caitanya Mahāprabhu then finally advised, “One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him.”

PURPORT
In his Upadeśamrta, Śrīla Rūpa Gosvāmī states: kṛṣṇeti yasya giri tain manasaḍriyeta diكاḥṣti cet. An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu’s instruction.

TEXT 112

khaṇḍera mukunda-dāsa, śrī-raghunandana
śrī-narahari, —ei mukhya tina jana

SYNONYMS
khaṇḍera—of the place known as Khaṇḍa; mukunda-dāsa—Mukunda dāsa; śrī-raghunandana—Śrī Raghunandana; śrī-narahari—Śrī Narahari; ei—these; mukhya—chief; tina—three; jana—persons.
TRANSLATION

Śrī Caitanya Mahāprabhu then turned His attention to three persons—Mukunda dāsa, Raghunandana and Śrī Narahari—inhabitants of the place called Khaṇḍa.

TEXT 113

मुकुन्द दासेरे पृष्ठ सचीर नन्दनः।
‘तुमी—पिता, पुत्र सोमार—श्रीरघुनन्दन्’ ११३॥

SYNONYMS

mukunda dāsere—unto Mukunda dāsa; puche—inquired; sacira nandana—the son of mother Śaci; tumi—you; pitā—father; putra—son; tomāra—your; sri-raghunandana—Śrī Raghunandana.

TRANSLATION

Śrī Caitanya Mahāprabhu, the son of mother Śaci, next asked Mukunda dāsa, “You are the father, and your son is Raghunandana. Is that so?”

TEXT 114

किबा रघुनन्दन—पिता, तुमी—तार तनया? निष्काय विषया कह, याउक संशया॥ ११४॥

SYNONYMS

kibā—or; raghunandana—Raghunandana; pitā—father; tumi—you; tāra—his; tanaya—son; niścaya kariyā—making certain; kaha—just speak; yāuka sarṁsaya—let My doubts be dissipated.

TRANSLATION

“Or is Śrīla Raghunandana your father whereas you are his son? Please let Me know the facts so that My doubts will go away.”

TEXT 115

मुकुन्द कहे—रघुनन्दन मेर ‘पिता’ है।
आमि तार ‘पुत्र’,—एই আমার নিশ্চয়ঃ ॥ ১১৫॥
Sri Caitanya-caritamrta [Madhya-lila, Ch. 15]

mukunda kahe, — raghunandana mora ‘pitā’ haya
āmi tāra ‘putra’, — ei āmāra niścaya

SYNONYMS

mukunda kahe—Mukunda dāsa replied; raghunandana—my son Raghunandana; mora—my; pitā—father; haya—is; āmi—I; tāra—his; putra—son; ei—this; āmāra—my; niścaya—decision.

TRANSLATION

Mukunda replied, “Raghunandana is my father, and I am his son. This is my decision.

TEXT 116

āmā sabāra krṣṇa-bhakti raghunandana haite
ataeva pitā—raghunandana āmāra niścite

SYNONYMS

āmā sabāra—of all of us; krṣṇa-bhakti—devotion to Krṣṇa; raghunandana haite—because of Raghunandana; ataeva—therefore; pitā—father; raghunandana—Raghunandana; āmāra niścite—my decision.

TRANSLATION

“All of us have attained devotion to Krṣṇa due to Raghunandana. Therefore in my mind he is my father.”

TEXT 117

śuni’ harṣe kahe prabhu—“kahile niścaya
yāṅhā haite krṣṇa-bhakti sei guru haya”

SYNONYMS

śuni’—hearing; harṣe—in great jubilation; kahe prabhu—Śri Caitanya Mahāprabhu said; kahile niścaya—you have spoken correctly; yāṅhā haite—from whom; krṣṇa-bhakti—devotion to Krṣṇa; sei—that person; guru haya—is the spiritual master.
TRANSLATION

Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."

TEXT 118

bhaktera mahimā prabhu kahite pāya sukha
bhaktera mahimā kahite haya pañca-mukha

SYNONYMS

bhaktera mahimā—the glories of a devotee; prabhu—Śrī Caitanya Mahāprabhu; kahite—to speak; pāya sukha—gets happiness; bhaktera mahimā—the glories of a devotee; kahite—to speak; haya—becomes; pañca-mukha—five faced.

TRANSLATION

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

TEXT 119

bhakta-gaṇe kahe, —šuna mukundera prema
nigūḍha nirmala prema, yena dagdha hema

SYNONYMS

bhakta-gaṇe kahe—Śrī Caitanya Mahāprabhu informed His devotees; šuna—please hear; mukundera prema—Mukunda’s love of Godhead; nigūḍha—very deep; nirmala—pure; prema—ecstatic love; yena—as if; dagdha—clarified; hema—gold.

TRANSLATION

Śrī Caitanya Mahāprabhu then informed all His devotees, "Please hear about Mukunda’s love of Godhead. It is a very deep and pure love and can only be compared with purified gold."
TEXT 120

बाह्ये राजा-वैद्या इन्हे करे राज-सेवा।
अन्तरे कृष्ण-प्रेम इंहार जानिबेक केबा॥ १२० ॥

bāhye rāja-vaidya inho kare rāja-sevā
antare kṛṣṇa-prema inhāra jānibeka kebā

SYNONYMS

bāhye—externally; rāja-vaidya—royal physician; inho—he; kare—performs; rāja-sevā—government service; antare—within the heart; kṛṣṇa-prema—love of Kṛṣṇa; inhāra—of Mukunda dāsa; jānibeka—can know; kebā—who.

TRANSLATION

"Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?"

PURPORT

Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service. It is therefore said in Caitanya-caritāmṛta (Madhya 23.39), tāṅra vākya, kriyā, mudrā vijñeha nā bujhaya: even the most perfect and learned scholar cannot understand a Vaiṣṇava’s activities. A Vaiṣṇava may be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a nitya-siddha Vaiṣṇava—that is, an eternally liberated Vaiṣṇava. Internally Mukunda dāsa was a royal physician, but internally he was the most liberated paramahamsa devotee. Śrī Caitanya Mahāprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaiṣṇava cannot be understood by ordinary men. However, Śrī Caitanya Mahāprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

TEXT 121

ेका दिन मलेच्छ-राज्यार उच्छ-उचिते।
चिकित्सार वात्क जाहे ताहार अग्रेते॥ १२१ ॥

eka dina mleccha-rājāra uchch-uchitē
cikitsāra vāt kahe tākhāra agrete
SYNONYMS

eka dina—one day; mleccha-rajāra—of the Mohammedan King; ucca-tūngite—on a high platform; cikitsāra vāt—talk of medical treatment; kahe—was speaking; tāṛhāra agrete—before him.

TRANSLATION

“One day Mukunda dāsa, the royal physician, was seated with the Mohammedan King on a high platform and was telling the King about medical treatment.

TEXT 122

হেনকালে এক মষ্টু-পুঞ্জের আঙ্গলী।
রাজ-শিরোপরি ধরে এক সেবক আচার’। ১২২ ॥

hena-kāle eka mayūra-pucchera āḍāni
rāja-śiropari dhare eka sevaka āni’

SYNONYMS

hena-kāle—at this time; eka—one; mayūra-pucchera—of peacock feathers; āḍāni—fan; rāja-śira-upari—above the head of the King; dhare—holds; eka—one; sevaka—servant; āni’—bringing.

TRANSLATION

“When the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the head of the King from the sun. Consequently he held the fan above the King’s head.

TEXT 123

শিখিপিচ্ছ দেখিয মুকুন্দ প্রেমাশীত্য হেলা।
অতি-উচ্চ টুঙ্গ হেতে ভূমিতে পডিল।। ১২৩ ॥

śikhi-piccha dekhi’ mukunda premāviṣṭa hailā
ati-ucca ūngi haite bhūmite paḍilā

SYNONYMS

śikhi-piccha—peacock feathers; dekhi’—seeing; mukunda—Mukunda dāsa; prema-āviṣṭa hailā—became ecstatic in love of Godhead; ati-ucca—very high; ūngi—platform; haite—from; bhūmite—on the ground; paḍilā—fell down.
TRANSLATION

"Just by seeing the peacock-feathered fan, Mukunda dāsa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

TEXT 124

राजा ज्ञान,—राज-वैद्यक मरण।
आपने नामिया तबे करइल चेतन। ॥ १२४ ॥

राजार ज्ञाना,—राज-वैद्यक हा-इला मराणा
आपने नामिया तबे कराइल चेतना

SYNONYMS

राजा ज्ञाना—the King thought; राज-वैद्यक—of the royal physician; हा-इला मराणा—there was death; आपने—personally; नामिया—getting down; तबे—thereupon; कराइल चेतना—brought him to consciousness.

TRANSLATION

"The King, fearing that the royal physician was killed, personally descended and brought him to his consciousness.

TEXT 125

राजा बल—ब्यघ्या तुमি पाइले कोना ठांगि?
मुकुन्द कहे,—अतित ब्यघ्याप पाइ नाई। ॥ १२५ ॥

राजा बले—व्यघ्या तुमি पाइले कोना ठांगी?
मुकुन्द कहे,—अति-बाढ व्यघ्या पाइ नाई

SYNONYMS

राजा बले—the King said; व्यघ्या—pain; तुमि पाइले—you have gotten; कोना ठांगी—where; मुकुन्द कहे—Mukunda replied; अति-बाढ व्यघ्या—very much pain; पाइ नाई—I have not gotten.

TRANSLATION

"When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

TEXT 126

राजा कहे,—मुकुन्द, तुमि पड़िला कि लागिः?
मुकुन्द कहे, राजा, मोर ब्याधि अच्छे घरी। ॥ १२६ ॥
rājā kahe,—mukunda, tumi paḍilā ki lāgi?
mukunda kahe, rājā, mora vyāḍhi āche mrgi

SYNONYMS
rājā kahe—the King inquired; mukunda—O Mukunda; tumi paḍilā—you fell; ki lāgi—for what reason; mukunda kahe—Mukunda replied; rājā—my dear King; mora—of me; vyāḍhi—disease; āche—is; mrgi—epilepsy.

TRANSLATION
"The King then inquired, ‘Mukunda, why did you fall down?’ Mukunda replied, ‘My dear King, I have a disease that is like epilepsy.’

TEXT 127

mahā-vidagdha rājā, sei saba jāne
mukundere haila tānra ‘mahā-siddha’-jñāne

SYNONYMS
mahā-vidagdha—highly intelligent; rājā—the King; sei—he; saba jāne—knows everything; mukundere—upon Mukunda; haila—was; tānra—his; mahā-siddha-jñāne—calculation as the most perfect devotee.

TRANSLATION
"Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

TEXTS 128-129

raghunandana sevā kare krṣṇera mandire
dvāre puṣkariṇī, tāra ghāṭera upare

kadambera eka vrkṣe phute bāra-māse
nitya dui phula haya krṣṇa-avatārṇe
SYNONYMS

raghunandana—Raghunandana; sevā kare—serves; kṛṣṇera mandire—in the temple of Lord Kṛṣṇa; dvāre—near the door; puṣkariṇī—a lake; tāra—of it; ghātera upare—on the bank; kadambara—of kadamba flowers; eka vrkṣe—on one tree; phuṭe—blossom; bāra-māse—all year around; nitya—daily; due phāla—two flowers; haya—become; kṛṣṇa-avatārse—decoration for Lord Kṛṣṇa.

TRANSLATION

“Raghunandana is constantly engaged in serving the temple of Lord Kṛṣṇa. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Kṛṣṇa’s service.”

TEXT 130

mukundere kahe punah madhura vacana
‘tomāra kārya—dharme dhana-upārjana

SYNONYMS

mukundere—to Mukunda; kahe—Lord Caitanya Mahāprabhu says; punah—again; madhura vacana—sweet words; tomāra kārya—your duty; dharme dhana-upārjana—to earn both material and spiritual wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: “Your duty is to earn both material and spiritual wealth.

TEXT 131

raghunandanera kārya—kṛṣṇera sevana
kṛṣṇa-sevā vinā inhāra anya nāhi mana

SYNONYMS

raghunandanera kārya—the duty of Raghunandana; kṛṣṇera sevana—worshiping Lord Kṛṣṇa; kṛṣṇa-sevā vinā—except for worshiping Kṛṣṇa; inhāra—of him; anya—other; nāhi—there is not; mana—intention.
**TRANSLATION**

“Furthermore it is the duty of Raghunandana to always engage in Lord Krishna’s service. He has no other intention but the service of Lord Krishna.”

**TEXT 132**

नरहरि रघु आमृत स्वरूपम्-सनेः।
এই ভিন কার্য সদা করহ ভিন জনে॥’ ১৩২ ॥

*narahari rahu āmāra bhakta-gaṇa-sane*
*ei tina kārya sadā karaha tina jane’*

**SYNONYMS**

*narahari—Narahari; rahu—let him remain; āmāra—My; bhakta-gaṇa-sane—along with other devotees; ei tina kārya—these three divisions of duty; sadā—always; karaha—execute; tina jane—you three persons.*

**TRANSLATION**

Śrī Caitanya Mahāprabhu then ordered Narahari: “I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord.”

**PURPORT**

Śrī Caitanya Mahāprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord’s devotees, and Raghunandana was to engage in the Lord’s service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Kṛṣṇa consciousness with the devotees. Apparently these three types of service appear separate, but actually they are not. When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Śrī Caitanya Mahāprabhu.

**TEXT 133**

সর্বনাম, বিজ্ঞান্যাচ্ছদভিত্তি,—দুই ভাই।
দুইজনে কৃপা করি’ কহেন গোসাইঞ্জ।॥ ১৩৩ ॥

*sārvabhauma, vidyā-vācaspati,—dui bhāi
dui-jane kṛpā kari’ kahena gosāṇi*
SYNONYMS

sārvabhauma—Sārvabhauma Bhaṭṭācārya; vidyā-vācaspati—Vidyā-vācaspati; 
dui bhāī—two brothers; dui-jane—unto the two; kṛpā kari’—out of His causeless 
mercy; kahena—says; gosāñī—Śrī Caitanya Mahāprabhu.

TRANSLATION

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following 
directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

TEXT 134

‘dāru’-‘jala’-rūpe kṛṣṇa prakāta samprati 
‘daraśana’-‘snāne’ kare jivera mukati

SYNONYMS

dāru—wood; jala—water; rūpe—in the forms of; kṛṣṇa—Lord Kṛṣṇa; prakāta—
manifested; samprati—at the present moment; daraśana—by seeing; snāne—by 
bathing; kare—does; jivera mukati—the deliverance of the conditioned souls.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “In this age of Kali, Kṛṣṇa is manifest in two 
forms—wood and water. Thus He helps conditioned souls to become liber­
ated by seeing the wood and bathing in the water.

TEXT 135

‘dāru-brahma’-rūpe—sākṣāt śrī-puruṣottama 
bhāgirathī hana sākṣāt ‘jala-brahma’-sāma

SYNONYMS

dāru-brahma-rūpe—in the form of Brahman as wood; sākṣāt—directly; śrī-
puruṣottama—Lord Jagannātha; bhāgirathī—the River Ganges; hana—is; sākṣāt—
directly; jala-brahma-sama—the Supreme in the form of water.
TRANSLATION

“Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the River Ganges is the Supreme Lord Himself in the form of water.

PURPORT

The Vedas enjoin, sarvāṁ khalv idaṁ brahma: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Param Brahman. Parasya brahmaṇaḥ śaktis tathēdam akhīlaṁ jagat: everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Kṛṣṇa, Param Brahman. Bhagavad-gītā (9.4) confirms this:

\[
\begin{align*}
\text{mayā tatam idaṁ sarvāṁ} \\
\text{jagad avyakta-mūrtinā} \\
\text{mat-sthāṁ sarva-bhūtāṁ} \\
\text{na cāhaṁ teśv avasthitāh}
\end{align*}
\]

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

Kṛṣṇa is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord’s energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannātha, and He is manifest through water as the River Ganges. Therefore Śrī Caitanya Mahāprabhu ordered the two brothers—Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati—to worship Lord Jagannātha and the River Ganges.

TEXT 136

sārvabhauma, kara ‘dāru-brahma’-ārādhana
vācaspati, kara jala-brahmera sevana

SYNONYMS

sārvabhauma—O Sārvabhauma; kara—be engaged in; dāru-brahma—of wooden Brahman; ārādhana—worship; vācaspati—and you, Vācaspati; kara—do; jala-brahmera—of Param Brahman manifested in water; sevana—worship.

TRANSLATION

“Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges.”
TEXT 137

Sri Caitanya-caritāmṛta [Madhya-līlā, Ch. 15]

murāri-guptere prabhu kari' āliṅgana
tāṅra bhakti-niṣṭhā kahena, śune bhakta-gaṇa

SYNONYMS
murāri-guptere—Murāri Gupta; prabhu—Lord Śrī Caitanya Mahāprabhu; kari’ āliṅgana—embracing; tāṅra—his; bhakti-niṣṭhā—faith in devotional service; kahena—says; śune bhakta-gaṇa—all the devotees hear.

TRANSLATION
Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

TEXT 138

pūrve āmi ēṁhare lobhāila bāra bāra
parama madhura, gupta, vrajendra-kumāra

SYNONYMS
pūrve—previously; āmi—I; ēṁhare—him; lobhāila—induced to be allured; bāra bāra—again and again; parama madhura—very sweet; gupta—O Gupta; vrajendra-kumāra—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION
Śrī Caitanya Mahāprabhu said, ‘Previously I induced Murāri Gupta again and again to be allured by Lord Kṛṣṇa. I said to him, ‘My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness.’

TEXT 139

svayam bhagavān kṛṣṇa—sarvāṁsi, sarvāśraya
viśuddha-nirmala-prema, sarva-ramamaya

Śrī Caitanya Mahāprabhu — Lord Śri Kṛṣṇa is the supreme pleased by everyone. He is the supreme attainer of spiritual and material bliss. He has supreme mercy and love for all living beings. This mercy and love is the greatest concern and the supreme aim of one who is proof of his own spiritual and material bliss.
SYNONYMS

savyam bhagavan  

"Lord  

sarva-arshi—the source of all others; 

viṣuddha—transcendental; 

nirmala—free from all material contamination; 

prema—love;  

the reservoir of all pleasure.

TRANSLATION

" is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and  

TEXT 140

"  

SYNONYMS

sakala—all; sat-guna—transcendental qualities;  

ratna—of gems;  

ratna-akara—the mine;  

vidagdha—intelligent;  

dhira—sober;  

master of all humor.

TRANSLATION

"  

TEXT 141

"  

SYNONYMS

madhura-caritra—pleasing character;  

krṣnera—of Lord Kṛṣṇa;  

madhura-vilāsa—melodious pastimes;  

cāturya—expertise;  

vaidagdhyā—intelligence;  

kare—manifests;  

yāṅra—whose;  

lilā—of pastimes;  

rasa—mellows.
TRANSLATION

‘His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and-mellows.’

TEXT 142

sei kṛṣṇa bhaja tumi, hao kṛṣṇaśraya
kṛṣṇa vinā anya-upāsanā mane nāhi laya

SYNONYMS

sei kṛṣṇa—that Lord Kṛṣṇa; bhaja tumi—engage yourself in His service; hao kṛṣṇa-āśraya—take shelter of Kṛṣṇa; kṛṣṇa vinā—except for Kṛṣṇa; anya-upāsanā—any other worship; mane nāhi laya—does not appeal to the mind.

TRANSLATION

‘I then requested Murāri Gupta, ‘Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.’

TEXT 143

ei-mata bāra bāra śuniyā vacana
āmāra gaurave kichu phiri’ gela mana

SYNONYMS

ei-mata—in this way; bāra bāra—again and again; śuniyā vacana—hearing these words; āmāra gaurave—because of My influence; kichu—somewhat; phiri’ gela—transformed; mana—his mind.

TRANSLATION

‘In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144

ei-mata—again and again; śuniyā vacana—hearing these words; āmāra gaurave—because of My influence; kichu—somewhat; phiri’ gela—transformed; mana—his mind.

TRANSLATION

‘In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144
Text 146] Sārvabhauma Bhaṭṭācārya Offers Prasāda to the Lord  75

āmāre kahena,—āmī tomāra kiṅkara
tomāra ājñākārī āmī nāhi s vatāntara

SYNONYMS

āmāre kahena—he said unto Me; āmī—I; tomāra kiṅkara—Your servant; tomāra ājñā-kārī—Your order carrier; āmī—I; nāhi—am not; s vatāntara—independent.

TRANSLATION

‘Murāri Gupta then replied, ‘I am Your servant and Your order carrier. I have no independent existence.’

Text 145

এত বলিঃ ঘরে গেল, চিন্তি’ রাত্রিকালে।
রঘুনাথ-ত্যাগ-চিন্তায় হইল বিকলে।

eta bali' ghare gela, cinti’ rātri-kāle
raghunātha-tyaga-cintāya ha-ila vikale

SYNONYMS

etu bali’—saying this; ghare gela—went to his house; cinti’—thinking; rātri-kāle—at night; rāghunātha—Lord Rāmacandra; tyāga—giving up; cintāya—by thoughts of; ha-ila vikale—became overwhelmed.

TRANSLATION

‘After this, Murāri Gupta went home and spent the whole night thinking how he would be able to give up the association of Rāghunātha, Lord Rāmacandra. Thus he was overwhelmed.

Text 146

কেমনে ছাড়িব রঘুনাথের চরণ।
আজি রাত্রে প্রভু মোর করাহ মরণ।

kemane chāḍība rāghunāthera caraṇa
ājī rātrye prabhu mora karāha marāṇa

SYNONYMS

kemane chāḍība—how shall I give up; rāghunāthera caraṇa—the lotus feet of Lord Rāghunātha; ājī rātrye—this night; prabhu—O Lord Rāghunātha; mora—my; karāha marāṇa—please cause death.
TRANSLATION

“Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha.

TEXT 147

एहि माता सर्व-रात्रि करेन क्रांदनः।
मने सोयास्ति नाहि, रात्रि कैल जागरनः॥ १४७ ॥

ei mata sarva-ṛatri kareṇa krandana
mane soyāsti nāhi, rātri kaila jāgaraṇa

SYNONYMS

ei mata—in this way; sarva-ṛatri—the whole night; kareṇa krandana—cried; mane—in the mind; soyāsti nāhi—there is no rest; rātri—the whole night; kaila—kept; jāgaraṇa—awake.

TRANSLATION

“Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

TEXT 148

प्रातःकाले आसि’ मोर धरिल चरणः।
काञ्चिते काञ्चिते किछु करे निवेदनः॥ १४८ ॥

prātah-kāle āsi’ mora dharila caraṇa
kāndite kāndite kichu kare nivedana

SYNONYMS

prātah-kāle—in the morning; āsi’—coming; mora—My; dharila—caught hold of; caraṇa—feet; kāndite kāndite—continuously crying; kichu kare nivedana—submits some appeals.

TRANSLATION

“In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.
TEXT 149

रघुनाथरे पाया सुंदर बोलियाहें।
काण्डिते ना पार्वि माता, मने पाइ बाँधा।

raghunāṭhera pāya muṇi vecīyāchoṅ mātā
kāḍhite nā pārī māthā, mane pāi vyathā

SYNONYMS
raghunāṭhera pāya—unto the lotus feet of Lord Raghunātha; muṇi—I; vecīyāchoṅ—sold; māthā—head; kāḍhite—to cut off; nā pārī—I am unable; māthā—my head; mane—in my mind; pāi vyathā—I get too much pain.

TRANSLATION
“Murāri Gupta said, ‘I have sold my head to the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.”

TEXT 150

श्रीरघुनाथ-चरण छाड़ान ना याय।
तव आज्ञा-बंध है, कि करें। उपाय।

sri-raghunāṭha-carana chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṅ upāya

SYNONYMS
sri-raghunāṭha-carana—the lotus feet of Lord Rāmacandra; chāḍāna nā yāya—cannot be given up; tava—Your; ājñā—order; bhaṅga—broken; haya—is; ki—that; karoṅ—shall I do; upāya—remedy.

TRANSLATION
“‘It is not possible for me to give up the service of Raghunātha’s lotus feet. At the same time, if I do not do so I shall break your order. What can I do?’

TEXT 151

ताते मोरे एই कुप। कर, दयामय।
तोमार आगे युक्तु हउक, याउक संशय।

tāte more ei kṛpā kara, dayāmaya
tomāra āge mṛtyu ha-uka, yāuka samśaya
SYNONYMS

tāte—therefore; more—unto me; ei—this; kṛpā—mercy; kara—bestow; dayā-maya—O merciful one; tomāra āge—before You; mṛtyu ha-uka—let me die; yāuka saṁsaya—and let all doubts go away.

TRANSLATION

‘In this way Murāri Gupta appealed to Me, saying, ‘Kindly grant me this mercy because You are all-merciful. Let me die before You so that all my doubts will be finished.’

TEXT 152

एत सुनी आमि बড़ मনे स्वस्थ पाईलुँ।
इँहारे उठाजँगा तब आलिङ्गन कैलुँ॥ १५२॥

eta śuni’ āmi baḍa mane sukha pāiluṁ
inghare uthāṅṅa tabe álīṅgana kailuṅ

SYNONYMS

eta śuni’—hearing this; āmi—I; baḍa—very great; mane—in the mind; sukha—happiness; pāiluṁ—got; inghare—him; uthāṅṅa—raising; tabe—at that time; álīṅgana kailuṅ—I embraced.

TRANSLATION

‘Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

TEXT 153

साधु साधु गुप्ता, तोमार सुदृढ़ शजन।
आमार बचनेँ तोमार ना टुलिल मन॥ १५३॥

sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana

SYNONYMS

sādhu sādhu—all glories unto you; gupta—Murāri Gupta; tomāra—your; su-dṛḍha—firmly fixed; bhajana—method of worship; āmāra—My; vacaneha—even on the request; tomāra—your; nā ṭalila—did not budge; mana—mind.
TRANSLATION

"I said to him, ‘All glories to you, Murāri Gupta! Your method of worship is very firmly fixed—so much so that even upon My request your mind did not turn.

TEXT 154

एिमरत सेवकेय स्रीति चाहि प्रक्षु-पाय।
प्रक्षु छाडाइले, पद छाडान ना याय॥ १५४ ॥

ei-mata sevakera priti cahi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya

SYNONYMS

ei-mata—like this; sevakera—of the servitor; priti—love; cahi—is wanted; prabhu-pāya—unto the lotus feet of the Lord; prabhu chāḍāileha—even though the Lord causes separation; pada—the lotus feet of the Lord; chāḍāna nā yāya—cannot be given up.

TRANSLATION

" ‘The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

PURPORT

The word prabhu, or master, indicates that the Lord is to be continuously served by His devotee. The original prabhu is the Lord, Śrī Kṛṣṇa. Nonetheless, there are many devotees attached to Lord Rāmacandra, and Murāri Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Rāmacandra’s worship, not even upon Śrī Caitanya Mahāprabhu’s request. Such is the chastity of devotional service, as stated in the Antya-līlā of Caitanya-caritāmṛta (4.46-47):

sei bhakta dhanya, ye nā chāde prabhura caraṇa
sei prabhu dhanya, ye nā chāde nija-jana

durdaive sevaka yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari’ āne

In a firm relationship with the Lord, the devotee does not give up the Lord’s service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.
TEXT 155

एइसत तोमार निष्ठा जानिबार तरे।
तोमारे आँध्र आमि कैलू बारे बारे || १५५ ||

ei-mata tomāra niṣṭhā jānibāra tare
tomāre āgraha āmi kailuṅ bāre bāre

SYNONYMS

ei-mata—in this way; tomāra—your; niṣṭhā—firm faith; jānibāra tare—to understand; tomāre—unto you; āgraha—persistence; āmi kailuṅ—I did; bāre bāre—again and again.

TRANSLATION

‘Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.’

TEXT 156

सक्षात हनुमान तुमि श्रीराम-किन्कर।
तुमि केन चांडिबे ताँर चरण-कमल || १५६ ||

sākṣāt hanumān tumi śīrāma-kiṁkara
tumi kene chāṇḍibe tāṅra caraṇa-kamala

SYNONYMS

sākṣāt—directly; hanumān—Hanumān; tumi—you; śīrāma-kiṁkara—the servant of Śrī Rāma; tumi—you; kene—why; chāṇḍibe—should give up; tāṅra—His; caraṇa-kamala—lotus feet.

TRANSLATION

‘In this way, I congratulated Murāri Gupta, saying, ‘Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?’’

TEXT 157

সেই মুরারি-গুপ্ত এই—মোর প্রাণ সম।
ঈহার দৈন্ত্য শুলি’ মোর ফাটয়ে জীবন || ১৫৭ ||

sei murāri-gupta ei—mora prāṇa sama
iṁhāra dainya śuni’ mora phāṭaye jīvana
SYNONYMS
sei murāri-gupta—that Murāri Gupta; ei—this; mora prāṇa sama—not different from My life and soul; iṁhāra—of him; dainya—humility; śuni’—hearing; mora—My; phāṭaye—perturbs; jīvana—life.

TRANSLATION
Śrī Caitanya Mahāprabhu continued, “I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life.”

TEXT 158

तबेब वासुदेवेकालटः कारिः आलिङा ||
ठार शुश्रुह कहे हंसा सहस्र-वदन || १५८ ||

tabe vāsudeve prabhu kari’ āliṅgana
tāṅra guṇa kahe haṅā sahasra-vadana

SYNONYMS
tabe—then; vāsudeve—Vāsudeva; prabhu—Śrī Caitanya Mahāprabhu; kari’ āliṅgana—embracing; tāṅra guṇa—his good qualities; kahe—began to explain; haṅā—becoming; sahasra-vadana—possessing thousands of mouths.

TRANSLATION
Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

TEXT 159

निज-गुण शुनि’ दम्पति लोको लीलाः पाणि ||
निबेधन करे प्रभुर चरणेण धरिया || १५९ ||
nija-guṇa śuni’ datta mane lajja pāṇā
nivedana kare prabhura caraṇe dhariyā

SYNONYMS
nija-guṇa—his personal qualities; śuni’—hearing; datta—Vāsudeva Datta; mane—in the mind; lajja pāṇā—being ashamed; nivedana kare—submits; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe dhariyā—catching the lotus feet.
TRANSLATION

When Caitanya Mahaprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord’s lotus feet.

TEXT 160

When Caitanya Mahaprabhu glorified him, Vāsudeva Datta immediately became very embarrassed and shy. He then submitted himself, touching the Lord’s lotus feet.

SYNONYMS

jagat tārite—to deliver the whole world; prabhu—my Lord; tomāra—Your; avatāra—incarnation; mora—my; nivedana—petition; eka—one; karaha aṅgikāra—please accept.

TRANSLATION

Vāsudeva Datta told Caitanya Mahaprabhu, “My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

TEXT 161

Vāsudeva Datta told Caitanya Mahaprabhu, “My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

SYNONYMS

karite—to execute; samartha—capable; tumi—You; hao—are; dayā-maya—O merciful one; tumi mana kara—if You so desire; tabe—then; anāyāse—without difficulty; haya—it becomes possible.

TRANSLATION

Vāsudeva Datta told Caitanya Mahaprabhu, “My dear Lord, You incarnate just to deliver all conditioned souls. I have now one petition, which I wish You would accept.

‘My Lord, You are certainly capable of doing whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.'
TEXT 162

\begin{quote}
सर्वजीवे दुःख देखि मोर स्नेह बिदरेः
सर्वजीवे पाप अनु देहि मोर शीरे || १६२ ||
\end{quote}

jivera duḥkha dekhi' mora hṛdaya bidare
sarva-jivera pāpa prabhu deha' mora śire

SYNONYMS

jivera—of all conditioned souls; duḥkha dekhi'—by seeing the sufferings; mora—my; hṛdaya—heart; bidare—breaks; sarva-jivera—of all living entities; pāpa—the sinful reactions; prabhu—My dear Lord; deha'—just put; mora śire—upon my head.

TRANSLATION

"My lord, my heart breaks to see the sufferings of all conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head."

TEXT 163

\begin{quote}
जीवे पाप लाः मुः करो नरक भोगः
सकल जीवे प्राण घुचाह भवरोगः || १६३ ||
\end{quote}

jivera pāpa lañā munī karoṅ naraka bhoga
sakala jivera, prabhu, ghucāha bhava-roga

SYNONYMS

jivera—of all conditioned souls; pāpa lañā—accepting the sinful reactions; munī—I; karoṅ—do; naraka—hellish life; bhoga—suffering; sakala jivera—of all living entities; prabhu—my dear Lord; ghucāha—please finish; bhava-roga—the material disease.

TRANSLATION

"My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their
spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Śrī Vāsudeva Datta Thākura and Śrīla Haridāsa Thākura to be many millions of times more advanced even when compared to Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is here prepared to accept the sins of everyone in the universe. A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue conditioned souls from material existence. Śrīla Vāsudeva Datta Thākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead. He was transcendence itself, above the material conception of illusion and māyā. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean that he completely delivered them from the pangs of material existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Śrīla Vāsudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the difference between Śrīla Vāsudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vāsudeva Datta was so liberal that he requested Śrī Caitanya Mahāprabhu to transfer all offensive activity upon him so the conditioned souls might be purified. This prayer was certainly without duplicity.

Vāsudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither karmīs nor jñānīs are purified. In the words of Śrīla Bhaktisiddhānta Thākura, they are kukarmīs and kukjñānīs—bad actors and bad speculators. The Māyāvādīs and karmīs should therefore turn their attention to the magnanimous Vāsudeva Datta, who wanted to suffer for others in a hellish condition. Nor should one consider Vāsudeva Datta a mundane philanthropist or welfare worker. He was not interested in merging into the Brahman effulgence, nor was he interested in material honor or reputation. He was far above philanthropists, philosophers and fruitive actors. He was a most exalted personality who wanted to show mercy upon conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually there can-
not be any comparison to Vāsudeva Datta. He was a Vaiṣṇava— para-duḥkha-duḥkhi—very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. By his presence the whole world is glorified, and all conditioned souls—due to his transcendental presence—are also glorified. As Narottama dāsa Thākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu.

\[
gaurangera sangī-ganē, \quad \text{nitya-siddha kari’ māne,}
\]
\[
\text{se yāya vrajendrasuta-pāśa}
\]

One who executes Śrī Caitanya Mahāprabhu’s mission must be considered to be eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee engaging in the deliverance of the total population is as magnanimous as Śrī Caitanya Mahāprabhu Himself.

\[
namo maha-vadānyāya
\]
\[
krṣṇa-prema-pradāya te
\]
\[
krṣṇāya krṣṇa-caitanya-nāmne gaura-tviśe namaḥ
\]

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for conditioned souls.

**TEXT 164**

एत सुनि महाप्रभुर चित्त त्रबिला।
अश्रु-कंप-धर्मवेण कहिते लागिल। ॥ १६४ ॥

\[
etā śuni’ mahāprabhura citta dravilā
dāru-kampa-svarabhaṅge kahite lágilā
\]

**SYNONYMS**

- \text{eta śuni’—hearing this; mahāprabhura—of Śrī Caitanya Mahāprabhu; citta—heart; dravilā—became softened; asṛu—tears; kampa—trembling; svarabhange—with faltering of the voice; kahite—to speak; lágilā—began.}

**TRANSLATION**

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta’s statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.
TEXT 165

"তোমার বিচিত্র নহে, ভুমি—সাঙ্কাহ প্রহ্লাদ।
তোমার উপরে কৃত্তিকে সম্পূর্ণ প্রসাদ॥ ১৬৫॥

"tomāra vicitra nahe, tumī—sākṣāt prahlāda
tomāra upare kṛṣṇera sampūrṇa prasāda

SYNONYMS

tomāra—in you; vicitra nahe—this is not extraordinary; tumī—you; sākṣāt prahlāda—incarnation of Prahlāda Mahārāja; tomāra upare—upon you; kṛṣṇera—of Lord Kṛṣṇa; sampūrṇa—complete; prasāda—mercy.

TRANSLATION

Accepting Vāsudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

কৃষ্ণ সেই সত্য করে, যেই মাগে ভুত্তা।
ভুত্তা-বাষ্পা-পূর্তি বিন্ন নাহি অন্য কৃত্য॥ ১৬৬॥

kṛṣṇa sei satya kare, yei māge bhṛtya
bhṛtya-vāṇchā-pūrti vinu nāhi anya krtya

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; sei—that; satya kare—fulfills as true; yei—whatever; māge—wants; bhṛtya—servant; bhṛtya-vāṇchā—the desire of His servant; pūrti—fulfilling; vinu—without; nāhi—there is not; anya—other; krtya—duty.

TRANSLATION

"Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

TEXT 167

ব্রহ্মাণ্ড জীবের ভুমি বাঞ্ছিলে নিদ্ধার।
বিনা পাপ-ভোগে হবে সবার উদ্ধার॥ ১৬৭॥
brahmāṇḍa jīvē tumī vāṇīchīle nistāra
vinā pāpā-bhoga habe sabāra uddhāra

SYNONYMS

brahmāṇḍa—of the universe; jīvē—of all living entities; tumī vāṇīchīle—if you desire; nistāra—deliverance; vinā—without; pāpā-bhoga—undergoing tribulations of sinful activities; habe—there will be; sabāra—everyone’s; uddhāra—liberation.

TRANSLATION

“If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

TEXT 168

অসমর্থ নহে কৃষ্ণ, ধরে সর্ব বল।
তোমাকে বা কেনে ভূঘূঢ়ের পাপ-ফল ল। ১৬৮

asamartha nahe kṛṣṇa, dhare sarva bala
tomāke vā kene bhūḥāibe pāp-phala?

SYNONYMS

asamartha nahe—is not unable; kṛṣṇa—Lord Kṛṣṇa; dhare—possesses; sarva bala—all potencies; tomāke—you; vā—then; kene—why; bhūḥāibe—would cause to suffer; pāp-phala—results of sinful reactions.

TRANSLATION

“Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?”

TEXT 169

তুমি যাঁর হিত বাঙ্গ, সে হৈল ‘বৈষ্ণব’।
বৈষ্ণবের পাপ কৃঞ্জ দূর করে সব। ১৬৯

tumi yānra hita vāncha, se haila ‘vaisṇava’
vaisṇavera pāp kṛṣṇa dūra kare saba

SYNONYMS

tumi—you; yānra—of whom; hita vāncha’—desire the welfare; se—such a person; haila—immediately becomes; vaisṇava—a devotee; vaisṇavera—of a
TRANSLATION

“Whosoever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣnava from the reactions of their past sinful activities.

PURPORT

Śrī Caitanya Mahāprabhu here informed Viśnu Datta that since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Śrī Caitanya Mahāprabhu said, “You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives. Whoever receives your compassion becomes a Vaiṣṇava immediately, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions to their past sinful activities.” This is also promised in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekāṁ śaraṇaṁ vraja
aham tvāṁ sarva-pāpebhyo
mokṣayīśyami mā śucāḥ

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

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from Bhagavad-gītā, Kṛṣṇa promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaiṣṇava is completely out of the range of material infection. This is to say that he does not suffer the results of pious or impious actions. Unless one is freed from a sinful life, he cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to Padma Purāṇa:

aprārabdhā-phalaṁ pāparṁ
kūṭarṁ bijarṁ phalor uvau
krameva praliyeta
viṣṇu-bhakti-ratātmanāṁ

“There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [phalor uvau], reactions may be still further dormant [kūṭa], or the reactions may be in a seedlike
state [bijā]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu.”

TEXT 170

yās tv indra-gopam athavendram aha sva-karma-
bandhānurūpa-phała-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājair
govindam ādi-puruṣarī tam ahaṁ bhajāmi

SYNONYMS

yah—He who (Govinda); tu—but; indra-gopam—to the small red insect called
indra-gopa; athavā—or even; indram—to Indra, King of heaven; aho—oh; sva-
karma—of one’s own fruitive activities; bandha—bondage; anurūpa—according to;
phala—of reactions; bhājanam—enjoying or suffering; ātanoti—bestows; karmāṇi—
all fruitive activities and their reactions; nirdahati—destroys; kintu—but; ca—certainly;
bhakti-bhājair—of persons engaged in devotional service; govin-
dam—unto Lord Govinda; ādi-puruṣam—the original person; tam—unto Him;
ahaṁ—I; bhajāmi—offer my obeisances.

TRANSLATION

“Let me offer my respectful obeisances unto the original Personality of
Godhead, Govinda, who regulates the sufferings and enjoyments of fruitive
activity for everyone—from the heavenly King Indra down to the smallest in-
sent [indra-gopa]. That very Personality of Godhead destroys the fruitive
karma of one engaged in devotional service.’

PURPORT

This is a quotation from Brahma-saṁhitā (5.54).

TEXT 171

dhāra ičchā-mātratvā hṛdaye bhāṅgū-mοचαλ
svar muñkte kośeṇa naḥi kīčchha prām ॥ १७१ ॥
tomāra icchā-mātre habe brahmāṇḍa-mocana
sarva mukta karite krṣṇera nāhi kichu śrama

SYNONYMS

tomāra icchā-mātre—simply by your desire; habe—there will be; brahmāṇḍa-mocana—deliverance of the universe; sarva—everyone; mukta karite—to liberate; krṣṇera—of Lord Kṛṣṇa; nāhi—there is not; kichu—even a little; śrama—labor.

TRANSLATION

“Because of your honest desire, all living entities within the universe will be delivered, for Kṛṣṇa does not have to do anything to deliver all the living entities of the universe.

TEXT 172

एक उद्मूर्ति ने बुद्ध सागर कोटि-फले।
कोटि में ब्रह्माण्ड भासे विराजा जले। ॥ १७२ ॥

eka uḍumbara vrkṣe lāge koṭi-phale
koṭi ye brahmāṇḍa bhāse virajāra jale

SYNONYMS

eka uḍumbara vrkṣe—in one uḍumbara tree; lāge—there are; koṭi-phale—millions of fruits; koṭi—millions; ye—which; brahmāṇḍa—of universes; bhāse—float; virajāra—of the Virajā River; jale—in the water.

TRANSLATION

“Just as there are millions of fruits on the uḍumbara tree, millions of universes float on the waters of the River Virajā.

PURPORT

Virajā is a river that divides the material world from the spiritual world. On one side of the River Virajā is the effulgence of Brahmaloka and innumerable Vaikuṇṭha planets, and on the other side is this material world. It is to be understood that this side of the Virajā River is filled with material planets floating in the Causal Ocean. The name Virajā indicates a marginal position between the spiritual and material worlds, but this Virajā River is not under the control of material energy. Consequently it is devoid of the three guṇas.
TEXT 173

तार एक फल पड़ि' यदि नष्ठ है।
तथापि बृक्ष नाहि जाने निज-अपचयः॥ १७३॥

tāra eka phala pada' yadi naṣṭa haya
tathāpi vṛkṣa nāhi jāne nija-apacaya

SYNONYMS

tāra—of the tree; eka phala—one fruit; pada’—falling down; yadi—if; naṣṭa haya—becomes destroyed; tathāpi—still; vṛkṣa—the tree; nāhi jāne—does not know; nija-apacaya—its loss.

TRANSLATION

“The uḍumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

TEXT 174

तैचे एक त्रिगुणं यदि युक्त है।
जन्वु अष्ट-हाणि कुङ्ठेर मने नाहि लयः॥ १७४॥

taiche eka brahmayā yadi mukta haya
tabu alpa-hāṇi kṛṣnera mane nāhi laya

SYNONYMS

taiche—similarly; eka brahmayā—one universe; yadi—if; mukta haya—becomes liberated; tabu—still; alpa-hāṇi—very little loss; kṛṣnera—of Lord Kṛṣṇa; mane—the mind; nāhi laya—does not take it very seriously.

TRANSLATION

“In the same way, if one universe is vacated due to the living entities’ having been liberated, that is a very little thing for Kṛṣṇa. He does not take it very seriously.

TEXT 175

अनन्त ऐश्वर्य कुङ्ठेर बैकुञ्ठादिद्राम।
तार गड़साइ—कारणात्मि यार नाम॥ १७५॥
ananta aiśvarya krṣnera vaikuṇṭhādi-dhāma
tāra gaḍa-khāi—kāraṇābdhi yāra nāma

SYNONYMS

ananta—unlimited; aiśvarya—opulence; krṣnera—of Lord Krṣṇa; vaikuṇṭha-ādi-dhāma—innumerable Vaikuṇṭha planets; tāra—of Vaikuṇṭhaloka; gaḍa- khāi—surrounding water; kāraṇa-abdhi—Causal Ocean; yāra—of which; nāma—name.

TRANSLATION

“The entire spiritual world constitutes the unlimited opulence of Krṣṇa, and there are innumerable Vaikuṇṭha planets there. The Causal Ocean is considered the surrounding waters of Vaikuṇṭhaloka.

TEXT 176

tāte bhāse mayā lañā ananta brahmānda
gaḍa-khaite bhāse yena rāi-pūrṇa bhānda

SYNONYMS

tāte—in that water; bhāse—floats; mayā—the material energy; lañā—taking; ananta—unlimited; brahmānda—universes; gaḍa-khaite—in the surrounding water; bhāse—floats; yena—as if; rāi-pūrṇa bhānda—a pot filled with mustard seeds.

TRANSLATION

“Māyā and her unlimited material universes are situated in that Causal Ocean. Indeed, māyā appears to be floating like a pot filled with mustard seeds.

TEXT 177

tāra eka rāi-nāše hāni nāhi māni
eiche eka aṇḍa-nāše krṣnera nāhi hāni

SYNONYMS

tāra—of Vaikuṇṭhaloka; eka—of which; rāi—water; nāše—pot; hāni—mustard seeds; māni—name; aṇḍa—of Vaikuṇṭhaloka; eiche—of which; aṇḍa—pot; nāše—of which; krṣnera—Krṣṇa; hāni—name; māni—name.
SYNONYMS

tāra—of it; eka—one; rāi-nāśe—loss of a mustard seed; hāni—loss; nāhi— does not; māni—notice; aiche—in that way; eka—one; anđa—universe; nāše— being lost; krṣnera—of Kṛṣṇa; nāhi hāni—there is no loss.

TRANSLATION

“Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Kṛṣṇa.

TEXT 178

saba brahmāṇḍa saha yadi ‘māyā’ra haya kṣaya
tathāpi nā māne kṛṣṇa kichu apacaya

SYNONYMS

saba brahmāṇḍa—all the universes; saha—with; yadi—if; māyāra—of the material energy; haya kṣaya—there is destruction; tathāpi—still; nā—not; māne—considers; kṛṣṇa—Lord Kṛṣṇa; kichu—any; apacaya—lost.

TRANSLATION

“To say nothing of one universal mustard seed, even if all the universes and the material energy [māyā] are destroyed, Kṛṣṇa does not even consider the loss.

TEXT 179

koṭi-kāmadhenu-patira chāgi yaiche mare
śaṭ-aiśvarya-pati kṛṣnera māyā kibā kare?

SYNONYMS

koṭi—of millions; kāma-dhenu—of desire cows; patira—of the master; chāgi—one she-goat; yaiche—as; mare—dies; śaṭ-aiśvarya-pati—the master of six opulences; kṛṣnera—of Kṛṣṇa; māyā—external energy; kibā—what; kare—can do.
TRANSLATION

“If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?”

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in clarifying verses 171-179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, conditioned souls forget Kṛṣṇa when they are enticed by the material, external energy. Consequently they are called kṛṣṇa-bahimukha—bereft of their relationship with Kṛṣṇa. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to enjoy their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently one has to enjoy and suffer the results of karma. However, if a conditioned soul becomes Kṛṣṇa conscious, the karma of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is bereft of all the reactions of karma. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of karma. If everyone is liberated in this way, one may conclude that according to the sweet will of the devotee, the material world exists or does not exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Kṛṣṇa is the proprietor of both material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

TEXT 180

jaya jaya jahy ajām ajita dosa-grbhita-guṇāṁ
tvam asi yad ātmanā samavaruddha-samasta-bhagāṁ
aga-jagad-okasāṁ akhila-śākty-avabodhaka te
kvacid ajayātmanā ca carato ‘nucaren nigamaḥ’

jaya jaya jahy ajām ajita dosa-grbhita-guṇāṁ
tvam asi yad ātmanā samavaruddha-samasta-bhagāṁ
aga-jagad-okasāṁ akhila-śākty-avabodhaka te
kvacid ajayātmanā ca carato ‘nucaren nigamaḥ’

jaya jaya jahy ajām ajita dosa-grbhita-guṇāṁ
tvam asi yad ātmanā samavaruddha-samasta-bhagāṁ
aga-jagad-okasāṁ akhila-śākty-avabodhaka te
kvacid ajayātmanā ca carato ‘nucaren nigamaḥ’
SYNONYMS

jaya jaya—kindly exhibit Your glory; jahi—please conquer; ajām—nescience, māyā; ajita—O unconquerable one; doṣa—faulty; gṛbhita-guṇām—by which the qualities are accepted; tvam—You; asi—are; yat—because; ātmanā—by Your internal potency; samavaruddha—possessing; samasta-bhagāḥ—all kinds of opulences; aga—nonmoving; jagat—moving; okasāṁ—of the embodied living entities; akhila—all; sakti—of potencies; avabodhaka—master; te—You; kvacit—sometimes; ajayā—by the external energy; ātmanā—of Your self; ca—also; carataḥ—manifesting pastimes (by Your glance); anucaret—confirm; nigamāḥ—all the Vedas.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “‘O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.’”

PURPORT

This verse is taken from Śrīmad-Bhāgavatam (10.87.14). It is from the prayers of the sruti-gaṇa, the personified Vedas who glorify the Lord.

The almighty Personality of Godhead has three potencies—internal, external and marginal. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. Bhayaṁ dvitiyābhinivesātah. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (māyā) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

TEXT 181

এই মত সর্বভূতের কহি’ সব শুণ।
সবারে বিদ্যায় দিল করি’ আলিঙ্গন ॥ ১৮১ ॥
ei mata sarva-bhaktera kahi’ saba guna
sabare vidaya dila kari’ aliṅgana

SYNONYMS

ei mata—in this way; sarva-bhaktera—of all the devotees; kahi’—describing; saba guna—all the good qualities; sabare—unto everyone; vidaya dila—bade farewell; kari’ aliṅgana—embracing.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

TEXT 182

prabhura vicchede bhakta kareṇa rodana
bhaktera vicchede prabhura viṣanṇa haila mana

SYNONYMS

prabhura—from Lord Śrī Caitanya Mahāprabhu; vicchede—by separation; bhakta—all the devotees; kareṇa—do; rodana—crying; bhaktera—of the devotees; vicchede—by the separation; prabhura—of Lord Caitanya Mahāprabhu; viṣanṇa—morose; haila—became; mana—the mind.

TRANSLATION

Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

TEXT 183

gadādhara-paṇḍita rahiḷā prabhura pāse
yameśvare prabhu yāṅre karāilā āvāse

SYNONYMS

gadādhara-paṇḍita—Gadādhara Paṇḍita; rahiḷā—remained; prabhura pāse—along with Śrī Caitanya Mahāprabhu; yameśvare—at Yameśvara; prabhu—Śrī
Caitanya Mahāprabhu; yānre—unto whom; karāilā—made to take; āvāse—residence.

**TRANSLATION**

Gadādhara Pāṇḍiṭa remained with Śrī Caitanya Mahāprabhu, and he was given a place to live at Yameśvara.

**PURPORT**

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara Pāṇḍiṭa resided there, and there was a small garden and a sandy beach known as Yameśvara-ṭoṭā.

**TEXTS 184-185**

| puri-gosaṇi, jagadānanda, svarūpā-dāmodara  
| dāmodara-paṇḍiṭa, āra govinda, kāśiśvara  
| ei-saba-saṅge prabhu vaise nilācale  
| jagannātha-daraśana nitya kare prātaḥ-kāle |

**SYNONYMS**

| puri-gosaṇi—Paramānanda Puri; jagadānanda—Jagadānanda; svarūpā-dāmodara—Svarūpa Dāmodara; dāmodara-paṇḍiṭa—Dāmodara Paṇḍiṭa; āra—and; govinda—Govinda; kāśiśvara—Kāśiśvara; ei-saba—all these personalities; saṅge—accompanies by; prabhu—Śrī Caitanya Mahāprabhu; vaise—stays; nilācale—at Jagannātha Puri; jagannātha-daraśana—seeing Lord Jagannātha; nitya—daily; kare—does; prātaḥ-kāle—in the morning. |

**TRANSLATION**

Śrī Caitanya Mahāprabhu remained at Jagannātha Puri, Nilācala, with Paramānanda Puri, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍiṭa, Govinda and Kāśiśvara. It was Śrī Caitanya Mahāprabhu’s daily business to see Lord Jagannātha in the morning.
prabhu-pāsa āsi’ sārvabhauma eka dina
yoḍa-hāta kari’ kichu kaila nivedana

SYNONYMS

prabhu-pāsa—in the presence of Śrī Caitanya Mahāprabhu; āsi’—coming; sārvabhauma—Sārvabhauma Bhaṭṭācārya; eka dina—one day; yoḍa-hāta kari’—with folded hands; kichu—some; kaila—did; nivedana—submission.

TRANSLATION

One day Sārvabhauma Bhaṭṭācārya came before Śrī Caitanya Mahāprabhu with folded hands and submitted a request.

TEXT 187

एबे सब वैष्णव गौड़देशे चलिले गेला।
एबे प्रभुर निम्नर अवसर हैला। १८७
ebe saba vaiṣṇava gauda-desē cali’ gela
ebe prabhura nimantraṇe avasara haila

SYNONYMS

ebe—now; saba—all; vaiṣṇava—devotees; gauḍa-desē—to Bengal; cali’ gela—have returned; ebe—now; prabhura—of Lord Śrī Caitanya Mahāprabhu; nimantraṇe—for invitations; avasara haila—there is a chance.

TRANSLATION

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

TEXT 188

एबे मोर घरे शिक्षा करह ‘मास’ भरिले।
एबे कहे, धर्म नहे, करिते ना पारि। १८८
ebe mora ghare bhikṣā karah ‘māsa’ bhari’
prabhu kahe,—dharma nahe, karite na pāri

SYNONYMS

ebe—now; mora ghare—at my place; bhikṣā—lunch; karaha—accept; māsa bhari’—for one month; prabhu kahe—Śrī Caitanya Mahāprabhu replied; dharma—religious principle; nahe—it is not; karite—to do; nā pāri—I am unable.
Sarvabhauma Bhattacarya Offers Prasāda to the Lord

TRANSLATION

Sarvabhauma Bhattacarya said, “Please accept my invitation for lunch for one month.” The Lord replied, “That is not possible because it is against the religious principles of a sannyāsī.”

TEXT 189

sarvabhauma kahe, —bhikṣā karaha viṣa dina
prabhu kahe, —eha nahe yati-dharma-cihna

SYNONYMS

sarvabhauma kahe—Sarvabhauma Bhattacarya said; bhikṣā karaha—accept lunch; viṣa dina—for twenty days; prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; eha nahe—this is not; yati-dharma-cihna—the symptom of a person in the renounced order of life.

TRANSLATION

Sarvabhauma then said, “Please accept the invitation for twenty days,” but Śrī Caitanya Mahāprabhu replied, “It is not a religious principle of the renounced order.”

TEXT 190

sarvabhauma kahe punah, —dina ‘pañca-daśa’
prabhu kahe, —tomāra bhikṣā ‘eka’ divasa

SYNONYMS

sarvabhauma kahe—Sarvabhauma Bhattacarya said; punah—again; dina pañca-daśa—fifteen days; prabhu kahe—the Lord replied; tomāra bhikṣā—lunch at your place; eka divasa—only one day.

TRANSLATION

When Sarvabhauma requested Caitanya Mahāprabhu to accept lunch for fifteen days, the Lord said, “I shall accept lunch at your place for one day only.”
TEXT 191

तबे सार्वभूमि प्रङ्खुर चरणे धरिया।
‘दशनिनि भिक्षा कर’ कहे बिनिविया करिया। || 191 ||

tabe sārvabhauma prabhura caraṇe dhariyā
‘daśa-dina bhikṣa kara’ kahe vinati kariyā

SYNONYMS

tabe—thereafter; sārvabhauma—Sārvabhauma Bhaṭṭacārya; prabhura—of Lord Śrī Caitanya Mahāprabhu; caraṇe dhariyā—catching the lotus feet; daśa-dina—for ten days; bhikṣa kara—accept lunch; kahe—says; vinati kariyā—with great submission.

TRANSLATION

Sārvabhauma Bhaṭṭacārya then caught hold of the Lord’s lotus feet and submissively begged, “Please accept lunch for at least ten days.”

TEXT 192

प्रभु त्रयों क्रमे चले पाँच-दिन घाटाईल।
पाँच-दिन तार भिक्षा नियम करिल। || 192 ||

prabhu krame krame pāńca-dina ghāṭāila
pāńca-dina tāṅra bhikṣa niyama karila

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; krame krame—gradually; pāńca-dina—to five days; ghāṭāila—reduced; pāńca-dina—for five days; tāṅra—his; bhikṣā—in­vitation for lunch; niyama karila—accepted regularly.

TRANSLATION

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch.

TEXT 193

तबे सार्वभूमि करे आर निवेदन।
जोगार संज्ञा सन्नायी आचे दशजन। || 193 ||

tabe sārvabhauma kare āra nivedana
tomāra saṅge sannyāsi āche daśa-jana
SYNONYMS

tabe—thereafter; sārvabhauma—Sārvabhauma Bhāṭṭācārya; kare—does; āra—another; nivedana—submission; tomāra saṅge—with You; sannyāsi—in the renounced order of life; ache—there are; daśa-jana—ten persons.

TRANSLATION

After this, Sārvabhauma Bhāṭṭācārya said, “My Lord, there are ten sannyāsis with You.”

PURPORT

A sannyāsi should not cook food for himself or accept an invitation to eat at a devotee’s house continuously for many days. Śrī Caitanya Mahāprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sārvabhauma’s house. Out of affection, He accepted only five days in the month. The ten sannyāsis living with the Lord were (1) Paramānanda Puri, (2) Śvarūpa Dāmodara, (3) Brahmānanda Puri, (4) Brahmānanda Bhāratī, (5) Viśṇu Puri, (6) Keśava Puri, (7) Kṛṣṇānanda Puri, (8) Nṛṣirhīra Tīrtha, (9) Sukhānanda Puri and (10) Satyananda Bhāratī.
Sūrya-nāma-puṣṭaṁ

SYNONYMS
sūrya-nāma—Sūrya; puṣṭa—invited for lunch;

TRANSLATION

“Sūrya-nāma is invited for lunch.”

TEXT 197

SYNONYMS
vaśyā—other; sanātana—of sanātana; tātā—three;
daśa—in ten; asaṁśā—of asaṁśā; gosvāmin—as gosvāmin for fifteen days;
dāmodara—Damodara; svarūpa—Gosvāmin Dāmodara; āmāra—my very intimate friend;

damodara-svarūpa—Damodara Gosvāmin; ei—this; bāndhava—my very intimate friend;
kabhu—sometimes; tomāra saṅge—sometimes with You; yābe—will come; kabhu—sometimes; ekeśvara—alone.

TRANSLATION

Sārvabhauma Bhaṭṭacārya said, “Damodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

TEXT 196

SYNONYMS
ara—other; asaṁśa—of sanātana; bhikṣā—invitation for lunch; dui dui divase—two days each; eka eka dina—on each day; eka eka jane—two people; pūrṇa—filled; ha ila—will be; māse—the month.

TRANSLATION

“The other eight sanātana will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Puri Gosvāmin five days, Svarūpa Dāmodara four days, and the eight other sanātana two days each. In this way the thirty days of the month were completed.

TEXT 197

SYNONYMS
vaśyā—other; sanātana—of sanātana; tātā—three; daśa—in ten; asaṁśa—of asaṁśa; gosvāmin—as gosvāmin for fifteen days; sāmāra—my very intimate friend; bāndhava—my very intimate friend; kabhu—sometimes; tomāra saṅge—sometimes with You; yābe—will come; kabhu—sometimes; ekeśvara—alone.

TRANSLATION

Sārvabhauma Bhaṭṭacārya said, “Sūrya-nāma is my intimate friend. He will come sometimes with You and sometimes alone.”

TEXT 196

SYNONYMS
ara—other; asaṁśa—of sanātana; bhikṣā—invitation for lunch; dui dui divase—two days each; eka eka dina—on each day; eka eka jane—one person; pūrṇa—filled; ha ila—will be; māse—the month.

TRANSLATION

“The other eight sanātana will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

PURPORT

For the entire month consisting of thirty days, Śrī Caitanya Mahāprabhu would visit five days, Paramānanda Puri Gosvāmin five days, Svarūpa Dāmodara four days, and the eight other sanātana two days each. In this way the thirty days of the month were completed.

TEXT 197
Sarvabhauma Bhatfacarya Offers Prasāda to the Lord

**Text 199**

Sarvabhauma Bhatfacarya offers prasāda to the Lord.

**SYNONYMS**

*bahuta sannyāsi*—many sannyāsis; *yadi*—if; *āise*—come; *ekā thānī*—together; *sammāna karite nāri*—I cannot receive them properly; *aparādha pāi*—I shall be an offender.

**TRANSLATION**

"If all the sannyāsis come together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

**Text 198**

Sarvabhauma Bhatfacarya acknowledges the invitation.

**SYNONYMS**

*tumiha*—You; *nija-chāye*—alone; *āsibe*—will come; *mora ghara*—to my place; *kabhu*—sometimes; *saṅge*—with You; *āsibena*—will come; *svarūpa-dāmodara*—Svarūpa Dāmodara Gosvāmī.

**TRANSLATION**

"Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara."

**Text 199**

Sri Caitanya Mahāprabhu appears on that day.

**SYNONYMS**

*prabhura*—of Śri Caitanya Mahāprabhu; *iṅgita*—acceptance; *pānā*—receiving; *ānandita*—very happy; *mana*—mind; *sei dina*—on that day; *mahāprabhura*—of Śri Caitanya Mahāprabhu; *kaila*—made; *nimana*—invitation.
TRANSLATION

Having this arrangement confirmed by Śri Caitanya Mahāprabhu, the Bhaṭṭacārya became very glad and immediately invited the Lord to his house on that very day.

TEXT 200

‘Ṣāṭhīr mātā’ nāma, bhattacāryera grhini
prabhura mahā-bhakta teṅho, snehete janani

SYNONYMS

Ṣāṭhīr mātā—the mother of Śāthi; nāma—named; bhaṭṭacāryera grhini—the wife of Sārvabhauma Bhaṭṭacārya; prabhura—of Śri Caitanya Mahāprabhu; mahā-bhakta—a great devotee; teṅho—she; snehete—in affection; janani—just like a mother.

TRANSLATION

Sārvabhauma Bhaṭṭacārya’s wife was known as the mother of Śāthi. She was a great devotee of Śri Caitanya Mahāprabhu, and she was affectionate like a mother.

TEXT 201

ghare āsi’ bhaṭṭacārya tāṅre ājñā dila
ānande ṣāṭhīra mātā pāka caḍāila

SYNONYMS

ghare āsi’—coming home; bhaṭṭacārya—Sārvabhauma Bhaṭṭacārya; tāṅre—her; ājñā dila—ordered; ānande—with great satisfaction; ṣāṭhīra mātā—the mother of Śāthi; pāka caḍāila—began cooking.

TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭacārya gave orders to his wife, and his wife, known as Śāṭhīra Mātā, the mother of Śāthi, began cooking with great pleasure.
TEXT 202

अष्टाधार्येष्वरूप नाबं जन्य आचे भरि
येव शाकफलादिकासं अनायल आहि ये ॥ २०२ ॥

bhattacarya grhe saba dravya âche bhari'
yebâ śaka-phalādīka, anāila āhari'

SYNONYMS

bhattacarya grhe—at the house of Sārvabhauma Bhaṭṭācārya; saba dravya—all kinds of ingredients; âche—there are; bhari’—filling; yebâ—whatever; sāka—spinach; phala-ādīka—fruits and so on; anāila—he brought; āhari’—collecting.

TRANSLATION

At Sārvabhauma Bhaṭṭācārya's house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

TEXT 203

अपानि अष्टाधार्यांना पाकर सब कर्म।
षाठीर माता—विचक्षणा, जाने पाक-मर्म। ॥ २०३ ॥

āpani bhattacarya kare pākera saba karma
sāṭhīra mātā—vicakṣanā, jāne pāka-marma

SYNONYMS

āpani—personally; bhattacarya—Sārvabhauma Bhaṭṭācārya; kare—arranges; pākera—of cooking; saba karma—all activities; sāṭhīra mātā—the mother of Sāṭhī; vicakṣanā—very experienced; jāne—knows; pāka-marma—how to cook.

TRANSLATION

Sārvabhauma Bhaṭṭācārya personally began to help his wife cook. His wife, the mother of Sāṭhī, was very experienced, and she knew how to cook nicely.

TEXT 204

पाकशालार दक्षिणे—दुई भोगालय।
एक-घरे शालग्रामे भोग-लेबा हय ॥ २०४ ॥

pāka-sālāra dakṣine—dui bhogālāya
eka-ghare śālagrāmera bhoga-sevā haya
SYNONYMS

pāka-śālāra daksine—on the southern side of the kitchen; dui bhoga-ālaya—two rooms for offering food; eka-ghare—in one room; śālagrāmara—of Lord Śālagrāma; bhoga-sevā—offering of food; haya—there is.

TRANSLATION

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Śālagrāma Nārāyaṇa.

PURPORT

Among the followers of the Vedic way, śālagrāma-śilā, the vigraha of Nārāyaṇa, is worshiped in the form of a stone ball. In India, every brāhmaṇa still worships the śālagrāma-śilā in his home. The vaishyas and kṣatriyas may also engage in this worship, but it is compulsory in the house of a brāhmaṇa.

TEXT 205

ara ghara mahāprabhura bhikṣāra lāgiyā
nibhrte kariyāche bhaṭṭa nūtana kariyā

SYNONYMS

ara ghara—the other room; mahāprabhura—of Śrī Caitanya Mahāprabhu; bhikṣāra lāgiyā—for taking lunch; nibhrte kariyāche—constructed in a solitary place; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; nūtana kariyā—newly done.

TRANSLATION

The other room was for Śrī Caitanya Mahāprabhu’s lunch. The Lord’s lunch room was very secluded, and it was newly constructed by Bhaṭṭācārya.

TEXT 206

bāhye eka dvāra tāra, prabhu praveśite
pākshaḷāra eka dvāra anna pariveśite

bāhye eka dvāra tāra, prabhu praveśite
pākshaḷāra eka dvāra anna pariveśite
SYNONYMS

bāhye—outside; eka dvāra—one door; tāra—of this room; prabhu praveṣite—for the entrance of Lord Śrī Caitanya Mahāprabhu; pāka-sālāra—of the kitchen; eka dvāra—another door; anna—food; pariveṣite—to serve.

TRANSLATION

The room was so constructed that there was only one door as an entrance from the outside for Śrī Caitanya Mahāprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

TEXT 207

battisa-āṭhiyā kalāra āṅgaṭiyā pāte

SYNONYMS

battisa-āṭhiyā—named battisa-āṭhiyā; kalāra—of the banana tree; āṅgaṭiyā—without being divided; pāte—on a leaf; tina—three; māna—mānas (a certain weight); taṇḍulera—of rice; ubhārila—poured; bhāte—cooked rice.

TRANSLATION

First, three mānas of cooked rice—almost six pounds—was poured on a big banana leaf.

PURPORT

This is the beginning of a description of the food prepared for Śrī Caitanya Mahāprabhu. This description is given by Kavirāja Gosvāmi, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

TEXT 208

pīta-sugandhi-ghṛte anna sikta kaila
cāri-dike pāte ghṛta vahiya calila
SYNONYMS

pīta—yellowish; su-gandhi—fragrant; ghṛte—clarified butter; anna—rice; sikta—mixed; kaila—made; cări-dikey—on all sides; pāte—the leaf; ghṛta—the clarified butter; vahiyā calīla—began to flood.

TRANSLATION

Then, the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

TEXT 209

keyā-patra-kalā-kholā—doṅgā sāri sāri cări-dikey dhariyāche nānā vyañjana bhari'

SYNONYMS

keyā-patra—the leaf of the keyā plant; kalā-kholā—the skin of the banana tree; doṅgā—pots; sāri sāri—one after another; cări-dikey—on all sides; dhariyāche—were holding; nānā—various; vyañjana—cooked vegetables; bhari'—filled.

TRANSLATION

There were a number of pots made of the bark of banana trees and the leaves of the keyā plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

TEXT 210

daśa-prakāra śāka, nimba-tikta-sukhta-jhola maricera jhāla, chānā-badā, baḍī ghola

SYNONYMS

daśa-prakāra śāka—spinach of ten varieties; nimba-tikta-sukhta-jhola—a soup called sukhta, made with bitter nimba leaf; maricera jhāla—a pungent preparation made with black pepper; chānā-badā—a mild cake made of fried curd; baḍī ghola—buttermilk with small pieces of fried dahl.
TRANSLATION

There were about ten kinds of spinach, a soup called sukha, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dahl.

TEXT 211

\textit{dugdha-tumbi, dugdha-kuśmāṇḍa, vesara, lāphrā mocā-ghanṭa, mocā-bhājā, vividha sākrā}

SYNONYMS

\textit{dugdha-tumbi—squash cooked with milk; dugdha-kuśmāṇḍa—pumpkin cooked with milk; vesara—a preparation made from chick-pea flour; lāphrā—a combination of several vegetables; mocā-ghanṭa—boiled banana flowers; mocā-bhājā—fried banana flowers; vividha—various; sākrā—vegetables.}

TRANSLATION

There were preparations of dugdha-tumbi, dugdha-kuśmāṇḍa, vesara, lāphrā, mocā-ghanṭa, mocā-bhājā and other vegetables.

TEXT 212

\textit{vrddha-kuśmāṇḍa-bādira vyaṅjana apāra phulabaḍi-phala-mūla vividha prakāra}

SYNONYMS

\textit{vrddha-kuśmāṇḍa-bādira—of small pieces of fried dahl mixed with ripe pumpkin; vyaṅjana—vegetables; apāra—unlimited; phula-baḍi—small fried pieces of another kind of dahl; phala—fruits; mūla—roots; vividha prakāra—of different varieties.}

TRANSLATION

There were unlimited quantities of vrddha-kuśmāṇḍa-bāḍi, phula-baḍi, fruits and various roots.
TEXT 213

नव-निम्बपत्र-सह भृष्टा-वार्ताकी।
कुलबड्डा, पटोला-भाजा, कुम्भा-मान-चाकी॥ २१३॥

nava-nimbapatra-saha bhrṣṭa-vārtāki
phula-baḍi, paṭōla-bhājā, kuṣmāṇḍa-māna-cākī

SYNONYMS

nava—newly grown; nimba-patra—nimba leaves; saha—along with; bhrṣṭa-vārtāki—fried eggplant; phula-baḍi—light baḍi; paṭōla-bhājā—fried paṭōla vegetable; kuṣmāṇḍa—of pumpkin; māna—of squash; cākī—rounds.

TRANSLATION

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light baḍi, fried paṭōla, and fried rounds of squash and pumpkin.

TEXT 214

भृष्टा-माष-मुंग-सूप अयुह्व निस्मय।
मधुराम्ल, बाढाम्लादि अम्ल पंच चय॥ २१४॥

bhrṣṭa-maṣa-mudga-sūpa amṛta nindaya
madhurāmāla, baḍāmālādi amlā pāṇca chaya

SYNONYMS

bhrṣṭa—fried; maṣa—urd dahl; mudga—mung dahl; sūpa—soup; amṛta—nectar; nindaya—defeating; madhura-amla—sweet chutney; baḍa-amla—sour preparation made with fried dahl; āḍi—and so on; amla—sour; pāṇca chaya—five or six kinds.

TRANSLATION

There was a soup made with fried urad dahl and mung dahl, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with baḍāmāla.

TEXT 215

मुंगबड्डा, माषबड्डा, कलाबड्डा सिंदै।
कोरपुलिल, नारिकेल-पुलिल आर यज्ञ पिठ॥ २१५॥

mungabadda, maṣa-badda, kala-badda sindai.
kora-puli, nārikēl-puli aar yajna pīṭh॥ २१५॥
**SYNONYMS**

- *mudga-baḍā*—fried cakes made of mung dahl
- *māṣa-baḍā*—fried cakes made of urd dahl
- *kalā-baḍā*—fried cakes made of banana
- *miṣṭa*—very sweet
- *kṣira-puli*—cakes made with sweet rice
- *nārikela-puli*—coconut cake
- *āra*—and
- *yata*—varieties of
- *piṣṭa*—cakes.

**TRANSLATION**

There were bharats made of mung dahl, of urd dahl and of sweet bananas, and there was sweet rice cake, coconut cake and various other cakes.

**TEXT 216**

\[
\text{kāṇji-baḍā, dugdha-cidā, dugdha-laklaki, āra yata piṭhā kaila, kahite nā šaki.}
\]

**SYNONYMS**

- *kāṇji-baḍā*—cakes made with sour rice-water
- *dugdha-cidā*—sweet rice mixed with milk
- *dugdha-laklaki*—another preparation of milk and cakes to be licked up
- *āra*—and
- *yata*—various types of
- *piṭhā*—cakes
- *kaila*—made
- *kahite*—to describe
- *nā šaki*—I am not able.

**TRANSLATION**

There was kāṇji-baḍā, dugdha-cidā, dugdha-laklaki and various cakes, which I am unable to describe.

**TEXT 217**

\[
gṛṭa-sikta paramāṇna, mṛt-kundikā bharī, cānpākalā-ghanadugdha-āmra tāhā dhari.
\]

**SYNONYMS**

- *gṛṭa-sikta paramāṇna*—sweet rice mixed with ghee
- *mṛt-kundikā bharī*—filling an earthen pot
- *cānpākalā*—a kind of banana
- *ghanadugdha*—condensed milk
- *āmra*—mango pulp
- *tāhā*—that
- *dhari*—including.
Sweet rice mixed with ghee was poured into an earthen pot and mixed with cañpā-kalā, condensed milk and mango.

Other preparations included a very delicious churned curd and a variety of sandeśa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

Thus Bhaṭṭācārya prepared a great variety of food and spread a fine cloth over a white wooden platform.
Sārvabhauma Bhaṭṭācārya Offers Prasāda to the Lord

\[ dui pāše sugandhi śītala jala-jhāri \]
\[ anna-vyaṇjanopari dila tulasī-mañjari \]

SYNONYMS

\[ dui pāše — on two sides; su-gandhi — nicely scented; śītala — cold; jala-jhāri — pitchers of water; anna-vyaṇjana-upari — over the rice and vegetables; dila — placed; tulasī-мањjari — flowers of tulasī. \]

TRANSLATION

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasī tree were placed above the mound of rice.

TEXT 221

अमृत-गुटिका, पिठा-पाना आनाइल।
जगन्नाथ-प्रसाद सब पृथक् धरिल॥ २२१॥

\[ amṛta-guṭikā, piṭhā-pānā ānāila \]
\[ jagannātha-prasāda saba prthak dharila \]

SYNONYMS

\[ amṛta-guṭikā — the sweet named amṛta-guṭikā; piṭhā-pānā — cakes and sweet rice; ānāila — brought; jagannātha-prasāda — remnants of the food of Lord Jagannātha; saba — all; prthak dharila — kept separately. \]

TRANSLATION

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. This included sweetballs known as amṛta-guṭikā, sweet rice and cakes. All these were kept separately.

PURPORT

Although the remnants of food left by Jagannātha were brought into Bhaṭṭācārya’s house, they were kept separate from the preparations he had made at his home. It sometimes happens that prasāda is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the jagannātha-prasāda separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

TEXT 222

হেনকালে মহাপ্রভু মধ্যস্থ করিয়া।
একলে আইল ওঁর নরর জানিয়া॥ ২২২॥
hena-kāle mahāprabhu madhyāhna kariyā
ekale āila tāṅra hṛdaya jāniyā

SYNONYMS
hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; madhyāhna kariyā—finishing His midday duties; ekale—alone; āila—came; tāṅra—of Sārvabhauma Bhaṭṭācārya; hṛdaya—the heart; jāniyā—knowing.

TRANSLATION
When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

TEXT 223

bhaṭṭācārya kaila tabe pāda prakṣālana
gharera bhitare gelā karite bhojana

SYNONYMS
bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; kaila—performed; tabe—thereafter; pāda prakṣālana—washing the feet; gharera bhitare—within the room; gelā—entered; karite bhojana—to take lunch.

TRANSLATION
After Sārvabhauma Bhaṭṭācārya washed the Lord’s feet, the Lord entered the room to take His lunch.

TEXT 224

annādī dekhiyā prabhu vismita haṅā
bhaṭṭācārye kahe kichu bhaṅgi kariyā

SYNONYMS
annādī dekhiyā—seeing the arrangement of food; prabhu—Śrī Caitanya Mahāprabhu; vismita haṅā—being astonished; bhaṭṭācārye kahe—said to Bhaṭṭācārya; kichu—some; bhaṅgi—gesture; kariyā—making.
TRANSLATION
Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and, gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

TEXT 225

अलौकिक एहि सब अन्न-व्या्ञ्जन ।
दुई अहर भितरे बैठे हईल रंगन ॥ २२५ ॥

alaukika ei saba anna-vyañjana
dui prahara bhitare kaiche ha-ila randhana?

SYNONYMS
alaukika—uncommon; ei—this; saba—all; anna-vyañjana—rice and vegetables; dui prahara bhitare—within six hours; kaiche—how; ha-ila randhana—cooking was finished.

TRANSLATION
“This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?”

TEXT 226

शत चूलाय शत जन पाक यदि करे ।
तबू शीघ्र एत विभ्य राम्भिते न। गारे ॥ २२६ ॥

śata culāya śata jana pāka yadi kare
tabu sīghra eta dravya rāndhite nā pāre

SYNONYMS
śata culāya—in one hundred ovens; śata jana—one hundred men; pāka yadi kare—if engaged in cooking; tabu—still; sīghra—so soon; eta dravya—so many preparations; rāndhite nā pāre—could not cook.

TRANSLATION
“Even a hundred men cooking on a hundred ovens could not possibly finish all these preparations within so short a time.”

TEXT 227

कुष्णे गोप लागा।एङ्गब्र—अनुमान कर।
उपरे देखिये याते तुलसी-मंग्री ॥ २२७ ॥
krṣnera bhoga lāgāṇācha, — anumāna kari
upare dekhiye yāte tulasi-mañjari

SYNONYMS
krṣnera bhoga lāgāṇācha—you have offered to Kṛṣṇa; anumāna kari—I hope; upare—upon the food; dekhiye—I see; yāte—since; tulasi-mañjari—flowers of the tulasi tree.

TRANSLATION
“I hope the food has already been offered to Kṛṣṇa, since I see there are tulasi flowers over the plates.

TEXT 228
bhagyavān tumi, saphala tomāra udyoga
rādhā-krṣne lāgāṇācha etadṛśa bhoga

SYNONYMS
bhagyavān tumi—you are fortunate; sa-phala—successful; tomāra—your; udyoga—endeavor; rādhā-krṣne—unto Their Lordships Rādhā and Kṛṣṇa; lāgāṇācha—you offered; etādṛśa—such; bhoga—food.

TRANSLATION
“You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

TEXT 229
annera saurabhya, varṇa—ati manorama
rādhā-krṣṇa sākṣat ihāṁ kariyāchena bhojana

SYNONYMS
annera saurabhya—the flavor of the cooked rice; varṇa—color; ati manorama—very attractive; rādhā-krṣṇa—Lord Kṛṣṇa and Rādhārāṇī; sākṣat—directly; ihāṁ—all this; kariyāchena bhojana—have eaten.
TRANSLATION

“The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

TEXT 230

 Json text }

SYNONYMS

tomāra—your; bahuta—great; bhāgya—fortune; kata—how much; prasārṣība—shall I praise; āmi—I; bhāgyavān—fortunate; ihāra—of this; avaśeṣa—remnants; pāba—shall get.

TRANSLATION

“My dear Bhaṭṭācārya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

TEXT 231

kṛṣṇera āsana-pītha rākhaha uthañā
tomāra more prasāda deha’ bhinne pātrete kariyā

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; āsana-pītha—the sitting place; rākhaha—keep aside; uthañā—raising; more—unto Me; prasāda—prasāda; deha’—give; bhinne—separate; pātrete—on a plate; kariyā—putting.

TRANSLATION

“Take away Kṛṣṇa’s sitting place and put it aside. Then give me prasāda on a different plate.”

TEXT 232
bhaṭṭacārya bale, — prabhu nā karaha vismaya 
yei khābe, tāṅhāra śaktye bhoga siddha haya

SYNONYMS
bhaṭṭacārya bale—Bhaṭṭacārya said; prabhu—my Lord; nā karaha vismaya—do not become astonished; yei khābe—whoever shall eat; tāṅhāra śaktye—by His grace; bhoga—the food; siddha haya—has been prepared.

TRANSLATION
Sārvabhauma Bhaṭṭacārya said, “It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of He who will eat the food.

TEXT 233
उद्योग नाछिल मेर गुहिलीर रचन ।
वार शक्त्ये भोग सिद्धा, सेई ताहा जाने ॥ २३३ ॥
udyoga nā chila mora grhinira randhane 
yāṅra śaktye bhoga siddha, sei tāhā jāne

SYNONYMS
udyoga—exertion; nā chila—there was not; mora—of me; grhinira—of my wife; randhane—in cooking; yāṅra śaktye—by whose potency; bhoga siddha—the food has been prepared; sei—He; tāhā jāne—knows that.

TRANSLATION
“My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

TEXT 234
এইত আসনে বসি’ করহ ভোজন ।
প্রভু কহে,—পুজ্য এই কুঞ্জের আসন ॥ ২৩৪ ॥
eita āsane vasi’ karaha bhojana 
prabhu kahe,—pūjya ei kṛṣṇera āsana

SYNONYMS
eita āsane—on this sitting place; vasi’—sitting; karaha bhojana—take Your lunch; prabhu kahe—Śrī Caitanya Mahāprabhu said; pūjya—worshipable; ei—this; kṛṣṇera āsana—sitting place of Kṛṣṇa.
TRANSLATION

“Now please sit in this place and take Your lunch.” Caitanya Mahaprabhu replied, “This place is worshipable because it was used by Krishna.”

PURPORT

According to etiquette, things used by Krishna should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Krishna or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

TEXT 235

**śrī bhaṭṭa kahē, ṣaṁāṇa prasāda |**
annā khābe, piṭha vasite kāhān aparādha?

*bhaṭṭa kahē*—Sārvabhauma Bhaṭṭācārya said; *annā*—food; *piṭha*—sitting place; *saṁāṇa*—equal; *prasāda*—mercy remnants of the Lord; *annā khābe*—You will eat the food; *piṭhe vasite*—to sit on the place; *kāhān aparādha*—where is the offense.

SYNONYMS

*bhaṭṭa kahē*—Sārvabhauma Bhaṭṭācārya said; *annā*—food; *piṭha*—sitting place; *saṁāṇa*—equal; *prasāda*—mercy remnants of the Lord; *annā khābe*—You will eat the food; *piṭhe vasite*—to sit on the place; *kāhān aparādha*—where is the offense.

TRANSLATION

Bhaṭṭācārya said, “Both the food and the sitting place are the Lord’s mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?”

TEXT 236

**prabhu kahē, bhāla kaile, śastra-ājñā haya |**
krṣṇera sakala ṣeṣa bhṛtya āsvādaya

*prabhu kahē*—Lord Śrī Caitanya Mahaprabhu replied; *bhāla kaile*—you have spoken correctly; *śastra-ājñā haya*—there is such an order in the revealed scripture; *krṣṇera sakala ṣeṣa*—everything left by Krishna; *bhṛtya*—the servant; *āsvādaya*—partakes of.

SYNONYMS

*prabhu kahē*—Lord Śrī Caitanya Mahaprabhu replied; *bhāla kaile*—you have spoken correctly; *śastra-ājñā haya*—there is such an order in the revealed scripture; *krṣṇera sakala ṣeṣa*—everything left by Krishna; *bhṛtya*—the servant; *āsvādaya*—partakes of.
TRANSLATION

Caitanya Mahāprabhu then said, "Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa.

TEXT 237

'Kṛṣṇa then said: Śrī Kṛṣṇa's pastimes in this material world are called prakata-līlā

SYNONYMS

tvayā—by You; upayukta—used; srak—flower garlands; gandha—scented substances like sandalwood pulp; vāsāḥ—garments; alaṅkāra—ornaments; carcitāḥ—being decorated with; ucchīṣṭa—remnants of food; bhōjino—eating; dāsāḥ—servants; tava—Your; māyāṁ—illusory energy; jayema—can conquer over; hi—certainly.

TRANSLATION

"'My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.'"

PURPORT

This is a quotation from Śrimad-Bhāgavatam (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa mahā-mantra, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the Uddhava-gitā was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa had to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversations. Śrī Kṛṣṇa's pastimes in this material world are called prakata-līlā.
(manifested pastimes), and His pastimes in the spiritual world are called aprakāṭa-liṅgā (unmanifested pastimes). By unmanifested we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa’s pastimes are unmanifest. They are going on exactly as the sun is going on perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord’s pastimes are constantly manifest to them. As the Brahma-saṁhitā confirms:

\[
\begin{align*}
\text{ānanda-cinmaya-rasa-pratibhāvitābhis} \\
\text{tābhīr ya eva nija-rūpatayā kalābhīḥ} \\
\text{goloka eva nivasaty akhilātmabhūto} \\
\text{govindam ādi-puruṣārīn tam aharṁ bhajāmi}
\end{align*}
\]

\[
\begin{align*}
\text{premAñjana-cchurita-bhakti-vilocaṇena} \\
\text{santaḥ sadaiva hṛdayeṣu vilokayanti} \\
\text{yarṁ śyāmasundaram acintya-guṇa-svarūparṁ} \\
\text{govindam ādi-puruṣārīn tam aharṁ bhajāmi}
\end{align*}
\]

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa. I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.” (Bs. 5.37-38)

**TEXT 238**

तथापि एतेक अन्न खाओ न याय ।
शुद्धो कहे,—जानि, खाओ यत्तेक मूयाय॥ २३८ ॥

tathāpi eteka anna khāona nā yāya
bhaṭṭa kahe,—jāni, khāo yateka yuyāya

**SYNONYMS**

tathāpi—still; eteka—so much; anna—food; khāona—eating; nā yāya—is not possible; bhaṭṭa kahe—Bhaṭṭācārya said; jāni—I know; khāo—You can eat; yateka—how much; yuyāya—is possible.
TRANSLATION

Śrī Caitanya Mahāprabhu then said, “There is so much food here that it is impossible to eat.” Bhaṭṭacārya replied, “I know how much You can eat.

TEXT 239

ねりねれ ほージ あじ きく が はやる が ら

えっ えー ほジー れー もジー が ら ら 花 や ら

nilācale bhojana tumi bāyānna bāra
eka eka bhogera anna sata sata bhāra

SYNONYMS

nilācale—at Jagannātha Puri; bhojana—accepting lunch; tumi—You; kara—do; bāyānna bāra—fifty-two times; eka eka bhogera—of each and every offering; anna—eatables; sata sata bhāra—hundreds of buckets.

TRANSLATION

“After all, at Jagannātha Puri You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasāda.

TEXT 240

द्वारकाते ४०-सहस्र महिषी-मंडीरे ।
आठादश माता, आर यादवेर घरे ॥ २४० ॥

dvārakāte śola-sahasra mahiṣī- mandire
aṭādaśa mātā, āra yādavero gheare

SYNONYMS

dvārakāte—at Dwārakā-dhāma; śola-sahasra—sixteen thousand; mahiṣī—queens; mandire—palaces; aṭādaśa mātā—eighteen mothers; āra—and; yādavero gheare—in the house of the Yadu dynasty.

TRANSLATION

“At Dwārakā, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

TEXT 241

अज्जे जोट्ठा, खुड़ा, मामा, पिसांडी गोपपुर ।
सखारुण सबार घरे द्विजस्य-होजन ॥ २४१ ॥

SYNONYMS

अज्जे—100, जोट्ठा—serial numbers; खुड़ा—Voices; मामा—sl可以让; पिसांडी—announcing; गोपपुर—village of the Gopīs; सखारुण—fond of friends; सबार—love; घरे—house; द्विजस्य—lord; होजन—accepting lunch.
vraje jyetha, khudha, mamha, pisadi gopa-gana
sakha-vrnda sabara ghare dvisandhya-bhojana

SYNONYMS
vraje—at Vrndavana; jyetha—the father’s elder brothers; khudha—the father’s younger brothers; mamha—the mother’s brothers; pisadha—the husbands of aunts; adi—and so on; gopa-gana—cowherd men; sakha-vrnda—hundreds of friends; sabara—of all of them; ghare—in the houses; dvi-sandhya—twice a day; bhojana—eating.

TRANSLATION
“In Vrndavana You also have Your father’s elder brothers, Your father’s younger brothers, maternal uncles, husbands of Your father’s sisters and many cowherd men. There are also cowherd boy friends, and You eat twice a day, morning and evening, in the house of each and every one.

PURPORT
In Dvaraka, Lord Krishnaha had eighteen mothers like Devaki, RohinI and others. Besides these was His foster mother Yasodha in Vrndavana. Lord Krishnaha also had two uncles, who were brothers of Nanda Maharrjaha. As stated by Srila Rupa Gosvami in his Sri-krishna-ganoddea-dipika, upanando ‘bhinanda’s ca pitvyau pur-va-jau pituha: “The elder brothers of Nanda Maharrjaha were Upananda and Abhinanda.” Similarly, in the same book the names of the younger brothers of Nanda Maharrjaha are given. Pitvyau tu kaniyamsau syatam sannanda-nandanau: “Sannanda and Nandana, or Sunanda and Pandava, were the younger brothers of Krishnaha’s father, Nanda Maharrjaha.” Srila Krishnaha’s maternal uncles were also described there. Yasodhara-yaodeva-sudevadyas tu matalah: “Yasodhara, Yasodeva and Sudeva were the maternal uncles of Krishnaha.” Krishnaha’s uncles are also mentioned. Mahanila-sunila ca ramanav atyawo kramat: “Mahanila and Sunila are the husbands of Krishnaha’s aunts.”

TEXT 242

gosarda-yajne anna khaila rasi rasi
tara lekhaya ei anna nahe eka grasi

SYNONYMS
gosarda-yajne—in the Gosardhana-pujja sacrifice; anna—food; khaila—You ate; rasi rashi—stacks; tara—to that; lekhaya—in comparison; ei—this; anna—food; nahe—not; eka grasi—one morsel.
"Indeed," Sarvabhauma Bhattacharya continued, "at the Govardhana-puja ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

TRANSLATION

"You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house."

PURPORT

A sannyasi is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called mādhukari. The word mādhukari comes from the word mādhukara and means "honey-collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. Sannyāsis should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a sannyāsi, Lord Caitanya Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya's request. Compared to the food eaten by the Lord on other occasions, Bhaṭṭācārya's feast was not even a morsel. This is what Bhaṭṭācārya is pointing out to the Lord.
Sarvabhauma Bhaṭṭācārya Offers Prasāda to the Lord

246

eta  śroi’ hāsi’ prabhu vasilā bhojane
jagannāthera prasāda bhaṭṭa dena harṣa-mane

SYNONYMS
eta  śroi’—hearing this;  hāsi’—smiling;  prabhu—Lord Śrī Caitanya Mahāprabhu; vasilā bhojane—sat down to eat;  jagannāthera—of Lord Jagannātha;  prasāda—remnants of food;  bhaṭṭa—Śarvabhauma Bhaṭṭācārya;  dena harṣa-mane—delivers in great happiness.

TRANSLATION
Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. Bhaṭṭācārya, with great pleasure, first offered Him the prasāda from the Jagannātha temple.

TEXT 245

হেনকালে  অক্ষা'-ভট্টাচার্যের জ্যেষ্ঠ| 
কুলিন, নিদ্রক তেঁহে | সাথী-কন্যার ভর্তী || 245 ||

hena-kāle ‘amogha,’—bhaṭṭācārya jāmātā
kulina, nindaka teṅho  śāthī-kanyāra bhartā

SYNONYMS
hena-kāle—exactly at this time;  amogha—Amogha; bhaṭṭācāryera jāmātā—the son-in-law of Bhaṭṭācārya;  kulina—of aristocratic birth;  nindaka—blasphemer;  teṅho—he;  śāthī-kanyāra bhartā—the husband of Śarvabhauma Bhaṭṭācārya’s daughter named Śāthī.

TRANSLATION
At this time Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter named Śāthī. Although born in an aristocratic brāhmaṇa family, this Amogha was a great faultfinder and blasphemer.

TEXT 246

তোজন দেখিতে চাহে, আসিতে না পারে।| 
লাঠি-হাতে ভট্টাচার্য আছেন হুয়ারে || 246 ||

bhojana dekhite cāhe,  āsite nā pāre
lāṭhi-hāte bhaṭṭācārya  āchenā duyāre
SYNONYMS

bhojana—the eating; dekhite cāhe—he wanted to see; āsite nā pāre—could not come; lāṭhi-hāte—with a stick in his hand; bhaṭṭācārya—Śrīla Prabhupāda; ṛṣi—Sārvabhauma Bhaṭṭācārya; ṛṣi—was; duyare—on the threshold.

TRANSLATION

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

TEXT 247

तेन्हो यदि ओऽाद दिते हैला आन-मना।
अमोघ आसि’ अन्न देखि’ करये निंदना॥ २४७॥

tenho yadi prasāda dite hailā āna-mana
amogha āsi’ anna dekhi’ karaye nindana

SYNONYMS

tenho—he (Bhaṭṭācārya); yadi—when; prasāda dite—supplying the prasāda; hailā—became; āna-mana—inattentive; amogha—Amogha; āsi’—coming; anna dekhi’—seeing the food; karaye nindana—began blaspheming.

TRANSLATION

However, as soon as Bhaṭṭācārya began distributing prasāda and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

TEXT 248

एई अने त्रुप्त हयं दश बार जना।
एकेला सन्न्यासी करे एतेक भक्षण॥ २४८॥

ei anne trpta haya daśā bāra jana
ekelā sannyāsi kare eteka bhakṣana!

SYNONYMS

ei anne—with so much food; trpta haya—can be satisfied; daśa bāra jana—at least ten to twelve men; ekelā—alone; sannyāsi—this person in the renounced order; kare—does; eteka—so much; bhakṣana—eating.

TRANSLATION

“This much food is sufficient to satisfy ten or twelve men, but this sannyāsi alone is eating so much!”
Sarvabhauma Bhattacarya Offers Prasāda to the Lord

TEXT 249

सूनितेि भट्टाचार्य उलटि' चाहिला
ठार आवधान देखि' अमोघ पालिा || २४९ ||

śunitei bhaṭṭācārya ulaṭi' cāhila
tāṅra avadhāna dekhi' amogha palāila

SYNONYMS
śunitei—hearing; bhaṭṭācārya—Sarvabhauma Bhaṭṭācārya; ulaṭi’ cāhila—turned his eyes upon him; tāṅra—his; avadhāna—attention; dekhi’—seeing; amogha—Amogha; palāila—left.

TRANSLATION
As soon as Amogha said this, Sarvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing Bhaṭṭācārya’s attitude, Amogha immediately left.

TEXT 250

भट्टाचार्य लाठि लागा मारिते धाइला
पालिा अमोघ, तार लाग ना पाइला || २५० ||

bhaṭṭācārya lāṭhi laṅā mārite dhāila
palāila amogha, tāra lága nā pāila

SYNONYMS
bhaṭṭācārya—Sarvabhauma Bhaṭṭācārya; lāṭhi laṅā—taking a stick; mārite—to strike; dhāila—ran; palāila—fled; amogha—Amogha; tāra—him; lága nā pāila—could not catch.

TRANSLATION
Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that Bhaṭṭācārya could not catch him.

TEXT 251

तवे गाळि, शाप दिते भट्टाचार्य आइला
निंदा गुलि' महाप्रभु नासङ्गेत लागिला || २५१ ||

tabe gāli, śaṇa dite bhaṭṭācārya āilā
nindā śuni’ mahāprabhu hāsite lāgilā
SYNONYMS

tabe—at that time; gāli—calling by ill names; sāpa dite—cursing; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; āilā—came back; ninda ṣuni’—hearing the criticism; mahāprabhu—Śrī Caitanya Mahāprabhu; hāsite lāgilā—began to laugh.

TRANSLATION

Bhaṭṭācārya then began to curse and call his son-in-law ill names. When Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

TEXT 252

śuni’ sāṭhīra mātā śire-buke ghāta māre
‘sāṭhi rāṇḍi ha-uka’—ihā bale bāre bāre

SYNONYMS

śuni’—hearing; sāṭhīra mātā—the mother of Sāṭhī; śire—on the head; buke—on the chest; ghāta māre—strikes; sāṭhi rāṇḍi ha-uka—let Sāṭhī become a widow; ihā bale—says this; bāre bāre—again and again.

TRANSLATION

When Sāṭhī’s mother, Bhaṭṭācārya’s wife, heard of this incident, she immediately began to strike her head and chest, saying again, “Let Sāṭhī become a widow!”

TEXT 253

dunḥāra duḥkhā dekhi’ prabhu dunḥā prabodhiya
duṅhāra icchāte bhojana kaila tuṣṭa haṅṅa

SYNONYMS

dunḥāra duḥkhā dekhi’—seeing the lamentation of both; prabhu—Lord Śrī Caitanya Mahāprabhu; dunḥā prabodhiya—pacifying them; dunḥāra icchāte—by the will of both of them; bhojana kaila—took His lunch; tuṣṭa haṅṅa—with great satisfaction.
TRANSLATION

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasāda and was very satisfied.

TEXT 254

ācamana karāṇā bhaṭṭa dila mukha-vāsa
tulasi-maṇījari, lāvaṅga, elāci rasa-vāsa

SYNONYMS

ācamana karāṇā—washing the mouth, hands and legs of Śrī Caitanya Mahāprabhu; bhaṭṭa—Śrīvavhauma Bhāṭṭācārya; dila mukha-vāsa—gave some flavored spices; tulasi-maṇījari—the flowers of tulasi; lāvaṅga—clove; elāci—cardamom; rasa-vāsa—that which brings saliva.

TRANSLATION

After Śrī Caitanya Mahāprabhu finished eating, Bhaṭṭācārya washed His mouth, hands and legs and offered Him flavored spices, tulasi-maṇījari, cloves, and cardamom.

TEXT 255

sarva-arūge parāila prabhura mālya-candana
daṇḍavat haṅā bale sadainya vacana

SYNONYMS

ersa-arūge—all over the body; parāila—put; prabhura—of the Lord; mālya-candana—a flower garland and sandalwood pulp; daṇḍavat haṅā—offering obeisances; bale—says; sa-dainya—humble; vacana—statement.

TRANSLATION

The Bhaṭṭācārya then placed a flower garland over Śrī Caitanya Mahāprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhaṭṭācārya submitted the following humble statement.
TEXT 256

निद्धि कराइते तोमा आनिनु निज-घरे।
एই अपराध, प्रजु, क्रम कर मोरे॥ २५६॥

nindā karāite toma āninu nija-ghare
ei aparādha, prabhu, kṣamā kara more

SYNONYMS

nindā karāite—just to cause blasphemy; toma—You; āninu—I brought; nija-ghare—to my place; ei aparādha—this offense; prabhu—my Lord; kṣamā kara—please pardon; more—me.

TRANSLATION

"I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

TEXT 257

प्रज्वू कहे,—निद्धि नहे, ‘सहजः’ कहिल।
इहाते तोमार किबा अपराध तैल॥ २५७॥

prabhu kahe,—nindā nahe, ‘sahaja’ kahila
ihāte tomār kibā aparādha haila?

SYNONYMS

prabhu kahe—Lord Śri Caitanya Mahāprabhu said; nindā nahe—not blasphemy; sahaja—rightly; kahila—he spoke; ihāte—in this; tomāra—your; kibā—what; aparādha—offense; haila—was there.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “What Amogha has said is correct; therefore it is not blasphemy. What is your offense?”

TEXT 258

এত বলি মহাপ্রভু চিলি। কবনে।
স্তোত্রার্থ ত্রাত ঘএলা তঁর সন॥ ২৫৮॥

eta bali mahāprabhu calī bhavane
bhaṭṭācārya tāḥra ghale tāḥra sane
SYNONYMS

eta bali’—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; calilā bhavane—returned to His residence; bhaṭṭācārya—Śrīvabhauma Bhaṭṭācārya; tāṅra ghare—to His place; gelā—went; tāṅra sane—with Him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Śrīvabhauma Bhaṭṭācārya also followed Him.

TEXT 259

prabhu-pade paḍī’ bahu ātma-nindā kaila
tāṅre sānta kari’ prabhu ghare pāṭhāila

SYNONYMS

prabhu-pade—at the feet of Lord Śrī Caitanya Mahāprabhu; paḍī’—falling down; bahu—much; ātma-nindā kaila—made self-reproach; tāṅre—him; sānta kari’—making pacified; prabhu—Śrī Caitanya Mahāprabhu; ghare pāṭhāila—sent back to his home.

TRANSLATION

Falling down at the Lord’s feet, Śrīvabhauma Bhaṭṭācārya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

TEXT 260

ghare āsi’ bhaṭṭācārya sāṭhīra mātā-sane
āpanā nindiyā kichu balena vacane

SYNONYMS

ghare āsi’—returning home; bhaṭṭācārya—Śrīvabhauma Bhaṭṭācārya; sāṭhīra mātā-sane—with the mother of Ṣāṭhī; āpanā nindiyā—condemning himself; kichu—some; balena vacane—speaks words.
TRANSLATION

After returning to his home, Sārvabhauma Bhaṭṭācārya consulted with his wife, the mother of Śāthi. After personally condemning himself, he began to speak as follows.

TEXT 261

चैतन्य-गोसाञिर निन्दा सुनिल याहा हैते।
तारे वध वैले हय पाप-प्रायाशिते॥ २६१॥

caitanya-gosāñira nindā śunila yāhā haite
tāre vadha kaile haya pāpa-prāyaścitte

SYNONYMS

caitanya-gosāñira—of Śrī Caitanya Mahāprabhu; nindā—blasphemy; śunila—I have heard; yāhā haite—from whom; tāre vadha kaile—if he is killed; haya—there is; pāpa-prāyaścitte—atone for the sinful act.

TRANSLATION

"If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned."

PURPORT

The Hari-bhakti-vilāsa cites the following quotation from Skanda Purāṇa concerning the blaspheming of a Vaiṣṇava:

yo hi bhāgavataṁ lokam
upahāsaṁ nīpottama
karoti tasya naśyanti
arthā-dharma-yaśah-sutāḥ

nindāṁ kurvanti ye mūḍhā
vaiṣṇavānāṁ mahātmanāṁ
patanti pitṛbhiḥ sārdhaṁ
mahā-raurava-sarjñāte

hanti nindati vai dveṣṭi
vaiṣṇavān nābhīnandati
krudhyate yāti no harṣaṁ
darśane patanāni śaṭ
In this conversation between Markandeya and Bhagiratha, it is said: "My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāaurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition."

The Hari-bhakti-vilāsa (10.314) also gives the following quotation from Dvārakā-mahātmya:

\[ kara-patraiś ca phālyante \\
\quad sutivrair yama-śāsanaiḥ \\
\quad nindāṁ kurvanti ye pāpā \\
\quad vaiṣṇavānāṁ mahātmanām \]

In a conversation between Prahlāda Mahārāja and Bali Mahārāja, it is said, "Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja."

In the Bhakti-sandarbha (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

\[ ye nindanti hrīkeśaṁ \\
\quad tad-bhaktarṁ puṇya-rūpiṇam \\
\quad śaṭa-janmārjarṭaṁ puṇyarīṁ \\
\quad teśāṁ naśyati niścitam \]

\[ te pacyante mahā-ghore \\
\quad kumbhipāke bhayānake \\
\quad bhākṣitāḥ kīṭa-saṅghena \\
\quad yāvac candra-divākarau \\
\quad śrī-viṣṇor avamānanād \\
\quad gurutaraṁ śrī-vaiṣṇavollāṅghanам \]

\[ tadiya-dūṣaka-janāṁ \\
\quad na paśyet puruṣādhamān \\
\quad taiḥ sārdhamā vaṅcaka-janaiḥ \\
\quad saha-vāsāṁ na kārayet \]

"One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhipāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons."
In his *Bhakti-sandarbha* (265), Jiva Gosvami further quotes from *Śrimad-Bhāgavatam* (10.74.40):

\[
\text{nindāṁ bhagavataḥ śṛṇvan}
\text{tat-parasya janasya vā}
\text{tato nāpaiti yah so 'pi}
\text{yāty adhaḥ sukṛtāc cyutaḥ}
\]

“If one does not immediately leave upon hearing the Lord or the Lord’s devotee blasphemed, he falls down from devotional service.” Similarly, Lord Śiva’s wife Satī states in *Śrimad-Bhāgavatam* (4.4.17):

\[
\text{karṇau pidhāya nirayād yad akalpa iše}
\text{dhamāvitary asrṣhibhir nrthir asyamāne}
\text{chindyāt prasahya ruṣatim asatim prabhus cej}
\text{jihvām asūn api tato visṛjet sa dharmaḥ}
\]

“If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that he should give up his own life.”

**TEXT 262**

\[
\text{kimvā nija-prāṇa yadi kari vimocana}
\text{dui yogya nahe, dui śārira brāhmaṇa}
\]

**SYNONYMS**

kimvā—or; nija-prāṇa—my own life; yadi—if; kari vimocana—I give up; dui—both such actions; yogya nahe—are not befitting; dui śārira—both the bodies; brāhmaṇa—brāhmaṇas.

**TRANSLATION**

Sārvabhauma Bhaṭṭācārya continued, “Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brāhmaṇas.”
TEXT 263

पुनः सेई निदाकरे मुख ना देखिब।
परिभ्राग कैलुँ, तार नाम ना लाईब॥ २६३॥

punah sei nindakera mukha na dekhiba
parityaga kailuñ, tāra nāma na la-iba

SYNONYMS

punah—again; sei—that; nindakera—of the blasphemer; mukha—face; nā—not; dekhiba—I shall see; parityāga—giving up; kailuñ—I do; tāra—his; nāma—name; nā—not; la-iba—I shall take.

TRANSLATION

“Instead, I shall never see the face of that blasphemer. I reject him and give up his relationship. I shall never even speak his name.

TEXT 264

षाठीरे कह—तारे छाड़ू क, से हईल ‘पतित’।
‘पतित’ हईले भर्त। त्यजिते उचित॥ २६४॥

ṣāthire kaha—tare chāḍuka, se ha-ila ‘patita’
‘patita’ ha-ile bharta tyajite ucita

SYNONYMS

ṣāthire kaha—inform Sāthi; tare chāḍuka—let her give him up; se ha-ila—he has become; patita—fallen; patita ha-ile—when one has fallen; bharta—such a husband; tyajite—to give up; ucita—is the duty.

TRANSLATION

“Inform my daughter Sāthi to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife’s duty to relinquish the relationship.

PURPORT

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, one would suffer sinful reactions for killing the body of a brāhmaṇa. For the same reason, it would have been undesirable for Bhaṭṭācārya to commit suicide because he also was a brāhmaṇa. Since neither course could be accepted, Bhaṭṭācārya decided to give up his relationship with Amogha and never see his face.
As far as killing the body of a brāhmaṇa is concerned, Śrīmad-Bhāgavatam (1.7.53) gives the following injunction:

śrī bhāgavān uvāca
brahma-bandhur na hantavya
ātatāyi vadhār-hanah
mayaivobhayam āmnātam
paripāhy anuṣāsanam

"The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor, he must be killed. All these rulings are in the scriptures, and you should act accordingly."

Quoting from the smṛti, Śrīla Śrīdhara Svāmī comments on this quotation from Śrīmad-Bhāgavatam:

ātatāyinam āyāntam
api vedānta-pāragam
jighār-santarī jighār-siṣyān
na tena brahmahāḥ bhavet

"Even though an aggressor may be a very learned scholar of Vedānta, he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a brāhmaṇa."

It is also stated in Śrīmad-Bhāgavatam (1.7.57):

vapanam draviṇādānām
sthānān niryaṇapāṇāṁ tathā
esa hi brahma-bandhūnāṁ
vadho nānyo 'sti daihikaḥ

"Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body."

Such punishment is sufficient for a brahma-bandhu. There is no need to personally kill his body. As far as Śāṭhī, the daughter of Sārvabhauma Bhaṭṭācārya, was concerned, she was advised to give up her relationship with her husband. Concerning this, the Śrīmad-Bhāgavatam (5.5.18) states, na pātiṣ ca sa syān na mocayed yāḥ samupeta-mṛtyum: "One cannot be a husband if he cannot liberate his dependents from inevitable death." If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further ad-
vancement in Kṛṣṇa consciousness. If she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the dvi-ja-patni, the wives of the brāhmaṇas who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa states in Śrimad-Bhāgavatam (10.23.31-32):

\[
\begin{align*}
& \text{patayo nābhayasūyeran} \\
& \text{pitṛ-bhrātr-sutādayāḥ} \\
& \text{lokāś ca vo mayopetā} \\
& \text{devā apy anumanvate }
\end{align*}
\]

\[
\begin{align*}
& \text{na pritaye 'nurāgāya} \\
& \text{hy āṅga-saṅgo nṛnāṁ iha} \\
& \text{tan mano mayi yuṣṭānā} \\
& \text{acirāṁ māṁ avāpsyatha }
\end{align*}
\]

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However, one can attain complete perfection by associating in Kṛṣṇa consciousness.

**TEXT 265**

पतिं च पतितं त्याजेः ॥ २६५ ॥

\[\text{patiṁ ca patitāṁ tyajet} \]

**SYNONYMS**

\[\text{patim—husband; ca—and; patitam—fallen; tyajet—one should give up.} \]

**TRANSLATION**

“When a husband is fallen, his relationship must be given up.”

**PURPORT**

This is a quotation from smṛti-śāstra. As stated in Śrimad-Bhāgavatam (7.11.28):

\[
\begin{align*}
& \text{santuṣṭālupā dakṣā} \\
& \text{dharma-jñā priya-satya-vāk} \\
& \text{apramattā śucih snigdhā} \\
& \text{patiṁ tv apatitāṁ bhajet}
\end{align*}
\]
"A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful and is not bewildered, who is always clean and affectionate, should be very devoted to her husband who is not fallen."

**TEXT 266**

ṣeī rātre amogha kāhān paḷāṇa gela
prātah-kāle tāra visūcikā-vyādhi haila

**SYNONYMS**

ṣeī rātre—that night; amogha—the son-in-law of Sārvabhauma Bhaṭṭācārya; kāhān—where; paḷāṇa gela—fled; prātah-kāle—in the morning; tāra—his; visūcikā-vyādhi—infection of cholera; haila—there was.

**TRANSLATION**

That night Amogha, Sārvabhauma Bhaṭṭācārya’s son-in-law, fled, and in the morning he immediately fell sick with cholera.

**TEXT 267**

amogha marena—ṣuni’ kahe bhaṭṭācārya
sahāya ha-iyā daiva kaila mora kārya

**SYNONYMS**

amogha marena—Amogha is dying; ṣuni’—hearing; kahe bhaṭṭācārya—Bhaṭṭācārya said; sahāya ha-iyā—helping; daiva—Providence; kaila—did; mora—my; kārya—duty.

**TRANSLATION**

When Bhaṭṭācārya heard that Amogha was dying of cholera, he thought, “It is the favor of Providence that He is doing what I want to do."
iśvare ta' aparādha phale tata-kṣaṇa
etā bali' pāde dui śāstrera vacana

SYNONYMS
iśvare—unto the Supreme Personality of Godhead; ta’—indeed; aparādha—offense; phale—brings results; tata-kṣaṇa—immediately; eta bali’—saying this; pāde—recites; dui—two; śāstrera vacana—quotations from revealed scriptures.

TRANSLATION
“When one offends the Supreme Personality of Godhead, karma immediately takes effect.” After saying this, he recited two verses from revealed scripture.

TEXT 269

mahatā hi prayatnena
hasty-ašva-ratha-pattibhiḥ
asmābhīr yad anuṣṭheyamī

SYNONYMS
mahatā—very great; hi—certainly; prayatnena—by endeavor; hasti—elephants; aśva—horses; ratha—chariots; pattibhiḥ—and by infantry soldiers; asmābhīḥ—by ourselves; yat—whatever; anuṣṭheyamī—has to be arranged; gandharvaḥ—by the Gandharvas; tat—that; anuṣṭhitam—done.

TRANSLATION
“‘What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.’

PURPORT
This is a quotation from the Mahābhārata (Vana-parva 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living incognito. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karṇa, but the commander-in-chief of the Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana’s ministers and commanders, who were living in the forest,
requested Mahārāja Yudhishṭhira to help. After being thus petitioned, Bhimasena spoke the verse given above, remembering Duryodhana’s former nefarious and atrocious activities against them. Indeed, Bhimasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pāṇḍavas only with great endeavor.

**TEXT 270**

आयुः स्रीयः यासो धर्माः लोकः आशिः एवः ।
हंससु श्रेयःसु सर्वाः पुनः । महदातिक्रामः ॥ २७० ॥


dhah sriyam yaśo dharmaṁ
lokāṁ aśīṣa eva ca
hanti śreyāṁsi sarvāṇi
purīsāḥ mahad-atikramah

**SYNONYMS**

āyuh—duration of life; śriyam—opulence; yaśaḥ—reputation; dharmaṁ—religion; lokāṁ—possessions; aśīṣaḥ—benedictions; eva—certainly; ca—and; hanti—destroys; śreyāṁsi—good fortune; sarvāṇi—all; purīsāḥ—of a person; mahat—of great souls; atikramaḥ—violation.

**TRANSLATION**

"When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed."

**PURPORT**

This is a statement made by Śukadeva Gosvāmī, who was relating Śrīmad-Bhāgavatam (10.4.46) to Mahārāja Parīkṣit. This quotation concerns the attempted killing of Kṛṣṇa’s sister (Yogamāyā), who appeared before Kṛṣṇa’s birth as the daughter of mother Yaśodā. This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Kṛṣṇa by taking Yogamāyā away. When she was brought to Mathurā and Kāraṇa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kāraṇa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kāraṇa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Śukadeva Gosvāmī. He points out that a demon can lose everything because of his nefarious activities.

The word mahad-atikramah, meaning “envy of Lord Viṣṇu and His devotees,” is significant in this verse. The word mahat indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the
Lord’s service, the devotees themselves are as great as the Supreme Personality of Godhead. The word mahat is also explained in Bhagavad-gita (9.13):

\[\text{mahätmanas tu mām pārtha}
\text{daiviṁ prakṛtim āśritāḥ}
\text{bhajanty ananya-manaso}
\text{jñātvā bhūtādīn avyayam}\]

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

**TEXT 271**

\[\text{gopināthacārya gelā prabhu-daraśane}
\text{prabhu tānre puchila bhaṭṭacārya-vivaraṇe} \]

**SYNONYMS**

- **gopināthacārya**—Gopinatha Acarya;
- **gelā**—went;
- **prabhu-daraśane**—to see Lord Sri Caitanya Mahaprabhu;
- **prabhu**—Lord Sri Caitanya Mahaprabhu;
- **tānre**—unto Him;
- **puchila**—inquired;
- **bhaṭṭacārya-vivaraṇe**—the affairs in the house of Sārvabhauma Bhaṭṭacārya.

**TRANSLATION**

At this time, Gopinatha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭacārya’s house.

**TEXT 272**

\[\text{ācārya kahe,—upavāsa kaila dui jana}
\text{visūcikā-vyādhitē aṣṭoṣha chaḍhitē jīveṇā} \]

- **ācārya kahe,**—upavāsa kaila dui jana
- **visūcikā-vyādhitē**—amoghā chaḍhitē jīveṇā
SYNONYMS

acarya kahe—Gopinātha Ācārya informed; upavāsa—fasting; kaila—observed; dui jana—the two persons; visūcikā-vyādhi—by the disease of cholera; amogha—Amogha; chādiche jīvāna—is going to die.

TRANSLATION

Gopinātha Ācārya informed the Lord that both the husband and wife were fasting and that their son-in-law Amogha was dying of cholera.

TEXT 273

śuni' kṛpāmaya prabhu aila dhānā
amo gh er kahe tara buke hasta diya

SYNONYMS

śuni’—hearing; kṛpā-maya—merciful; prabhu—Lord Śrī Caitanya Mahāprabhu; aila—came; dhānā—running; amogh er—unto Amogha; kahe—He says; tara—His; buke—on the chest; hasta diya—keeping His hand.

TRANSLATION

As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha’s chest, He spoke as follows.

TEXT 274

sahaje nirmala ei 'brāhmaṇa'-hrdaya
kṛṣṇera vasite ei yogya-sṭhāna haya

SYNONYMS

sahaje—by nature; nirmala—without contamination; ei—this; brāhmaṇa-hṛdaya—heart of a brāhmaṇa; kṛṣṇera—of Lord Kṛṣṇa; vasite—to sit down; ei—this; yogya-sṭhāna—proper place; haya—is.
TRANSLATION

“The heart of a brähmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

TEXT 275

‘mātsarya-caṇḍāla kene ihān vasāile
parama paviṭra sthāna apaviṭra kaile

SYNONYMS

mātsarya—jealousy; caṇḍāla—the lowest of the men; kene—why; ihān—here; vasāile—you allowed to sit; parama paviṭra—most purified; sthāna—place; apaviṭra—impure; kaile—you have made.

TRANSLATION

“Why have you allowed jealousy to sit here also? Because of this, you have become like a caṇḍāla, the lowest of men, and you have also contaminated a most purified place—your heart.

TEXT 276

sārvabhauma-saṅge tomāra ‘kaluṣa’ haila kṣaya
‘kalmaṣa’ ghucile jīva ‘kṛṣṇa-nāma’ laya

SYNONYMS

sārvabhauma-saṅge—by the association of Sārvabhauma; tomāra—your; kaluṣa—contamination; haila kṣaya—is now vanquished; kalmaṣa—contamination; ghucile—when dispelled; jīva—the living entity; kṛṣṇa-nāma—the Hare Kṛṣṇa mahā-mantra; laya—can chant.

TRANSLATION

“However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person’s heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.
TEXT 277

"Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you."

SYNONYMS

utraha—get up; amogha—Amogha; tumi—you; lao—chant; kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; acire—very soon; tomāre—unto you; krpa—mercy; karibe—will bestow; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

The Absolute Truth is realized in three phases—impersonal Brahman, Paramātma and the Supreme Personality of Godhead, Bhagavān. All of these are one and the same truth, but Brahman, Paramātma and Bhagavān constitute three different features. Whoever understands Brahman is called a brāhmaṇa, and when a brāhmaṇa engages in the Lord’s devotional service, he is called a Vaiṣṇava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A brāhmaṇa can chant the Hare Kṛṣṇa mantra on the platform of nāmābhasa, but not on the platform of pure vibration. When a brāhmaṇa engages in the Lord’s service, fully understanding his eternal relationship, his devotional service is called abhidheya. When one attains that stage, he is called a bhagavata or a Vaiṣṇava. This indicates that he is free from contamination and material attachment. This is confirmed by Bhagavad-gītā (7.28):

yeśāṁ tv anta-gataṁ pāpaṁ
tanānāṁ puṇya-karmanāṁ
te dvandva-moha-nirmuktā
bhajante māṁ dṛṣṭha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

A brāhmaṇa may be a very learned scholar, but this does not mean that he is free from material contamination. A brāhmaṇa’s contamination, however, is in the
mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a brāhmaṇa transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiśṇava. An impersonalistic may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (saguṇa-upāsanā), but such an attempt is never successful in helping one attain complete realization. The impersonalistic may consider himself a brāhmaṇa and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the modes. In any case, the Māyāvāda philosophy keeps one conditioned. If one becomes a Vaiśṇava through proper initiation, he automatically becomes a brāhmaṇa. There is no doubt about it. The Garuḍa Purāṇa confirms this:

\[
\begin{align*}
brāhmaṇānāṁ sahasreṇaḥ & satra-yājī viśiṣyate \\
satra-yājī-sahasreṇaḥ & sarva-vedānta-pāragaḥ \\
sarva-vedānta-viṣṇu-bhakti & viśiṣyate
\end{align*}
\]

“Out of many thousands of brāhmaṇas, one may become qualified to perform yajña. Out of many thousands of such qualified brāhmaṇas, one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one viṣṇu-bhakta, or devotee of Lord Viṣṇu. It is he who is most exalted.”

Unless one is a fully qualified brāhmaṇa, he cannot advance in the spiritual science. A real brāhmaṇa is never envious of Vaiśṇavas. If he is, he is considered an imperfect neophyte. Impersonalist brāhmaṇas are always opposed to Vaiśṇava principles. They are envious of Vaiśṇavas because they do not know the goal of life. Na te viduḥ svārtha-gatir hi viṣṇum. However, when a brāhmaṇa becomes a Vaiśṇava, there is no duality. If a brāhmaṇa does not become a Vaiśṇava, he certainly falls down from the brāhmaṇa platform. This is confirmed by Śrimad-Bhāgavatam (11.5.3): na bhajanty avajānti sthānād bhrāstāḥ patany adhāḥ.

We can actually see that in this age of Kali many so-called brāhmaṇas are envious of Vaiśṇavas. The Kali-contaminated brāhmaṇas consider Deity worship to be imaginative: arcye viṣṇu śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. Such a contaminated brāhmaṇa may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated brāhmaṇa considers the guru to be an ordinary human being, and he objects when a Vaiśṇava is created by the Kṛṣṇa conscious-
ness movement. Many so-called brāhmaṇas attempt to fight us, saying, “How can you create a brāhmaṇa out of a European or American? A brāhmaṇa can be born only in a brāhmaṇa family.” They do not consider that this is never stated in any revealed scripture. It is specifically stated in Bhagavad-gītā (4.13): cāturvarṇyarāṁ mayā srṣṭāṁ guna-karma-vibhāgaṁ. “According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.”

Thus a brāhmaṇa is not a result of the caste system. He becomes a brāhmaṇa only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

**TEXT 278**

शुनिः कृष्णं कृष्णं बलि अमोघ उत्थिला।
प्रेमोऽग्राहे मनुष्यं हंशं नाचिते लागिला २७८॥

शुनिः ‘कृष्णा’ ‘कृष्णा’ बलि अमोघ उत्थिला
प्रेममादे मत्त हाणा नाचिते लागिला

**SYNONYMS**

शुनिः—hearing; कृष्णा—the holy name of Kṛṣṇa; बलि—speaking; अमोघ उत्थिला—Amogha stood up; प्रेममादे—in ecstatic love of Kṛṣṇa; मत्त हाणा—becoming maddened; नाचिते लागिला—began to dance.

**TRANSLATION**

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.

**TEXT 279**

कंप्ता, अशु, पुलका, स्तंभा, स्वेदा, स्वरवाङ्ग ।
प्रेमु छासे देखि’ तार तेमेरे तरग ॥ २७९॥

कंपा, अशु, पुलका, स्तंभा, स्वेदा, स्वर-ब्हाङ्ग
प्रभु हासे देखि’ तार प्रेमेरे तराङ्ग

**SYNONYMS**

कंपा—trembling; अशु—tears; पुलका—jubilation; स्तंभा—being stunned; स्वेदा—perspiration; स्वर-ब्हाङ्ग—faltering of the voice; प्रभु हासे—Śrī
Caitanya Mahāprabhu began to laugh; dekhi'—seeing; tāra—Amogha's; premera taraṅga—waves of ecstatic love.

TRANSLATION
While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms—trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

TEXT 280

prabhura caraṇe dhari' karaye vinaya
aparādha kṣama more, prabhu, dayāmaya

SYNONYMS
prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; dhari'—catching; karaye—does; vinaya—submission; aparādha—offense; kṣama—kindly excuse; more—me; prabhu—O Lord; dayā-maya—merciful.

TRANSLATION
Amogha then fell before the Lord’s lotus feet and submissively said, “O merciful Lord, please excuse my offense.”

TEXT 281

ei chāra mukhe tomaṇa karinu nindanē
dēt bali' āpana gāle caḍāya āpane

SYNONYMS
ei chāra mukhe—in this abominable mouth; tomaṇa—Your; karinu—I did; nindanē—blaspheming; etā bali’—saying this; āpana—his own; gāle—cheeks; caḍāya—he slapped; āpane—himself.
Not only did Amogha beg the Lord’s pardon, but he also began slapping his own cheeks, saying, “By this mouth I have blasphemed You.”

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopinatha Acarya stopped him by catching hold of his hands.

After this, Sri Caitanya Mahaprabhu pacified Amogha by touching his body and saying, “You are the object of My affection because you are the son-in-law of Sarvabhauma Bhatacarya.”
TEXT 284

sarvabhauma-grhe dasa-dasi, ye kukkura
seha mora priya, anya jana rahu dūra

SYNONYMS

sarvabhauma-grhe—at the house of Sarvabhauma Bhaṭṭacārya; dāsa-dāsi—servants and maidservants; ye kukkura—even a dog; seha—all of them; mora—to Me; priya—very dear; anya jana—others; rahu dūra—what to speak of.

TRANSLATION

“Everyone in Sarvabhauma Bhaṭṭacārya’s house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?”

TEXT 285

aparādha nāhi; sadā lao kṛṣṇa-nāma
eta bali’ prabhu āilā sarvabhauma-sthāna

SYNONYMS

aparādha nāhi—do not commit offenses; sadā—always; lao—chant; kṛṣṇa-nāma—the Hare Kṛṣṇa mahā-mantra; eta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; āilā—came; sarvabhauma-sthāna—to the place of Sarvabhauma Bhaṭṭacārya.

TRANSLATION

“Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses.” After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sarvabhauma’s house.”

TEXT 286

prasū dēkhi sarvottamā dhārila chare
prasū jāre akṣaṇjīna vahilā aśame

SYNONYMS

prasū dēkhi sarvottamā dhārila—Amogha always chanted the Hare Kṛṣṇa mahā-mantra; prasū jāre akṣaṇjīna vahilā—aśame—Amogha went to Sarvabhauma’s house.

TRANSLATION

“Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses.” After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sarvabhauma’s house.”
prabhu dekhi' sārvabhauma dharilā carane
prabhu tānre alingiyā vasilā āsane

SYNONYMS
prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; sārvabhauma—Sārvabhauma Bhaṭṭācārya; dharilā carane—caught hold of His feet; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; alingiyā—embracing; vasilā āsane—sat down on the seat.

TRANSLATION
Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet. The Lord also embraced him and sat down.

TEXT 287

prabhu kahe, —amogha śisu, kibā tāra doṣa
ekene upavāsa kara, kene kara roṣa

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; amogha śisu—Amogha is a child; kibā—what; tāra doṣa—his fault; kene—why; upavāsa kara—are you fasting; kene—why; kara roṣa—are you angry.

TRANSLATION
Śrī Caitanya Mahāprabhu pacified Sārvabhauma, saying, “After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?”

TEXT 288

uṭha, snāna kara, dekha jagannātha-mukha
śighra āsi, bhojana kara, tabe mora sukha

SYNONYMS
uṭha—get up; snāna kara—take your bath; dekha—see; jagannātha-mukha—Lord Jagannātha’s face; śighra āsi—coming back very soon; bhojana kara—take your lunch; tabe mora sukha—then I shall be very happy.
TRANSLATION

"Just get up and take your bath and go see the face of Lord Jagannātha. Then return here to eat your lunch. In this way I shall be happy.

TEXT 289

तावत रहिब आमि एथाय बसियाः ।
यावत ना खाइबे तुमি ग्रासाद आसियाः ॥ २८९ ॥

tāvat rahiba āmi ethāya vasiyā
yāvat nā khāibe tumī prasāda āsiyā

SYNONYMS

tāvat—as long as; rahiba—shall stay; āmi—I; ethāya—here; vasiyā—sitting;
yāvat—as long as; nā khāibe—will not eat; tumī—you; prasāda—remnants of the food of Jagannātha; āsiyā—coming here.

TRANSLATION

"I shall stay here until you return to take Lord Jagannātha's remnants for your lunch."

TEXT 290

प्रभु-पद धरिः भवेत कहिते लागिला ।
मरित' अमोघे, भारे केने जीयाइला ॥ २९० ॥

prabhu-pada dhari' bhaṭṭa kahite lāgilā
marita' amogha, tāre kene jiyāilā

SYNONYMS

prabhu-pada—Śrī Caitanya Mahāprabhu’s lotus feet; dhari’—catching hold of; bhaṭṭa—Sārvabhauma Bhaṭṭācārya; kahite lāgilā—began to speak; marita’ amogha—Amogha would have died; tāre—him; kene—why; jiyāilā—have You brought to life.

TRANSLATION

Catching hold of Śrī Caitanya Mahāprabhu’s lotus feet, Bhaṭṭācārya said, "Why did You bring Amogha back to life? It would have been better had he died."

TEXT 291

प्रभु कहे—अमोघ शिशु, तेहार कालक ।
बालक-दोष ना लयि पिता, भाताते पालक ॥ २९१ ॥
prabhu kahe, — amogha śīśu, tomāra bālaka
bālaka-doṣa nā laya pitā, tāhāte pālaka

SYNONYMS
prabhu kahe—Śrī Caitanya Mahāprabhu said; amogha śīśu—Amogha is a child; tomāra bālaka—your son; bālaka-doṣa—the offense of a child; nā laya—does not accept; pitā—the father; tāhāte—unto him; pālaka—the maintainer.

TRANSLATION
Śrī Caitanya Mahāprabhu said, “Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

TEXT 292
एबे ‘बैस्न्व’ हेल, तार गेल ‘अपराध’ ।
ताहार उपरेएबे करहु प्रसाद ॥ २९२ ॥
ebe ‘vaisṅava’ haila, tāra gela ‘aparādha’
tāhāra upare ebe karaha prasāda

SYNONYMS
ebe—now; vaisṅava haila—has become a Vaiśnava; tāra—his; gela—went away; aparādha—offenses; tāhāra upare—upon him; ebe—now; karaha prasāda—show mercy.

TRANSLATION
“Now that he has become a Vaiśnava, he is offenseless. You can bestow your mercy upon him without hesitation.”

TEXT 293
ভট्टা কহে,—চল, প্রভু, ইশ্বর-দরসনে ।
স্নান করি’তাহা মুঞ্জি আসিছেই। এখনে ॥ ২৯৩ ॥
bhaṭṭa kahe,—cala, prabhu, iśvara-daraśane
snāna kari’ tāṅhā muṇi āsichoṁ ekhane

SYNONYMS
bhaṭṭa kahe—Bhaṭṭācārya said; cala—go; prabhu—my Lord; iśvara-daraśane—to see Lord Jagannātha, the Personality of Godhead; snāna kari’—taking my bath; tāṅhā—there; muṇi—I; āsichoṁ—shall come back; ekhane—here.
TRANSLATION

Sarvabhauma Bhaftacarya said, "Please go, my Lord, to see Lord Jagannatha. After taking my bath, I shall go there and then return."

TEXT 294

prabhu kahe,—gopinātha, ihāni rahibā
inho prasāda pāile, vārtā āmāke kahibā

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; gopinātha—Gopinātha; ihāni rahibā—please stay here; inho—Sarvabhauma Bhaṭṭacārya; prasāda pāile—when he takes his lunch; vārtā—the news; āmāke kahibā—inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Gopinātha, “Stay here and inform Me when Sarvabhauma Bhaftacarya has taken his prasāda.”

TEXT 295

eta bali’ prabhu gela iśvara-daraśane
bhāṭṭa snāna darsana kari’ karilā bhojane

SYNONYMS
eta bali’—saying this; prabhu—Śrī Caitanya Mahāprabhu; gelā—went; iśvara-daraśane—to see Lord Jagannātha; bhāṭṭa—Sarvabhauma Bhaftacarya; snāna darśana kari’—finishing his bathing and seeing of Lord Jagannātha; karilā bhojane—accepted food.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha. Sarvabhauma Bhaftacarya completed his bath, went to see Lord Jagannātha and then returned to his house to accept food.
TEXT 296

sei amo"ha haila prabhura bhakta ‘ekanta’
preme nace, krsna-nama laya mahâ-sânta

SYNONYMS
sei amogha—that same Amogha; haila—became; prabhura—of Lord Sri Caitanya Mahâprabhu; bhakta—devotee; ekanta—unflinching; preme nace—dances in ecstasy; krsna-nama laya—chants the Hare Krsna mahâ-mantra; mahâ-sânta—very peaceful.

TRANSLATION

Thereafter, Amogha became an unalloyed devotee of Sri Caitanya Mahâprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Krsna.

TEXT 297

aiche citra-lilâ kare sacira nandana
yei dekhe, sune, tâhira vismaya haya mana

SYNONYMS
aiche—in this way; citra-lilâ—varieties of pastimes; kare—performs; sacira nandana—the son of mother Saci; yei dekhe—anyone who sees; sune—hears; tâhira—his; vismaya—astonished; haya—becomes; mana—mind.

TRANSLATION

In this way, Sri Caitanya Mahâprabhu performed His various pastimes. Whoever sees them or hears of them becomes truly astonished.

TEXT 298
aiche bhaṭṭa-grhe kare bhojana-vilāsa
tāra madhye nānā citra-caritra-prakāśa

SYNONYMS
aiche—in this way; bhaṭṭa-grhe—in the house of Śārvabhauma Bhaṭṭācārya; kare—performs; bhojana-vilāsa—pastime of eating; tāra madhye—within that pastime; nānā—various; citra-caritra—of varieties of activities; prakāśa—manifestation.

TRANSLATION
Thus Śrī Caitanya Mahāprabhu enjoyed eating in Śārvabhauma Bhaṭṭācārya’s house. Within that one pastime, many wonderful pastimes were manifest.

TEXT 299

śārvabhauma-ghare ei bhojana-carita
śārvabhauma-prema yāṅhā ha-ilā vidita

SYNONYMS
śārvabhauma-ghare—in the house of Śārvabhauma Bhaṭṭācārya; ei—these; bhojana-carita—eating affairs; śārvabhauma-prema—love of Śārvabhauma Bhaṭṭācārya; yāṅhā—where; ha-ilā—became; vidita—well known.

TRANSLATION
These are the peculiar characteristics of Śrī Caitanya Mahāprabhu’s pastimes. Thus the Lord ate in Śārvabhauma Bhaṭṭācārya’s house, and in this way Śārvabhauma’s love for the Lord has become very well known.

PURPORT
As stated in the Śākhā-nirṇayāṃṛta:

amogha-pāṇiditāṁ vande
śrī-gaurenātma-sātkṛtam
prema-gadgada-sāndrāṅgarāṁ
pulakākula-vigraham
"I offer my obeisances unto Amogha Panḍita, who was accepted by Lord Śrī Caitanya Mahāprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body."

**TEXT 300**

ṣāthīra mātāra prema, āra prabhura prasāda
bhakta-sambandhe yāhā kṣamila aparādha

**SYNONYMS**

ṣāthīra mātāra prema— the love of the mother of Śāthī; āra— and; prabhura prasāda— the mercy of Śrī Caitanya Mahāprabhu; bhakta-sambandhe— because of a relationship with a devotee; yāhā— where; kṣamila aparādha— Śrī Caitanya Mahāprabhu excused the offense.

**TRANSLATION**

Thus I have related the ecstatic love of Sarvabhauma’s wife, who is known as the mother of Śāthī. I have also related Śrī Caitanya Mahāprabhu’s great mercy, which He manifested by excusing Amogha’s offense. He did so due to Amogha’s relationship with a devotee.

**PURPORT**

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sarvabhauma Bhaṭṭācārya and his wife were very dear to the Lord. Because of their relationship, Śrī Caitanya Mahāprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord’s mercy. All this was due to the unflinching love of Sarvabhauma Bhaṭṭācārya for Śrī Caitanya Mahāprabhu. Externally, Amogha was Sarvabhauma Bhaṭṭācārya’s son-in-law, and he was being maintained by Sarvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sarvabhauma. Amogha’s death would have indirectly brought about the death of Sarvabhauma Bhaṭṭācārya.
Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord’s lotus feet very soon.

TEXT 302

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, Fifteenth Chapter, describing the Lord’s eating at the house of Śārvabhauma Bhaṭṭācārya.
Srīla Bhaktivinoda Thākura gives the following summary of this chapter in his Amṛta-pravāha-bhāṣya. When Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya indirectly presented many obstructions. In due course of time, all the devotees of Bengal visited Jagannātha Purī for the third year. This time, all the wives of the Vaiṣṇavas brought many types of food, intending to extend invitations to Śrī Caitanya Mahāprabhu at Jagannātha Purī. When the devotees arrived, Caitanya Mahāprabhu sent his blessings in the form of garlands. In that year also, the Guṇḍicā temple was cleansed, and when the Cāturmāśya period was over, all the devotees returned to their homes in Bengal. Caitanya Mahāprabhu forbade Nityānanda to visit Nilācala every year. Questioned by the inhabitants of Kulīna-grāma, Caitanya Mahāprabhu again repeated the symptoms of a Vaiṣṇava. Vidyānidhi also came to Jagannātha Purī and saw the festival of Oḍala-saṣṭhi. When the devotees bade farewell to the Lord, the Lord was determined to go to Vṛndāvana, and on the day of Vijayādaśami, He departed.

Mahārāja Pratāparudra made various arrangements for Śrī Caitanya Mahāprabhu’s trip to Vṛndāvana. When He crossed the River Citrotpalā, Rāmānanda Rāya, Mardarāja and Haricandana went with Him. Śrī Caitanya Mahāprabhu requested Gadādhara Paṇḍita to go to Nilācala, Jagannātha Purī, but he did not abide by this order. From Kaṭaka, Śrī Caitanya Mahāprabhu again requested Gadādhara Paṇḍita to return to Nilācala, and He bade farewell to Rāmānanda Rāya from Bhadraka. After this, Śrī Caitanya Mahāprabhu crossed the border of Orissa state, and He arrived at Pāṇihāṭi by boat. Thereafter He visited the house of Rāghava Paṇḍita, and from there He went to Kumārāhāṭa and eventually to Kuliya, where He excused many offenders. From there He went to Rāmakeli, where He saw Śrī Rūpa and Sanātana and accepted them as His chief disciples. Returning from Rāmakeli, He met Raghunātha dāsa and after giving him instructions sent him back home. Thereafter the Lord returned to Nilācala and began to make plans to go to Vṛndāvana without a companion.

TEXT 1

গৌড়োদ্যান্ত গৌরেমুখে সিংহল পলেকালায়েতঃ।
স্রবায়িদ্রশ্চন্তা-বীরধ সমজীবয়ৎ॥ ১ ॥

159
SYNONYMS

gauḍa-udyānam—upon the garden known as Gauḍa-deśa; gaura-meghaḥ—
the cloud known as Gaura; siṅcan—pouring water; sva—His own; ālokana-
amṛtaiḥ—with the nectar of the glance; bhava-agni—by the blazing fire of ma-
terial existence; dagdha—having been burnt; janatā—the people in general;
virudhaḥ—who are like creepers and plants; samajivayat—revived.

TRANSLATION

By the nectar of His personal glance, the cloud known as Śrī Caitanya
Mahāprabhu poured water upon the garden of Gauḍa-deśa and revived the
people, who were like creepers and plants burning in the forest fire of ma-
terial existence.

TEXT 2

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

SYNONYMS

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

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All
glories to Advaitacandra! All glories to all the devotees of the Lord!

TEXT 3

ghūḍr hṁla ṭhṛ̣ṭ| ṭhṛ̣ṭte ṭuṇāvaṇeva

ghunyā| pṛthāpuraṇa hṁl| ṭiṁsena || 3 ||
The Lord's Attempt to Go to Vṛndāvana

**SYNONYMS**

prabhura—of Lord Śrī Caitanya Mahāprabhu; ha-ila—there was; icchā—the desire; yāite—to go; vṛndāvana—to Vṛndāvana; suniya—hearing; pratāparudra—Mahārāja Pratāparudra; ha-ilā vimana—became morose.

**TRANSLATION**

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

**TEXT 4**


dsarvabhauma, ramananda, ani' dui jana

dunhāke kahena raja vinaya-vacana || 4 ||

**SYNONYMS**

sarvabhauma—Sarvabhauma; ramananda—Ramananda; ani’—calling; dui jana—two persons; dunhāke—unto both of them; kahena—said; raja—the King; vinaya-vacana—submissive words.

**TRANSLATION**

The King therefore called for Sarvabhauma Bhaṭṭācārya and Ramananda Rāya, and he spoke the following submissive words to them.

**TEXT 5**

-niladri chāḍi’ prabhura mana anyatra yāite
tomarā karaha yatna tānhāre rākhite || 5 ||

**SYNONYMS**

-niladri—Jagannātha Puṇi; chāḍi’—giving up; prabhura—of Śrī Caitanya Mahāprabhu; mana—the mind; anyatra—elsewhere; yāite—to go; tomarā—both of you; karaha—make; yatna—endeavor; tānhāre—Him; rākhite—to keep.
Pratāparudra Mahārāja said, “Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha Puri, for now He is thinking of going elsewhere.

TRANSLATION

“Without Śrī Caitanya Mahāprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here.”

SYNONYMS

tāṁ ṭhāṁ viṁśi eī rājya mōre nāṁi bhāya ।
gosāṁi rākhite kuṁh nāma upāya || 6 ||

tāṁhā viṁśi eī rājya more nāṁi bhāya
gosāṁi rākhite karaha nāṁa upāya

TRANSLATION

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, saying, “I shall go to Vṛndāvana.”
TEXT 8

duṇhe kahe,—ratha-yātṛa kara daraśana
kārtika āile, tabe kariha gamana

SYNONYMS

duṇhe kahe—both of them said; ratha-yātṛa—the Ratha-yātṛa festival; kara daraśana—please see; kārtika āile—when the month of Kārttika arrives; tabe—at that time; kariha gamana—You can go.

TRANSLATION

Rāmananda Rāya and Sārvabhauma Bhāṭṭacārya requested the Lord to observe first the Ratha-yātṛa festival. Then when the month of Kārttika arrived, He could go to Vṛndāvana.

TEXT 9

kārtika āile kahe—ebe mahā-śita
dola-yātṛa dekhi’ yao—ei bhāla rita

SYNONYMS

kārtika āile—when the month of Kārttika arrived; kahe—both of them said; ebe—now; mahā-śita—very cold; dola-yātṛa dekhi’—after seeing the Dola-yātṛa ceremony; yāo—You go; ei—this; bhāla rita—a very nice program.

TRANSLATION

However, when the month of Kārttika came, they both told the Lord, “Now it is very cold. It is better that You wait to see the Dola-yātṛa festival and then go. That will be very nice.”

TEXT 10

ājī-cālī kari’ uthāya bīṣhṇa utpāya
yāi te sambhita na dēya vicchhēde’r bhū

SYNONYMS

ājī-cālī—both of them said to the Lord; kari’—told; uthāya—then; bīṣhṇa—please see; utpāya—You can go; yāi—now; sambhita—besides; na—You don’t; dēya—say; vicchhēde’r—very nice; bhū—You can go.
śrī-kālī kari' uṭhāya vividha upāya
yāite sammati nā deya vicchedera bhaya

SYNONYMS

śrī-kālī kari’—delaying today and tomorrow; uṭhāya—they put forward; vividha upāya—many devices; yāite—to go; sammati—permission; nā deya—did not give; vicchedera bhaya—because of fearing separation.

TRANSLATION

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

TEXT 11

yadyapi svatantra prabhu nahe nivāraṇa
bhakta-icchā vinā prabhu nā kare gamana

SYNONYMS

yadyapi—although; svatantra—fully independent; prabhu—Śrī Caitanya Mahāprabhu; nahe nivāraṇa—there is no checking Him; bhakta-icchā vinā—without the permission of devotees; prabhu—Śrī Caitanya Mahāprabhu; nā kare gamana—does not go.

TRANSLATION

Although the Lord is completely independent and incapable of being checked by anyone, He still did not go without the permission of His devotees.

TEXT 12

trītiya vatsare saba gaudērā bhakta-gaṇa
nilācāle calite sabāra haila mana
SYNONYMS

tritiya vatsare—in the third year; saba—all; gauḍera bhakta-gaṇa—devotees from Bengal; nilācāle—to Jagannātha Puri; calite—to go; sabāra—of everyone; haila—there was; mana—the mind.

TRANSLATION

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Puri.

TEXT 13

সবে মেলি’ গেল। অর্থাৎ আচার্যের পাশে।
প্রভু দেখিতে আচার্য চলিল। উল্লাসে। ॥ ১৩ ॥

sabe meli’ gelā advaita ācāryera pāse
prabhu dekhite ācārya calilā ullāse

SYNONYMS

sabe—everyone; meli’—after assembling together; gelā—went; advaita—Advaita; ācārya—of the leader of Navadvipa; pāse—in the presence; prabhu dekhite—to see Lord Śri Caitanya Mahāprabhu; ācārya—Advaita Ācārya; calilā—departed; ullāse—in great jubilation.

TRANSLATION

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation Advaita Ācārya departed to Jagannātha Puri to see Śri Caitanya Mahāprabhu.

TEXTS 14-15

ষষ্ঠীপ্রভুর আজ্ঞা গোড়েতে রহিতে।
নিত্যানন্দ-প্রভুকে প্রেমভক্তি প্রকাশিতে॥ ১৪ ॥
তথাপি চলিল। মহাপ্রভুর দেখিতে।
নিত্যানন্দের প্রেম-চেষ্টা কে পারে বুঝিতে॥ ১৫ ॥

yadyapi prabhura ājñā gauḍete rahite
nityānanda-prabhuke prema-bhakti prakāsite

tathāpi calilā mahāprabhure dekhite
nityānandera prema-ceṣṭā ke pāre bujhite
SYNONYMS
yadyapi—although; prabhura—of Śrī Caitanya Mahāprabhu; ājñā—the order; gauḍete rahite—to stay in Bengal; nityānanda-prabhuke—unto Nityānanda Prabhu; prema-bhakti—ecstatic love of Godhead; prakāśite—to preach; tathāpi—still; calilā—departed; mahāprabhuṁ—Śrī Caitanya Mahāprabhu; dekhite—to see; nityānandera—of Lord Nityānanda Prabhu; prema-ceśṭā—the activities of ecstatic love; ke—who; pāre—is able; bujhite—to understand.

TRANSLATION
Although the Lord told Nityānanda Prabhu to stay in Bengal and spread ecstatic love of God, Nityānanda left to go see Caitanya Mahāprabhu. Who can understand Nityānanda Prabhu’s ecstatic love?

TEXTS 16-17

SYNONYMS
acāryaratna—Acāryaratna; vidyānidhi—Vidyānidhi; śrīvāsa—Śrīvāsa; rāmāi ।
vasudeva, murāri, govindādi tina bhāi ॥ 16 ॥

TRANSLATION
All the devotees of Navadvīpa departed, including Acāryaratna, Vidyānidhi, Śrīvāsa, Rāma, Vasudeva, Murāri, Govinda and his two brothers; Rāghava Pāṇḍita—Rāghava Pāṇḍita; nija-jhāli—his own bags; sājānā—assorting; kulina-grāma-vāsi—the inhabitants of Kulina-grāma; cale—went; paṭṭa-dori laṅa—taking silken ropes.
TEXT 18

The Lord’s Attempt to Go to Vrndavana

\[ 20 \]

khaṇḍa-vāsi narahari, śri-raghunandana
sarva-bhakta cale, tāra ke kare gaṇana

SYNONYMS

khaṇḍa-vāsi narahari—Narahari, a resident of the village Khaṇḍa; śri-raghunandana—Śri Raghunandana; sarva-bhakta—all the devotees; cale—went; tāra—of that; ke—who; kare gaṇana—can count.

TRANSLATION

Narahari and Śri Raghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

TEXT 19

Sivananda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

SYNONYMS

śivānanda-sena—Śivānanda Sena; kare—made; ghāṭi samādhāna—arrangements for expenditures to clear the tax collecting centers; sabāre—everyone; pālana—maintaining; kari’—doing; sukhe—in happiness; laṅa—taking; yāna—goes.

TRANSLATION

Śivānanda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

TEXT 20

Sivānanda Sena went to Uḍḍhya-Pathēra. 

śivānanda jāne uḍḍhya-pathēra sākha

\[ 20 \]
Sri Caitanya-caritāmṛta [Madhya-lilā, Ch. 16]

sabāra sarvā-kārya kareṇa, dena vāsā-sthāna
śivānanda jāne uḍiyā-pathēra sanḍhāna

SYNONYMS
sabāra—of all of them; sarvā-kārya—everything necessary to be done;
kareṇa—he does; dena—gives; vāsā-sthāna—residential places; śivānanda—Śivānanda; jāne—knows; uḍiyā-pathēra—of the roads in Orissa; sanḍhāna—the junctions.

TRANSLATION
Śivānanda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

TEXT 21

sa vatsara prabhu dekhite saba ṭhākurāṇi
calilā acārya-saṅge acyuta-janani

SYNONYMS
se vatsara—that year; prabhu—Śri Caitanya Mahāprabhu; dekhite—to see; saba ṭhākurāṇi—all the wives of the devotees; calilā—went; acārya-saṅge—with Advaita Ācārya; acyuta-janani—the mother of Acyutananda.

TRANSLATION
That year also all the wives of the devotees [ṭhākurāṇis] also went to see Śri Caitanya Mahāprabhu. Sitādevī, the mother of Acyutananda, went with Advaita Ācārya.

TEXT 22

śrīvāsa paṇḍita-saṅge calilā mālinī
tāhā ra garhiṇī
śivānanda-saṅge cale tānḥāra garhiṇī
SYNONYMS

śrīvāsa paṇḍita-saṅge—with Śrīvāsa Paṇḍita; calilā—went; mālinī—his wife, Mālinī; śivānanda-saṅge—with Śivānanda Sena; cale—goes; tāṅhāra—his; grhiṇī—wife.

TRANSLATION

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

TEXT 23

śīvānandera bālaka, nāma—caitanya-dāsa
tenho caliyāche prabhure dekhite ullāsa

SYNONYMS

śivānandera bālaka—the son of Śivānanda; nāma—named; caitanya-dāsa—Caitanya dāsa; tenho—he; caliyāche—was going; prabhure—Śrī Caitanya Mahāprabhu; dekhite—to see; ullāsa—jubilantly.

TRANSLATION

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

TEXT 24

ācāryaratna-saṅge cale tāṅhāra grhiṇī
tāṅhāra premera kathā kahite nā jāni

SYNONYMS

ācāryaratna-saṅge—with Candrasekhara; cale—goes; tāṅhāra—his; grhiṇī—wife; tāṅhāra—his; premera kathā—the description of the ecstatic love; kahite—to speak; nā jāni—I do not know how.
TRANSLATION

The wife of Candrasekhara [Acaryaratna] also went. I cannot speak of the greatness of Candrasekhara’s love for the Lord.

TEXT 25

To offer Sri Caitanya Mahaprabhu various types of food, all the wives of the great devotees brought from home various things that pleased Caitanya Mahaprabhu.

TEXT 26

As stated, Sivannanda Sena used to make all arrangements for the party’s necessities. In particular, he used to pacify the men in charge of levying taxes, and he found resting places for everyone.
TEXT 27

bhakṣya diyā kareṇa sabāra sarvatra pālāne
parama ānande yāṇa prabhura daraśane

SYNONYMS

bhakṣya diyā—supplying food; kareṇa—he does; sabāra—of everyone; sarvatra—everywhere; pālāne—maintenance; parama ānande—in great pleasure; yāṇa—he goes; prabhura daraśane—to see Śrī Caitanya Mahāprabhu.

TRANSLATION

Śivananda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness he went to see Śrī Caitanya Mahāprabhu at Jagannātha Puri.

TEXT 28

remunāya āsiyā kaila gopinātha daraśana
ācārya karila tāhāṁ kirtana, nartana

SYNONYMS

remunāya—to Remunā; āsiyā—after coming; kaila—performed; gopinātha daraśana—visiting the temple of Gopinātha; ācārya—Advaita Ācārya; karila—performed; tāhāṁ—there; kirtana—chanting; nartana—dancing.

TRANSLATION

When they all arrived at Remunā, they went to see Lord Gopinātha. In the temple there, Advaita Ācārya danced and chanted.

TEXT 29

nityānandera parichayā svārke svāne
bahunān āsī' kaila sākaṇge

SYNONYMS

nityānandera parichayā—meeting with the grains; svārke svāne—looking at the grains; bahunān—many; āsī'—the; kaila—there; sākaṇge—dancing.
nityānanda paricaya saba sevaka sane
bahuta sammāna āsi’ kaila sevaka-gaṇe

SYNONYMS
nityānanda—of Lord Nityānanda Prabhu; paricaya—there was acquaintance; saba—all; sevaka sane—with the priests of the temple; bahuta sammāna—great respect; āsi’—coming; kaila—offered; sevaka-gaṇe—all the priests.

TRANSLATION
All the priests of the temple had been previously acquainted with Śrī Nityānanda Prabhu; therefore they all came to offer great respects to the Lord.

TEXT 30

sei rātri saba mahānta tāhāṇi rahilā
bāra kṣīra āni’ āge sevaka dharilā

SYNONYMS
sei rātri—that night; saba mahānta—all the great devotees; tāhāṇi rahilā—remained there; bāra—twelve pots; kṣīra—condensed milk; āni’—bringing; āge—in front of Nityānanda Prabhu; sevaka—the priests; dharilā—placed.

TRANSLATION
That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityānanda Prabhu.

TEXT 31

kṣīra bāṇti’ sabāre dila prabhu-nityānanda
kṣīra-prasāda pāṇā sabāra bāḍila ānanda

SYNONYMS
kṣīra—the condensed milk; bāṇti’—dividing; sabāre—unto everyone; dila—gave; prabhu-nityānanda—Nityānanda Prabhu; kṣīra-prasāda—remnants of con-
The Lord’s Attempt to Go to Vrndavana

densed milk from the Deity; pāñā—getting; sabāra—of everyone; bāḍila—in-
creased; ānanda—the transcendental bliss.

TRANSLATION
When the condensed milk was placed before Nityānanda Prabhu, He dis-
tributed the prasāda to everyone, and thus everyone’s transcendental bliss in-
creased.

TEXT 32

mādhava-purira kathā, gopāla-sthāpana

SYNONYMS
mādhava-purira kathā—the narration of Madhavendra Puri; gopāla-sthāpana—
ínstallation of the Deity of Gopala; tānhāre—unto him; gopāla—Lord Gopala;
yaiche—just as; māgila—He begged; candana—sandalwood.

TRANSLATION
They then all discussed the story of Śrī Madhavendra Puri’s installation of
the Gopala Deity, and they discussed how Gopala begged sandalwood from
him.

TEXT 33

tāńra lāgi’i gopinātha kṣīra curī kaila

SYNONYMS
tāńra lāgi’—for him (Madhavendra Puri); gopinātha—the Deity named
Gopinātha; kṣīra—condensed milk; curī—stealing; kaila—performed;
mahāprabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; āge—pre-
viously; e kathā—this incident; ṣuniла—heard.
TRANSLATION

It was Gopinātha who stole condensed milk for the sake of Mādhavendra Puri. This incident had been previously related by Śrī Caitanya Mahāprabhu Himself.

TEXT 34

সেই কথা সবার মধ্যে কহে নিত্যানন্দ।
শুনিয়া বৈষ্ণব-মনে বাড়িল আনন্দ।

sei kathā sabāra madhye kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda

SYNONYMS

sei kathā—that incident; sabāra madhye—among all of them; kahe—says; nityānanda—Lord Nityānanda Prabhu; śuniyā—hearing; vaiṣṇava-mane—in the minds of all the Vaiṣṇavas; bāḍila—increased; ānanda—the transcendental bliss.

TRANSLATION

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

PURPORT

The words mahāprabhura mukhe, “from the mouth of Śrī Caitanya Mahāprabhu,” are significant because Śrī Caitanya Mahāprabhu first heard the story of Mādhavendra Puri from His spiritual master, Śripāda Ṣvara Puri. For this story refer to Madhya-lilā, Chapter Four, verse eighteen. After staying at Śrī Advaita’s house in Śāntipura for some time, the Lord narrated the story of Mādhavendra Puri to Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Paṇḍita and Mukunda dāsa. When they went to Remunā to the temple of Gopinātha, He described Mādhavendra Puri’s installation of the Gopāla Deity as well as Gopinātha’s stealing condensed milk. Due to this incident, Lord Gopinātha became well known as Kṣīracorā, the thief who stole condensed milk.

TEXT 35

এইমত চালি’ চালি’ কটক আইল।
সাক্ষীগোপাল দেখি’ সবে সে দিন রহিল।

ei-mata cali’ cali’ kataka āilā
sākṣi-gopāla dekhi’ sabe se dina rahilā
The Lord’s Attempt to Go to Vrndavana

SYNONYMS

ei-mata—in this way; cali’ cali’—walking and walking; kataka aila—they reached the town known as Kataka; sakshi-gopala dekhi’—after seeing the Deity known as Saksi-gopala; sabe—all the devotees; se dina—that day; rahila—stayed.

TRANSLATION

Walking and walking in this way, the devotees arrived at the city of Kataka, where they remained for a day and saw the temple of Saksi-gopala.

TEXT 36

saiki-gopalera kahe nityananda
suniya vaijnava-mane badila ananda

SYNONYMS

saksi-gopalera—of the Deity known as Saksi-gopala; kahe—the narration; nityananda—Nityananda Prabhu; suniya—hearing; vairavama—mane—in the minds of all the Vairavas; badila—increased; ananda—the transcendental bliss.

TRANSLATION

When Nityananda Prabhu described all the activities of Saksi-gopala, transcendental bliss increased in the minds of all the Vaisnavas.

PURPORT

For these activities refer to Madhya-lila, Chapter Five, verses 8-138.

TEXT 37

prabhuke milite sabara utkantha antare
sighra kari’ aila sabe shri-nilacale

SYNONYMS

prabhuke milite—to see Sri Caitanya Mahaprabhu; sabara—of everyone; utkanta—anxiety; antare—within the heart; sighra kari’—making great haste; aila—reached; sabe—all of them; shri-nilacale—Jagannatha Puri.
Translation

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Puri.

Text 38

āthāranālāke āilā gosānī śuniyā
dui-mālā pāthāilā govinda-hāte diyā

Athāranālāke āilā gosānī śuniyā
dui-mālā pāthāilā govinda-hāte diyā

Synonyms

āthāranālāke—Athāranālā; āilā—they have reached; gosānī—Śrī Caitanya Mahāprabhu; śuniyā—hearing; dui-mālā—two garlands; pāthāilā—sent; govinda-hāte diyā—through the hands of Govinda.

Translation

When they all arrived at a bridge called Athāranālā, Śrī Caitanya Mahāprabhu, hearing the news of their arrival, sent two garlands with Govinda.

Text 39

dui mālā govinda dui-jane parāila
advaita, avadhūta-gosānī baḍa sukha pāila

Dui mālā govinda dui-jane parāila
Advaita, Avadhūta-gosānī baḍa sukha pāila

Synonyms

dui mālā—the two garlands; govinda—Govinda; dui-jane parāila—placed on the necks of two personalities; advaita—Advaita Ācārya; avadhūta-gosānī—Nityānanda Prabhu; baḍa sukha pāila—became very happy.

Translation

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

Text 40

bhaiṣajyā āraṇdā kīlā kuṇḍa-saṅkārītena
nāchita nāchita chālī āilā duijān

Bhaiṣajyā āraṇdā kīlā kuṇḍa-saṅkārītena nāchita nāchita chālī āilā duijān

Synonyms

bhaiṣajyā—Bhaiṣajyā; āraṇdā kīlā—garland; kuṇḍa-saṅkārītena—through the hands of Kuṇḍa-Saṅkārī;

Translation

Govinda offered the two garlands to Kūṇḍa Saṅkārī, and They both became very happy.
The Lord's Attempt to Go to Vrndavana

Text 42

\[ \text{tāhāṇī ārāmbha kaila krṣṇa-saṅkīrtana} \]
\[ \text{nācīte nācīte calī’ āilā dui-jana} \]

SYNONYMS

\[ \text{tāhāṇī—on that very spot; ārāmbha kaila—began; krṣṇa-saṅkīrtana—chanting} \]
\[ \text{the holy name of Lord Krṣṇa; nācīte nācīte—dancing and dancing; calī’—going;} \]
\[ \text{āilā—reached; dui-jana—both of Them.} \]

TRANSLATION

Indeed, They began chanting the holy name of Krṣṇa on that very spot, and, dancing and dancing, both Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Puri.

Text 41

\[ \text{punāḥ mālā diyā svarūpādī niśa-gaṇa} \]
\[ \text{āgu bāḍī’ pāṭhāila śacīra nandana} \]

SYNONYMS

\[ \text{punāḥ—again; mālā—garlands; diyā—offering; svarūpa-ādi—Svarūpa} \]
\[ \text{Dāmodara Gosvāmī and others; niśa-gaṇa—personal associates; āgu bāḍī’—going} \]
\[ \text{forward; pāṭhāila—sent; śacīra nandana—the son of mother Śacī.} \]

TRANSLATION

Then, for the second time, Śrī Caitanya Mahāprabhu sent garlands through Svarūpa Dāmodara and other personal associates. Thus they went forward, sent by the son of mother Śacī.

Text 42

\[ \text{narendra āsiyā tāhāṇ sabāre milīlā} \]
\[ \text{mahāprabhura datta mālā sabāre parāilā} \]

SYNONYMS

\[ \text{narendra—to the lake named Narendra; āsiyā—coming; tāhāṇ—there;} \]
\[ \text{sabāre—everyone; milīlā—met; mahāprabhura—by Śrī Caitanya Mahāprabhu;} \]
\[ \text{datta—given; mālā—garlands; sabāre parāilā—offered to everyone.} \]
TRANSLATION
When the devotees from Bengal reached Lake Narendra, Svarūpa Dāmodara and the others met them and offered them the garlands given by Śrī Caitanya Mahāprabhu.

TEXT 43

śīṁhadvāra-nikete āṭhilā śuni’ gaurarāya
āpāne āsiyā prabhu mililā sabāya

SYNONYMS
śīṁha-dvāra—the lion gate; nikaṭe—near; āṭhila—heard; śuni’—hearing; gaurarāya—Lord Śrī Caitanya Mahāprabhu; āpāne—personally; āsiyā—coming; prabhu—Lord Śrī Caitanya Mahāprabhu; mililā sabāya—met them all.

TRANSLATION
When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

TEXT 44

sabā laṇā kaila jagannātha-daraśana
sabā laṇā āṭhila punaḥ āpana-bhavana

SYNONYMS
sabā laṇā—taking all of them; kaila—performed; jagannātha-daraśana—seeing Lord Jagannātha; sabā laṇā—taking them all; āṭhila—went back; punaḥ—again; āpana-bhavana—to His own residence.

TRANSLATION
Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.
TEXT 45

vāṇinātha, kāśi-miśra prasāda ānila
svahaste sabāre prabhu prasāda khāoyaila

SYNONYMS

vāṇinātha—Vāṇinātha; kāśi-miśra—Kāśi Miśra; prasāda ānila—brought all kinds of prasāda; sva-haste—with His own hand; sabāre—unto everyone; prabhu—Śrī Caitanya Mahāprabhu; prasāda—the remnants of the food of Jagannātha; khāoyaila—fed.

TRANSLATION

Vāṇinātha Rāya and Kāśi Miśra then brought a large quantity of prasāda, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

TEXT 46

pūrva vatsare yāṁra yeī vāsā-sthāna
tāhāṁ sabā pāṭhāṁ ā karāila viśrāma

SYNONYMS

pūrva vatsare—in the previous year; yāṁra—of whom; yeī—wherever; vāsā-sthāna—place to stay; tāhāṁ—there; sabā—all of them; pāṭhāṁ—sending; karāila viśrāma—made them rest.

TRANSLATION

In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

TEXT 47

ei-mata bhakta-gaṇa rahila cāri māsa
prabhura sahita kare kirtana-vilāsa

SYNONYMS

ei-mata bhakta-gaṇa rahila cāri māsa—each and every devotee sang for a month; prabhura sahita kare kirtana-vilāsa—under the protection of His worship.
SYNONYMS

ei-mata—in this way; bhakta-gana—the devotees; rahilă—remained; cari măsă—for four months; prabhura sahita—with Sri Caitanya Mahăprabhu; kare—performed; kirtana-vilăsă—the pastimes of sankirtana.

TRANSLATION

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śri Caitanya Mahāprabhu.

TEXT 48

पूर्ववत-रथयात्रा-काल यथा आईल ।
सबा लण्डा गुणिचा-मण्डिर प्रक्षालिल ॥ ४८ ॥

puivravat ratha-yātrā-kāla yābe āila
sabā laṇā gūṇḍicā-mandira prakṣālīla

SYNONYMS

puivr-vat—as in the previous year; ratha-yātrā-kāla—the time for Ratha-yāтра festival; yābe—when; āila—arrived; sabā laṇā—taking all of them; gūṇḍicā-mandira—the temple of Gūṇḍicā; prakṣālīla—washed.

TRANSLATION

As in the previous year, they all washed the Gūṇḍicā temple when the time for Ratha-yāтра arrived.

TEXT 49

कुलीनग्रामी पट्टोदौरी जगन्नाथे दिल ।
पूर्ववत-रथ-अग्ने नर्तना करिल ॥ ४९ ॥

kulina-grāmi paṭṭa-dori jagannāthe dila
puivravat ratha-agre nartana karila

SYNONYMS

kulina-grāmi—the residents of Kulina-grāma; paṭṭa-dori—silken ropes; jagannāthe dila—offered to Lord Jagannātha; puivr-vat—like the previous year; ratha-agre—in front of the car; nartana karila—danced.

TRANSLATION

The inhabitants of Kulina-grāma delivered silken ropes to Lord Jagannātha, and as previously they all danced before the Lord’s car.
The Lord’s Attempt to Go to Vrndavana

TEXT 50

bhāhu nṛtya kari’ punah calila udyāne
vāpi-tire tāhāṇ yāi’ karila viśrāme

SYNONYMS

bhāhu nṛtya kari’—after dancing a great deal; punah—again; calila—started for;
udyāne—the garden; vāpi-tire—on the bank of the lake; tāhāṇ yāi’—going there;
karila viśrāme—took rest.

TRANSLATION

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

TEXT 51

rāḍhī ekā bīgṛṇa, teṅho—nityānanda dāsa
mahā-bhāgyavān teṅho, nāma—kṛṣṇadāsa

SYNONYMS

rāḍhī eka vipra—one brāhmaṇa resident of Raḍha-deśa (where the Ganges does not flow); teṅho—he; nityānanda dāsa—servant of Lord Nityānanda; mahā-

bhāgyavān—greatly fortunate; teṅho—he; nāma—named; kṛṣṇadāsa—Kṛṣṇadāsa.

TRANSLATION

One brāhmaṇa named Kṛṣṇadāsa, who was a resident of Raḍha-deśa and a servant of Lord Nityānanda’s, was a very fortunate person.

TEXT 52

ghaṭa bhari’ prabhura teṅho abhiśeke kaila
tāhā abhiśeke prabhu mahā-tīpta haila
SYNONYMS

ghaṭa bhari‘—filling one waterpot; prabhura—of Lord Caitanya Mahāprabhu; teņho—he; abhīseka kaila—performed the bathing; tāṇra—his; abhīṣeke—by the act of bathing the Lord; prabhu—Śrī Caitanya Mahāprabhu; maha-tīpta haila—became very satisfied.

TRANSLATION

It was Kṛṣṇadāsa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

TEXT 53

বলগান্ধি-ভোগের বহু প্রসাদ আইল ।
সবে সংগে মহাপ্রভু প্রসাদ খাইল ॥ ৫৩ ॥

balagaṇḍi-bhogera bahu prasāda āila
sabā saṅge mahāprabhu prasāda khāila

SYNONYMS

balagaṇḍi-bhogera—of the food offered at Balagaṇḍi; bahu prasāda—a great quantity of prasāda; āila—arrived; sabā saṅge—with all the devotees; mahāprabhu—Śrī Caitanya Mahāprabhu; prasāda—remnants of the food of Jagannātha; khāila—ate.

TRANSLATION

The remnants of food offered to the Lord at Balagaṇḍi then arrived in great quantity, and Śrī Caitanya Mahāprabhu and all His devotees ate it.

PURPORT

In reference to Balagaṇḍi, see Madhya-līlā (13.193).

TEXT 54

পূর্ববৎ রথযাত্রা কৈল দরশন ।
হেরাপণ্ডিত্যাত্র দেখে লঞ্চ ভক্তগণ ॥ ৫৪ ॥

pūrvavat ratha-yātra kaila daraśana
herā-pañcamī-yātra dekhe lañā bhakta-gaṇa
The Lord’s Attempt to Go to Vṛndāvana

SYNONYMS

pūrva-vat—as in the previous year; ratha-yātrā—the car festival; kaila daraśana—saw; hera-paṅcami-yātrā—the festival of Hera-paṅcami; dekhe—He sees; laṅa bhakta-gaṇa—with all the devotees.

TRANSLATION

As in the previous year, the Lord, with all the devotees, saw the Ratha-yātrā festival and the Hera-paṅcami festival as well.

TEXT 55

अचार्य-गोसाइचे प्रभुर कैल निमान्त्यां ।
तार मध्ये कैल येतेः वात-वरिष्ठा ॥ ५५ ॥

ācārya-gosāṇi prabhura kaila nimantraṇa
tāra madhye kaila yaiche jhaḍa-variṣṭāṇa

SYNONYMS

ācārya-gosāṇi—Advaita Ācārya; prabhura—of Śrī Caitanya Mahāprabhu; kaila—made; nimantraṇa—invitation; tāra madhye—within that episode; kaila—occurred; yaiche—just as; jhaḍa-variṣṭāṇa—rainstorm.

TRANSLATION

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

TEXT 56

विस्तारी वर्णियाचें दास-व्रंदावन ।
श्रीवास प्रभुरे तबें कैल निमान्त्यां ॥ ५६ ॥

vistāri’ varṇiyāchena dāsa-vṛndāvana
śrivāsa prabhure tabe kaila nimantraṇa

SYNONYMS

vistāri’—elaborating; varṇiyāchena—has described; dāsa-vṛndāvana—Vṛndāvana dāsa Ṭhākura; śrivāsa—Śrivāsa; prabhure—to Śrī Caitanya Mahāprabhu; tabe—then; kaila nimantraṇa—gave an invitation.
TRANSLATION

All these episodes have been elaborately described by Śrila Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

PURPORT

Caitanya-bhāgavata (Antya-līlā, Chapter Eight) gives the following description. One day Śrila Advaita Ācārya, having extended an invitation to Caitanya Mahāprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other sannyāsīs were going to Advaita Ācārya’s to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Ācārya’s desires, Śrī Caitanya Mahāprabhu came alone and accepted the prasāda.

TEXT 57

prabhura priya-vyañjana saba rāndhena mālinī
‘bhaktye dāsi’-abhimāna, ‘snehete jānani’ || 57 ||

SYNONYMS

prabhura—of Lord Śrī Caitanya Mahāprabhu; priya-vyañjana—favorite vegetables; saba—all; rāndhena—cooks; mālinī—the wife of Śrīvāsa Ṭhākura; bhaktye dāsi—in devotion she was just like a maidservant; abhimāna—it was her conception; snehete—in affection; jānani—exactly like a mother.

TRANSLATION

The Lord’s favorite vegetables were cooked by Mālinidevi, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu’s, but in affection she was just like a mother.

TEXT 58

ācāryaratna-ādi yata mukhya bhakta-gaṇa
madhye madhye prabhure karenā nimantraṇa
SYNONYMS

ācāryaratna—Candraśekhara; ādi—and others; yata—all; mukhya bhakta-gana—chief devotees; madhye madhye—at intervals; prabhure—to Śrī Caitanya Mahāprabhu; karena nimantraṇa—gave invitations.

TRANSLATION

All the chief devotees, headed by Candraśekhara [Ācāryaratna] used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

TEXT 59

cāturmāśya-ante punāḥ nityānande laṅā
kibā yuktī kare nitya nibhṛte vasiyā

SYNONYMS

cāturmāśya-ante—at the end of Cāturmāśya; punaḥ—again; nityānande—Śrī Nityānanda Prabhu; laṅā—taking into confidence; kibā—what; yuktī kare—They consult; nitya—daily; nibhṛte—in a solitary place; vasiyā—sitting.

TRANSLATION

At the end of the four-month Cāturmāśya period, Caitanya Mahāprabhu again consulted with Nityānanda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

TEXT 60

ācārya-gosāṅi prabhuke kahe ṭhare-thore
ācārya tarjā paḍe, keha bujhite nā pāre

SYNONYMS

ācārya-gosāṅi—Advaita Ācārya; prabhuke—unto Śrī Caitanya Mahāprabhu; kahe—speaks; ṭhare-thore—by indications; ācārya—Advaita Ācārya; tarjā paḍe—reads some poetic passages; keha—anyone; bujhite—to understand; nā pāre—was not able.
TRANSLATION
Then Śrila Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

TEXT 61

>tāṅra mukha dekhi' hāse śacira nandana
āṅgikāra jāni' ācārya karena nartana

SYNONYMS

tāṅra mukha—His face; dekhi’—seeing; hāse—smiles; śacira nandana—Lord Śrī Caitanya Mahāprabhu; āṅgikāra jāni’—understanding the acceptance; ācārya—Advaita Ācārya; karen—a performed; nartana—dancing.

TRANSLATION
Seeing the face of Advaita Ācārya, Lord Śrī Caitanya Mahāprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Ācārya started to dance.

TEXT 62

kibā prārthana, kibā ājñā—keha nā bujhila
āliṅgana kari' prabhu tāṅre vidāya dila

SYNONYMS

kibā—what; prārthana—the request; kibā—what; ājñā—the order; keha—anyone; nā bujhila—did not know; āliṅgana kari’—embracing; prabhu—Śrī Caitanya Mahāprabhu; tāṅre—to Him; vidāya dila—bade farewell.

TRANSLATION
No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

TEXT 63

नित्यान्दे केहि प्रेम—गुणह, श्रीपाद ।
एहि आमि सागि, तूमि करह प्रसाद ॥ ६३ ॥
nityānande kahe prabhu, —śunaha, śripāda
ei āmi māgi, tumī karaha prasāda

SYNONYMS
nityānande—unto Śrī Nityānanda Prabhu; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; śunaha—please hear; śri-pāda—O holy man; ei—this; āmi—I; māgi—request; tumī—You; karaha—kindly show; prasāda—mercy.

TRANSLATION
Śrī Caitanya Mahāprabhu then told Nityānanda Prabhu, “Please hear Me, O holy man: I now request something of You. Kindly grant My request.

TEXT 64

prati-varṣa nilācale tumī nā āsibā
gauḍe rahi’ mora icchā saphala karibā

SYNONYMS
prati-varṣa—every year; nilācale—to Jagannātha Puri; tumī—You; nā āsibā—do not come; gauḍe rahi’—staying in Bengal; mora icchā—My desire; sa-phala karibā—make successful.

TRANSLATION
“Do not come to Jagannātha Puri every year, but stay in Bengal and fulfill My desire.”

PURPORT
The mission of Śrī Caitanya Mahāprabhu is to spread the only medicine effective in this fallen age of Kali—the chanting of the Hare Kṛṣṇa maha-mantra. Following the orders of His mother, Śrī Caitanya Mahāprabhu was residing at Jagannātha Puri, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityānanda Prabhu to stay there and broadcast the message of Kṛṣṇa consciousness. The Lord also entrusted a similar preaching responsibility to Rūpa and Sanātana. Nityānanda Prabhu was requested not to come every year to Jagannātha Puri, although seeing Lord Jagannātha greatly benefits everyone. Does this mean that the Lord was refusing Nityānanda Prabhu a fortunate opportunity? No. One who is a faithful servant of Śrī Caitanya Mahāprabhu must execute His
order, even if one has to sacrifice going to Jagannātha Puri to see Lord Jagannātha there. In other words, it is a greater fortune to carry out Śrī Caitanya Mahāprabhu’s order than to satisfy one’s senses by seeing Lord Jagannātha.

Preaching Caitanya Mahāprabhu’s cult throughout the world is more important than staying in Vṛndāvana or Jagannātha Puri for one’s own personal satisfaction. Spreading Kṛṣṇa consciousness is Śrī Caitanya Mahāprabhu’s mission; therefore His sincere devotees must carry out His desire.

\[\text{prthivite āche yata nagarādī grāma sarvatra pracāra haibe mora nāma}\]

The devotees of Lord Caitanya must preach Kṛṣṇa consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the paramparā system, and the spiritual master presents these orders to the disciple so that he can spread the message of Śrī Caitanya Mahāprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya’s message all over the world.

TEXT 65

ভাই সিদ্ধি করে—হেন অন্যে না দেখিয়ে।
আমার ‘দুষ্কর’ কর্ম ভোম হীতে হয়ে। ৬৫

tāhān siddhi kare—hena anye nā dekhiye āmāra ‘duṣkara’ karma, toma haite haye

SYNONYMS

tāhān—there; siddhi—success; kare—makes; hena—such; anye—other person; nā—not; dekhiye—I see; āmāra—My; duṣkara—difficult to perform; karma—work; toma—You; haite—from; haye—becomes successful.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, “You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there.”

PURPORT

Lord Caitanya’s mission is to deliver the fallen souls of this age. In this age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the up-
per classes. For example, He delivered Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhāṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīla Rūpa and Sanātana Gosvāmīs were situated in government service, and Sārvabhauma Bhāṭṭācārya was the topmost scholar of India. Similarly, Prakāśānanda Sarasvatī was a leader of many thousands of Māyāvādī sannyāsīs. It was Śrīla Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi. Therefore, Lord Caitanya says, āmāra ‘duśkara’ karma, tomā haite haye. Jagāi and Mādhāi were delivered solely by Nityānanda Prabhu’s mercy. When they injured Nityānanda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudārśana cakra, but Nityānanda Prabhu saved them from the Lord’s wrath and delivered them. In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and Mādhāi, Śri Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śri Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi’s service in the disciplic succession, he can even excel Nityānanda Prabhu’s service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāi’s and Mādhāi’s. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Śiva says:

ārādhanānāṁ sarveśāṁ
viṣṇor ārādhanāṁ param
tasmāt parataram devi
tadiyānāṁ samarcanam

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava.” (Padma Purāṇa)

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛṣṇa’s plan. Kṛṣṇa Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame.

tasmāt tvam uttīṣṭha yaśo labhasva
jitvā śatrūṁ bhūṅkṣva rājyaṁ samṛddham
Therefore get up and prepare to fight. After conquering your enemies, you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācin, can be but an instrument in the fight.” (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumāṇī, or Vajrāngājī, the servant of Lord Rāmacandra, also serves as another example. It was Hanumāṇī who jumped over the sea in one leap and reached the shore of Laṅkā from the shore of Bhārata-varṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu’s instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

TEXT 66

नित्यानन्द कहे—आः देह तुमी प्राण।
‘देह’ ‘प्राण’ भिन्न नहे—एह त एहम्। ६६॥

nityānanda kahe,—āmi ‘deha’ tumī ‘prāṇa’
‘deha’ ‘prāṇa’ bhinna nahe,—ei ta pramāṇa

SYNONYMS

nityānanda kahe—Lord Nityānanda Prabhu said; āmi—l; deha—the body; tumī—You; prāṇa—the life; deha—the body; prāṇa—the life; bhinna nahe—not separate; ei ta pramāṇa—this is the evidence.

TRANSLATION

Nityānanda Prabhu replied, “O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

TEXT 67

अचिन्त्याशक्ति कर तुमी ताहार घटन।
ये कराह, नेअ करिन, नाहिक नियो। ६७॥

acintya-śaktye kara tumī tāhāra ghaṭana
ye karaḥ, sei kari, nāhika niyama
SYNONYMS

acintya-śaktye—by inconceivable energy; kara—do; tumi—You; tāhāra—of that relationship; ghāṭana—the operation; ye—whatever; karāha—You make Me do; sei—that; kari—I do; nāhika—there is not; niyama—restriction.

TRANSLATION

"By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

PURPORT

As stated in the beginning of Śrīmad-Bhāgavatam: tene brahma hrḍā ya ādi-kavaye. Lord Brahmā is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahmā is not in the category of viṣṇu-tattva. Rather, he is part of the jīva-tattva. Nonetheless, by the grace of the Lord, who instructed him through the heart (tene brahma hrḍā), Lord Brahmā could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. Īśvarāḥ sarva-bhūtānāṁ hrḍ-deśe 'rjuna tiṣṭhati (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord's grace. This also is confirmed in Bhagavad-gitā:

teśāṁ satata-yuktānāṁ
bhajatāṁ priti-pūrvakāṁ
dadāmi buddhi-yogāṁ taṁ
yena māṁ upayāntī te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityānanda Prabhu told Śrī Caitanya Mahāprabhu, ye karāha, sei kari, nāhika niyama: “I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever You desire.” Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord's direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.
TEXT 68

In this way, Sri Caitanya Mahaprabhu embraced Nityananda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

TEXT 69

As in the previous year, one of the inhabitants of Kulina-grama submitted a petition to the Lord, saying, “My Lord, kindly tell me what my duty is and how I should execute it.”

TEXT 70

prabhu kahe, —“vaiśnava-sevā, nāma-saṅkīrtana dui kara, śīghra pābe śrī-krṣṇa-carana”
SYNONYMS

prabhu kahe—the Lord replied; vaisnava-sevā—service to the Vaiṣṇavas; nāma-sanākirtana—chanting the holy name of the Lord; dui kara—you perform these two things; śīghra—very soon; pābe—you will get; śrī-krṣṇa-carana—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

TRANSLATION

The Lord replied, “You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa’s lotus feet.”

TEXT 71

SYNONYMS

tenho kahe—he said; ke—who; vaisnava—a Vaiṣṇava; ki—what; tāṅra—of him; lakṣaṇa—the symptoms; tabe—thereafter; hāsi’—smiling; kahe—says; prabhu—Śrī Caitanya Mahāprabhu; jāni’—knowing; tāṅra mana—his mind.

TRANSLATION

The inhabitant of Kulina-grāma said, “Please let me know who is actually a Vaiṣṇava and what his symptoms are.” Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

TEXT 72

“kṛṣṇa-nāma nirantarā yānāhār vadane
sei vaisnava-śreṣṭha, bhaja tāṅhāra caraṇe

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; nirantarā—incessantly; yānāhāra—whose; vadane—in the mouth; sei—such a person; vaisnava-śreṣṭha—a first-class Vaiṣṇava; bhaja—worship; tāṅhāra caraṇe—his lotus feet.
TRANSLATION

“A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet.”

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called madhya­rama-bhāgavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the madhya­rama-bhāgavata, who is a via medium.

In his Upadeśamrta Śrīla Rūpa Gosvāmī says: pra­ṇaṭibhiś ca bhajantam iṣam. This means that madhya­rama-adhikāri devotees should exchange obeisances between themselves.

The word nirantara, meaning “without cessation, continuously, constantly,” is very important in this verse. The word antara means “interval.” If one has desires other than a desire to perform devotional service—in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification—his service will be interrupted. A pure devotee, therefore, should have no other desire than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his Bhakti­rasa­mṛta­sindhu, Śrīla Rūpa Gosvāmī says:

\[
\begin{align*}
\text{anyābhilāsitā-śūnayām} \\
\text{jñāna-karmādy-anāvṛtam} \\
\text{ānukūlyena kṛṣṇānu-} \\
\text{ṣilanaṁ bhaktir uttamā}
\end{align*}
\]

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Kṛṣṇa favorably. That is first-class devotion.

Another meaning of antara is “this body.” The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, antara means “money.” If money is not used in Kṛṣṇa’s service, it is also an impediment. Antara also means janatā, “people in general.” The association of ordinary persons may destroy the principles of devotional service. Similarly, antara may mean “greed,” greed to acquire more money or enjoy more sense gratification. Finally, the word antara may also mean “atheistic ideas” by which one considers the
temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material—He is the Supreme Personality of Godhead Himself. Similarly, considering the spiritual master an ordinary human being (guruṣu nara-matiḥ) is also an impediment. Nor should one consider a Vaiṣṇava a member of a particular caste or nation. Nor should a Vaiṣṇava be considered material. Caranāmṛta should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Krṣṇa as an ordinary human being, for He is the origin of all viṣṇu-tattvas; nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Viṣṇu and things related to him as being different. All this is offensive.

In the Bhakti-sandarbha (265), Śrīla Jiva Gosvāmī writes: nāmaikarīṇ yasya vāci svaraṇa-patha-gatam ityādau deha-dravinādi-nimittaka-‘pāsaṇḍa’-sabdena ca daśā aparādāhā lakṣyante, pāsaṇḍamayatvāt teṣām.

The Mayāvādīs look on Viṣṇu and Vaiṣṇavas imperfectly due to their poor fund of knowledge, and this is condemned. In Śrimad-Bhāgavatam (11.2.46), the intermediate Vaiṣṇava is described as follows:

iśvare tad-adhīneṣu
bāliśeṣu dvīṣatsu ca
prema-maitri-krpopekṣā
yaḥ karoti sa madhyamaḥ

"The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people." These are the four functions of the Vaiṣṇava in the intermediate stage. In Caitanya-caritāmṛta (Madhya 22.64) Śrī Sanātana Gosvāmī is taught:

śraddhāvān jana haya bhakti-adhikāri
‘uttama’, ‘madhyama’, ‘kaniṣṭha’—śraddhā-anusāri

"One who is faithful is a proper candidate for devotional service. In terms of one’s degree of faith in devotional service, one is a first-class, second-class or neophyte Vaiṣṇava."

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
‘madhyama-adhikāri’ sei mahā-bhāgyavān

"One who has attained the intermediate stage is not very advanced in śāstric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform." (Cc. Madhya 22.67)
“Attraction and love are the ultimate goal of devotional service. The degrees of such attraction and love for God distinguish the different stages of devotion—neophyte, intermediate and perfectional.” (Cc. Madhya 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself kṛṣṇa-dāsa, Kṛṣṇa’s servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa mahā-mantra. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called prākṛta. The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

SYNONYMS

varṣāntare—after one year; punah—again; tāňrā—they (the inhabitants of Kulina-grāma); aiche—such; praśna—a question; kaila—made; vaiṣṇavera—of Vaiṣṇavas; tāratamyā—upper and lower gradations; prabhu—Śrī Caitanya Mahāprabhu; śikhāila—taught.

TRANSLATION

The following year, the inhabitants of Kulina-grāma again asked the Lord the same question. Hearing this question, Śrī Caitanya Mahāprabhu again taught them about the different types of Vaiṣṇavas.
The Lord’s Attempt to Go to Vrndavana

### SYNOPSIS

**yanhāra darsane mukhe aise krṣṇa-nāma**  
**tānhāre jāniha tumi ‘vaiṣṇava-pradhāna’**

#### SYNONYMS

- **yanhāra darsane**—by the sight of whom;  
- **mukhe**—in the mouth;  
- **aise**—automatically awakens;  
- **krṣṇa-nāma**—the holy name of Kṛṣṇa;  
- **tānhāre**—him;  
- **jāniha**—must know;  
- **tumi**—you;  
- **vaiṣṇava-pradhāna**—the first-class Vaiṣṇava.

#### TRANSLATION

Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

#### PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a mahā-bhāgavata, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a mahā-bhāgavata Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of māyā, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The madhyama-adhikāri Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in Caitanya-caritāmṛta (Madhyalilā, Chapter Six, verse 279):

\[
\text{loḥāke yāvat sparśi' hema nāhi kare} \\
\text{tāvat sparśa-maṇi khe cinite nā pāre}
\]

“One cannot understand the value of touchstone until it turns iron into gold.” One should judge by action, not by promises. A mahā-bhāgavata can turn a living entity from abominable material life to the Lord's service. This is the test of a mahā-bhāgavata. Although preaching is not meant for a mahā-bhāgavata, a mahā-bhāgavata can descend to the platform of madhyama-bhāgavata just to convert others to Vaiṣṇavism. Actually a mahā-bhāgavata is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread.
from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and intermediate devotee should always be anxious to hear the mahā-bhāgavata and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of uttama-adhikārī and become first-class devotees. Symptoms of a first-class devotee are given in Śrīmad-Bhāgavatam (11.2.45):

\[
\text{śarva-bhūteṣu yah paśyed}
\]
\[
\text{bhagavad-bhāvam ātmanah}
\]
\[
\text{bhūtāni bhagavaty ātmany}
\]
\[
\text{eṣa bhāgavatottamaḥ}
\]

When teaching Sanātana Gosvāmī, the Lord further said:

\[
\text{śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāhrah}
\]
\[
\text{ʻuttama-adhikārīʼ se tāraye sarṣāra}
\]

“If one is expert in Vedic literature and has full faith in the Supreme Lord, then he is an uttama-adhikārī, a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness.” (Cc. Madhya 22.65) With great love and affection, the mahā-bhāgavata observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa’s devotees. The mahā-bhāgavata knows that everyone is engaged in the Lord’s service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

TEXT 75

\text{krama kari’ kahe prabhu ‘vaiṣṇava’-lakṣāna}
\text{‘vaiṣṇava’, ‘vaiṣṇavatara’, āra ‘vaiṣṇavatama’}

SYNONYMS

\text{krama kari’—dividing according to grades; kahe prabhu—Śrī Caitanya Mahāprabhu spoke; vaiṣṇava-lakṣāna—the symptoms of Vaiṣṇavas; vaiṣṇava—the ordinary Vaiṣṇava (the positive platform); vaiṣṇava-tara—the better Vaiṣṇava (the comparative platform); āra—and; vaiṣṇava-tama—the best Vaiṣṇava (the superlative platform).}
TRANSLATION
In this way, Śrī Caitanya Mahāprabhu instructed different types of Vaiṣṇavas—the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulina-grāma.

TEXT 76
এইমত সব বৈষ্ণব গোড়ে চলিল।
বিষ্ণুনিধি সে বৎসর নীলাঞ্জি রহিল।|| ৭৬ ||
iei-mata saba vaiṣṇava gaudë calilā
vidyānidhi se vatsara nilādri rahilā

SYNONYMS
ei-mata—in this way; saba—all; vaiṣṇava—devotees; gaudë calilā—returned to Bengal; vidyānidhi—Puṇḍarīka Vidyānidhi; se vatsara—that year; nilādri rahilā—remained at Nilādri, Jagannātha Puri.

TRANSLATION
Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Puri.

TEXT 77
সোপ-সহিত তাঁর হয় সখ্য-প্রিতি।
ছুই-জনায় কৃষ্ণ-কথায় একটই স্থিতি।|| ৭৭ ||
svarūpa-sahita tāṅra haya sakhyā-pritī
dui-janāya krṣṇa-kathāya ekatra-i sthiti

SYNONYMS
svarūpa-sahita—with Svarūpa Dāmodara Gosvāmi; tāṅra—his; haya—there is; sakhyā-pritī—very intimate friendship; dui-janāya—both of them; krṣṇa-kathāya—in topics of Krṣṇa; ekatra-i—on the same level; sthiti—position.

TRANSLATION
Svarūpa Dāmodara Gosvāmi and Puṇḍarīka Vidyānidhi had a friendly, intimate relationship, and as far as discussing topics about Krṣṇa, they were situated on the same platform.
TEXT 78

पुष्कर-पाण्डीते तेठो हुआ पुनः मंत्र दिल।
गुड़ान-वस्त्रिर दिने यात्रा। से देखिला॥७८॥

gadādhara-paṇḍite teṇho punah mantra dila
oḍana-ṣaṣṭhīra dine yātṛa ye dekhila

SYNONYMS

gadādhara-paṇḍite—unto Gadādhara Paṇḍita; teṇho—Puṇḍarika Vidyānidhi;
punah—again, the second; mantra—initiation; dila—gave; oḍana-ṣaṣṭhīra dine—
on the day of performing the Oḍana-ṣaṣṭhī function; yātṛa—festival; ye—indeed;
dekhila—he saw.

TRANSLATION

Puṇḍarika Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and
on the day of Oḍana-ṣaṣṭhī he saw the festival.

PURPORT

At the beginning of winter, there is a ceremony known as the Oḍana-ṣaṣṭhī. This ceremony indicates that from that day forward, a winter covering should be
given to Lord Jagannātha. That covering is directly purchased from a weaver. Ac-
cording to the arcana-mārga, a cloth should first be washed to remove all the
starch, and then it can be used to cover the Lord. Puṇḍarika Vidyānidhi saw that
the priest neglected to wash the cloth before covering Lord Jagannātha. Since he
wanted to find some fault in the devotees, he became indignant.

TEXT 79

जगन्नाथ परेन तथा ‘मातूर’ बसन।
देखिया समूण हैल बिन्दानिधिर मना॥७९॥

jagannātha parena tathā ‘māḍuyā’ vasana
dekhiyā saghṛṇa haila vidyānidhira mana

SYNONYMS

jagannātha—Lord Jagannātha; parena—puts on; tathā—there; māḍuyā
vasana—cloth with starch; dekhiyā—seeing; sa-ghṛṇa—with hatred; haila—was;
vidyānidhira mana—the mind of Vidyānidhi.
When Puṇḍarīka Vidyānīdhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted.

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānīdhi and, smiling, began to slap him.

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānīdhi was very happy within. This incident has been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura.
ei-mata pratyabda aise gaudera bhakta-gana
prabhu-sange rahi' kare yatra-darasana

SYNONYMS

ei-mata—in this way; prati-abda—every year; aise—come; gauḍera—of Bengal; bhakta-gana—the devotees; prabhu-sange—with Lord Śrī Caitanya Prabhu; rahi’—residing; kare—do; yatra-darasana—observing the Ratha-yāṭra festival.

TRANSLATION

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yāṭra festival.

TEXT 83

tāra madhye ye ye varṣe āchaye viśeṣa
vistāriyā āge tāhā kahiba niḥśeṣa

SYNONYMS

tāra madhye—within those episodes; ye ye—whatever; varṣe—in years; āchaye—there is; viśeṣa—particular occurrence; vistāriyā—elaborating; āge—ahead; tāhā—that; kahiba—I shall say; niḥśeṣa—completely.

TRANSLATION

Whatever happened during those years that is worth noting shall be described later.

TEXT 84

etam mahāprabhur chāri vatsara gela
dakṣina yāñā āsite dui vatsara lāgilā

SYNONYMS

ei-mata—in this way; mahāprabhura—of Śrī Caitanya Mahāprabhu; cāri—four; vatsara—years; gela—passed; dakṣina yāñā—after touring southern India; āsite—to come back; dui vatsara lāgilā—He took two years.
Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

The other two years, Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, but He could not leave Jagannātha Puri because of Rāmānanda Rāya’s tricks.

During the fifth year, the devotees from Bengal came to see the Ratha-yātrā festival. After seeing it, they did not stay but returned to Bengal.
tabe prabhu sārvabhauma-rāmānanda-sthāne
āliṅgana kari’ kahe madhura vacane

SYNONYMS
  tabe—then; prabhu—Śrī Caitanya Mahāprabhu; sārvabhauma-rāmānanda-sthāne—before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; āliṅgana kari’—embracing; kahe—says; madhura vacane—sweet words.

TRANSLATION
  Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

TEXT 88

bhūta utkāntaḥ mora yāite vṛndāvana
tomāra haṭhe dui vatsara nā kailuṅ gamana

SYNONYMS
  bhūta utkāntaḥ—great anxiety; mora—My; yāite vṛndāvana—to go to Vṛndāvana; tomāra haṭhe—by your tricks; dui vatsara—for two years; nā kailuṅ—I did not do; gamana—going.

TRANSLATION
  Caitanya Mahāprabhu said, “My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

TEXT 89

avaśya caliba, duṅhe karaha sammati
tomā-duṅhā vinā mora nāhi anya gati

SYNONYMS
  avaśya—certainly; caliba—I shall go; duṅhe—both of you; karaha sammati—kindly agree to this proposal; tomā-duṅhā vinā—except you two; mora—My; nāhi—there is not; anya gati—other resort.
TRANSLATION

“This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

TEXT 90

গৌড়-দেশে হয় মোর ‘দুই সমাশ্রয়’।
'জননী’ ‘জাহন্যী’,—এই দুই দয়াময়।

gauḍa-deśe haya mora ‘dui samāśraya’
'janani' 'jahnavi',—ei dui dayāmaya

SYNONYMS

gauḍa-deśe—in Bengal; haya—there are; mora—My; dui—two; samāśraya—shelters; janani—the mother; jāhnavi—mother Ganges; ei dui—these two; dayāmaya—very merciful.

TRANSLATION

“In Bengal I have two shelters—my mother and the River Ganges. Both of them are very merciful.

TEXT 91

গৌড়-দেশ দিয়া যাব তা সবা দেখিয়া।
তুমি দুই হে আজ দেহ পরসপ্ত হঞ্জ।

gauḍa-deśa diya yāba tān-sabā dekhiyā
tumi duñhe ajña deha’ parasanna hañā

SYNONYMS

gauḍa-deśa—the country known as Bengal; diya—through; yāba—I shall go; tān-sabā—both of them; dekhiyā—seeing; tumi duñhe—both of you; ajña deha’—give Me permission; parasanna hañā—being very pleased.

TRANSLATION

“I shall go to Vṛndāvana through Bengal and see both My mother and the River Ganges. Now would you two be pleased to give Me permission?”

TEXT 92

গুলিয়া প্রভুর বাণী মনে বিচারয়।
প্রভু-সেনে অতি হঠ কাৰ্ত্ত ভাল নয়।

graṇiṣya prañhu bàṇi mane vichara।
prañhu-sene aṭiti haṭa karṭa� bhala naya।
śuniyā prabhura vāṇī mane vicāraya
prabhu-sane ati haṭha kabhu bhāla naya

SYNONYMS
śuniyā—hearing; prabhura—of Lord Śrī Caitanya Mahāprabhu; vāṇī—the words; mane—in their minds; vicāraya—considered; prabhu-sane—with Lord Caitanya Mahāprabhu; ati—very much; haṭha—tricks; kabhu—at any time; bhāla naya—is not very good.

TRANSLATION
When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they played so many tricks on the Lord.

TEXT 93

dūnhe kahe, —ebe varṣā, calite nāribā
vijayā-daśamī āile avaśya calibā

SYNONYMS

dūnhe kahe—both of them said; ebe—now; varṣā—rainy season; calite nāribā—You will not be able to go; vijayā-daśamī—the Vijayā-daśamī day; āile—when it arrives; avaśya—certainly; calibā—You will go.

TRANSLATION
They both said, “Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijayā-daśamī before departing for Vṛndāvana.”

TEXT 94

ānande mahāprabhu varṣā kaila samādhāna
vijayā-daśamī-dine karila payāna

SYNONYMS

ānande—in great pleasure; mahāprabhu—Śrī Caitanya Mahāprabhu; varṣā—the rainy season; kaila samādhāna—passed; vijayā-daśamī-dine—on Vijayā-
daśami, the day when the victory was won by Lord Rāmacandra; karila payāna—He departed.

TRANSLATION

Śrī Caitanya Mahāprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijaya-daśami arrived, He departed for Vṛndāvana.

TEXT 95

अग्निस्वरूप अज्ञाता च न हि विशेषांचिल
कड़ार, चन्दन, डोर, सब सजे लिल

jagannātha prasāda prabhu yata pāṇāchila
kaḍāra, candana, ṛora, saba saṅge laila

SYNONYMS

jagannātha—of Lord Jagannātha; prasāda—the remnants of food; prabhu—Śrī Caitanya Mahāprabhu; yata—all; pāṇāchila—had obtained; kaḍāra—a kind of tilaka; candana—sandalwood; ṛora—ropes; saba—all; saṅge laila—He took with Him.

TRANSLATION

The Lord collected whatever remnants of food were left by Lord Jagannātha. He also took remnants of the Lord’s kaḍāra ointment, sandalwood and ropes with Him.

TEXT 96

अग्निस्वरूप अज्ञाता मागी' प्रस्ताते चलिला
उडिया-भक्तगण सजे पांचे चलिल' आइला

jagannāthe ājñā māgi' prabhāte caliila
udhiyā-bhakta-gaṇa saṅge pāche cali' āilā

SYNONYMS

jagannāthe—from Lord Jagannātha; ājñā māgi’—taking permission; prabhāte—early in the morning; caliila—departed; udhiyā-bhakta-gaṇa—all the devotees of Orissa; saṅge—with Him; pāche—following; cali’ āilā—went.

TRANSLATION

After taking Lord Jagannātha’s permission early in the morning, Śrī Caitanya Mahāprabhu departed, and all the devotees of Orissa began following Him.
TEXT 97

It was with great care that Caitanya Mahaprabhu forbade the Orissa devotees to follow Him. Accompanied by personal associates, He first went to Bhavanipura.

PURPORT

One goes through Bhavanipura before reaching a well-known place named Jankadei-pura, or Jankidevi-pura.

TEXT 98

After Lord Caitanya reached Bhavanipura, Ramnanda Raya arrived on his palanquin, and Vannatha Raya had a large quantity of prasada sent to the Lord.
TEXT 99

prasāda bhojana kari’ tathāya rahilā
prātaḥ-kāle cali’ prabhu ‘bhuvaneśvara’ āilā

SYNONYMS

prasāda bhojana kari’—after taking the prasāda; tathāya rahilā—He stayed there; prātaḥ-kāle—early in the morning; cali’—walking; prabhu—Śrī Caitanya Mahāprabhu; bhuvaneśvara āilā—reached the place known as Bhuvaneśvara.

TRANSLATION

After taking prasāda, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning, He began walking and finally reached Bhuvaneśvara.

TEXT 100

‘katake’ āsiyā kaila ‘gopāla’ daraśana
svapneśvara-vipra kaila prabhura nimantraṇa

SYNONYMS

katake—to the city of Kaṭaka; āsiyā—coming; kaila—did; gopāla daraśana—seeing Lord Gopāla; svapneśvara-vipra—the brāhmaṇa named Svapneśvara; kaila—did; prabhura—of Śrī Caitanya Mahāprabhu; nimantraṇa—invitation.

TRANSLATION

After reaching the city of Kaṭaka, He saw the temple of Gopāla, and a brāhmaṇa there named Svapneśvara invited the Lord to eat.

TEXT 101

rāmaṇaṇa-kṛṣṇa-bhakta nimaṇṭhita
vaihīr uccaṇe āsi’ prathu bāsa kaila

SYNONYMS

rāmaṇaṇa-kṛṣṇa-bhakta—devotees of Śrī Kṛṣṇa; nimaṇṭhita—crowded; vaihīr—by those; uccaṇe—saying; āsi’—Hail; prathu—of Śrī Kṛṣṇa; bāsa—saying; kaila—there.

TRANSLATION

The devotees of Śrī Kṛṣṇa were crowding together and were saying: ‘Hail Śrī Kṛṣṇa!’
rāmānanda-rāya saba-gaṇe nimantrilā
bāhira udāyāne āsi' prabhū vāsā kailā

SYNONYMS
rāmānanda-rāya—Rāmānanda Rāya; saba-gaṇe—all the followers of Śrī Caitanya Mahāprabhu; nimantrilā—invited; bāhira udāyāne—in an outside garden; āsi’—coming; prabhū—Śrī Caitanya Mahāprabhu; vāsā kailā—made His resting place.

TRANSLATION
Rāmānanda Rāya invited all the others for their meals, and Śrī Caitanya Mahāprabhu made His resting place in a garden outside the temple.

TEXT 102

bhikṣā kari' bakula-tale karilā viśrāma
pratāparudra-ṭhāṇī rāya karila payāna

SYNONYMS
bhikṣā kari’—after taking lunch; bakula-tale—underneath a bakula flower tree; karilā viśrāma—took rest; pratāparudra-ṭhāṇī—to the presence of Mahārāja Pratāparudra; rāya—Rāmānanda Rāya; karila payāna—departed.

TRANSLATION
While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

TEXT 103

śuni' ānandita rājā ati-śighra āilā
prabhū dekhi' daṇḍavat bhūmente padilā

SYNONYMS
śuni’—hearing; ānandita—very pleased; rājā—the King; ati-śighra—hastily; āilā—came; prabhū dekhi’—seeing Lord Śrī Caitanya Mahāprabhu; daṇḍavat—obeisances offered falling flat; bhūmente—on the ground; padilā—fell down.
The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

TEXT 104

punah uthe, punah pada pranaya-vihvala
stuti kare, pulaka nga, pada asru-jala

SYNONYMS

punah—again; uthe—he arose; punah—again; pada—he fell down; pranaya-vihvala—overwhelmed with love; stuti kare—offers prayers; pulaka-anga—the entire body quivering in joy; pada—fell down; asru-jala—tears.

TRANSLATION

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

TEXT 105

tantra bhakti dekhi prabhura tuśta haila mana
uthi mahaprabhu tanre kaila aliṅgana

SYNONYMS

tantra bhakti—his devotion; dekhi—seeing; prabhura—of Śri Caitanya Mahāprabhu; tuṣta—pleased; haila—was; mana—mind; uthi—standing up; mahaprabhu—Śri Caitanya Mahāprabhu; tanre—him; kaila aliṅgana—embraced.

TRANSLATION

Śri Caitanya Mahāprabhu was very pleased to see the King’s devotion, and He therefore stood up and embraced him.

TEXT 106

punah stuti kari raja korya pranam
prasu-kupa-agniyo tan dehe hile smala
punah stuti kari' raja karaye pranama
prabhu-krpaa-asrute tanha deha haila snana

SYNONYMS

punah—again; stuti kari’—offering prayers; raja—the King; karaye pranama—offered obeisances; prabhu krpaa—of the mercy of the Lord; asrute—by the tears; tanha—of the Lord; deha—the body; haila—became; snana—bathed.

TRANSLATION

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord’s mercy brought tears from the King, and the Lord’s body was bathed with these tears.

TEXT 107

susta kari, ramananda raja’are vasaila
kaya-mano-vakye prabhu tainre krpaa kaila

SYNONYMS

susta kari—comforting him; ramananda—Raya Ramananda; raja’are vasaila—made the King sit down; kaya-mano-vakye—with body, mind and words; prabhu—SrI Caitanya Mahaprabhu; tainre—unto the King; krpaa kaila—showed His mercy.

TRANSLATION

Finally Ramananda Raya pacified the King and made him sit down. The Lord also bestowed mercy upon him through His body, mind and words.

TEXT 108

aiche tanha’re krpaa kaila gauraraya
“prataparudra-santrata” nama haila yaya

SYNONYMS

aiche—such; tanha’re—unto the King; krpaa—mercy; kaila—showed; gauraraya—SrI Caitanya Mahaprabhu; prataparudra-santrata—the deliverer of Maharaja Prataparudra; nama—the name; haila—became; yaya—by which.
TRANSLATION

Sri Caitanya Mahaprabhu showed such mercy to the King that from that day on the Lord became known as Prataparudra-santrata, the deliverer of Maharaja Prataparudra.

TEXT 109

राज-पत्रगण कैला प्रभुर बलन ||
राजारे बिदाय दिला शरीर नलन || १०९ ||

rāja-pātra-gaṇa kaila prabhura vandana
rājāre vidāya dilā śacira nandana

SYNONYMS

rāja-pātra-gaṇa—the officers of the King; kaila—did; prabhura vandana—glorifying the Lord; rājāre—unto the King; vidāya dilā—bade farewell; śacira nandana—the son of mother Śacī.

TRANSLATION

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Śacī.

TEXT 110

बाहिरे आसि’ राजा आज्ञ-पत्र लेखाइल ||
निज-रज्ये यद ‘विषयी’, ताहारे पाठाइल || ११० ||

bāhire āsi’ rājā ajñā-patra lekhāila
nija-rājye yata ‘viṣayī’, tāhāre pāṭhāila

SYNONYMS

bāhire āsi’—coming outside; rājā—the King; ajñā-patra—letters of command; lekhāila—had written; nija-rājye—in his own kingdom; yata—all; viṣayī—government servants; tāhāre—unto them; pāṭhāila—sent.

TRANSLATION

The King then went outside and had orders written down and sent to the government servants within his kingdom.

TEXT 111

‘पौराण-पाये’ नृत्तन आवास करिब ||
पौराण-सान्त नवगृहे सामग्रे भरिब || १११ ||
SYNONYMS

grāme-grāme—in every village; nūtana—new; āvāsa—residential places; kariba—you should construct; pānca-sāta—five to seven; navya-grhe—in new houses; sāmagrye—with food; bhariba—you should fill.

TRANSLATION

His orders read: “In every village you should construct new residences, and in five or seven new houses, you should store all kinds of food.

TEXT 112

अपनी प्रभुके क मंगः ताहि उत्तरिब ।
राज्ञि-दिवा बेत्रहस्ते सेवाय रहिबा ॥ ११२ ॥

āpani prabhuke lañā tāhāṅ uttaribā
rātri-dībā vētra-haste sevāya rahibā

SYNONYMS

āpani—personally, yourself; prabhuke—Śrī Caitanya Mahāprabhu; lañā—taking; tāhāṅ uttaribā—you should go there; rātri-dībā—night and day; vētra-haste—with a cane in the hands; sevāya rahibā—should remain engaged in His service.

TRANSLATION

“You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands.”

TEXT 113

दुई महापात्र, —‘हरिचंदन’, ‘मर्दराज’ ।
उन्हें आज्ञा दिल राजा —‘करिह सर्व काय’ ॥ ११३ ॥

dui mahā-pātra,—‘haricandana’, ‘mardarāja’
tānre ājñā dila rājā—‘kariha sarva kāya’

SYNONYMS

dui mahā-pātra—two respectable officers; haricandana—Haricandana; mardarāja—Mardarāja; tānre—to them; ājñā dila—gave orders; rājā—the King; kariha—do; sarva kāya—everything needed.
TRANSLATION
The King ordered two respectable officers named Haricandana and Mar­
darājā to do whatever was necessary to carry out these orders.

TEXTS 114-115

The King also ordered them to maintain a new boat on the banks of the river, and wherever Śrī Caitanya Mahāprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. “Indeed,” said the King, “I will take my bath there. And let me also die there.”
SYNONYMS

caturdvāre—at the place named Caturdvāra; karaha—make; uttama—very nice; navya vāsa—new residential quarters; rāmānanda—Rāmānanda Rāya; yāha tumī—you please go; mahāprabhu-pāsa—near Śrī Caitanya Mahāprabhu.

TRANSLATION

The King continued, “At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu.”

TEXT 117

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

SYNONYMS

sandhyāte—in the evening; calibe prabhu—the Lord will start; nrpati śunila—the King heard; hasti-upara—upon the backs of elephants; tambu-grhe—in tents; stri-gane—all the ladies; caḍāila—made get up.

TRANSLATION

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

TEXT 118

prabhura calibāra pathe rahe sāri hañā
sandhyāte calilā prabhu nija-gaṇa lañā

SYNONYMS

prabhura—of the Lord; calibāra pathe—on the route of walking; rahe—remained; sāri hañā—being in a line; sandhyāte—in the evening; calilā prabhu—the Lord departed; nija-gaṇa lañā—taking His own men.
The Lord’s Attempt to Go to Vṛnda-vana

TRANSLATION

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

TEXT 119

‘चित्रोपलानदी’ आसि’ गाते बैल क्नान।
महिषीसकल देखि’ करवे प्रणाम॥ ११९॥

‘citrotpalā-nadi’ āsi’ ghaṭe kaila snāna
mahīṣi-sakala dekhi’ karaye praṇāma

SYNONYMS
citrotpalā-nadi—to the river named Citrotpalā; āsi’—coming; ghaṭe—on the bank; kaila snāna—took a bath; mahīṣi-sakala—all the queens and ladies of the palace; dekhi’—seeing; karaye praṇāma—offered their obeisances.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to the bank of the River Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

TEXT 120

प्रभुरं दरा-सने सबे हैल प्रेममय।
‘कृष्ण’ ‘कृष्ण’ कहे, नेत्र अश्रु वरिष्य॥ १२०॥

prabhura dara śane sabe haila premamaya
‘kṛṣṇa’ ‘kṛṣṇa’ kahe, netra aśru varisaya

SYNONYMS
prabhura dara śane—by seeing the Lord; sabe—all of them; haila—became; prema-maya—overwhelmed with love; kṛṣṇa kṛṣṇa kahe—chanted the holy name of Kṛṣṇa; netra—the eyes; aśru—tears; varisaya—poured.

TRANSLATION

Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, “Kṛṣṇa! Kṛṣṇa!”
TEXT 121

There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

TEXT 122

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvāra.
SYNONYMS

rātrye—on that night; tathā rahī—staying there; prāte—in the morning; snānakṛtya kaila—took His bath; hena-kāle—at that time; jagannāthera—of Lord Jagannātha; maha-prasāda āila—remnants of food arrived.

TRANSLATION

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannātha’s food arrived.

TEXT 124

राजार आज्जाय पड़िश पाठाय दिने-दिने।
बहुत एसां दिया बहु-जने॥ १२४ ॥

rājāra ajjāya paḍichā pāṭhāya dine-dine
bahuta āsāḍa pāṭhāya diyiā bahu-jane

SYNONYMS

rājāra ajjāya—by the order of the King; paḍichā—the superintendent of the temple; pāṭhāya—sent; dine-dine—day after day; bahuta āsāḍa—a large quantity of food; pāṭhāya—he sent; diyiā bahu-jane—carried by many persons.

TRANSLATION

Following the King’s orders, the superintendent of the temple sent large quantities of prasāda every day, and it was carried by many persons.

TEXT 125

स्वप्न-सहिते प्रभु एसां अन्जिकारि।
उठिया चलिला। प्रभू बलि। हरि हरि॥ १२५ ॥

sva-gana-sahite prabhu āsāḍa aṅgikāri
uṭhiyā calilā prabhu balī ‘hari’ ‘hari’

SYNONYMS

sva-gana-sahite—with His personal associates; prabhu—Śrī Caitanya Mahāprabhu; āsāḍa—the remnants of food; aṅgikāri—accepting; uṭhiyā—standing up; calilā—started; prabhu—Śrī Caitanya Mahāprabhu; balī—uttering; hari hari—Hari, Hari.
TRANSLATION

After accepting the prasāda, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names, “Hari! Hari!”

TEXT 126

रामानंद, मदराज, श्रीहरिचन्दन ।
संगे सेवा करिये चले एइ तिन जन् ॥ १२६ ॥

rāmānanda, mardarāja, śrī-haricandana
saṅge sevā kari' cale ei tina jana

SYNONYMS

rāmānanda—Rāmānanda; mardarāja—Mardarāja; śrī-haricandana—Śrī Haricandana; saṅge—in company; sevā kari'—rendering service; cale—went; ei tina jana—these three gentlemen.

TRANSLATION

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

TEXTS 127-129

प्रभु-संगे पुरी-गोसांसिर, सरस्व-दामोदर ।
जगदानंद, पुनकं, गोविन्द, काशिष्ठर ॥ १२७ ॥
हरिदास-ठाकुर, आर पंडित-ब्रजेन्द्र ।
गोपिनाथ-चार्य, आर पंडित-दामोदर ॥ १२८ ॥
रामाई, नंदाई, आर बहु भक्तगण ।
प्रधान कहिलूं, सबार के करे गान ॥ १२९ ॥

prabhu-saṅge puri-gosasāri, sarasv-dāmodara
jagadānanda, mukunda, govinda, kāśīśvara

haridāsa-ṭhākura, āra paṇḍita-vakreśvara
gopināthacārya, āra paṇḍita-dāmodara

rāmī, nandāi, āra bahu bhakta-gaṇa
pradhāna kahilū, sabāra ke kare gaṇana
SYNONYMS

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; puri-gosāñi—Paramānanda Puri; svarūpa-dāmodara—Svārūpa Dāmodara; jagadānanda—Jagadānanda; mukunda—Mukunda; govinda—Govinda; kāśīvara—Kāśīvara; haridāsa-ṭhākura—Haridāsa Ṭhākura; āra—and; pāṇḍita-vakreśvara—Pāṇḍita Vakreśvara; gopinātha-ācārya—Gopinātha Ācārya; āra—and; pāṇḍita-dāmodara—Pāṇḍita Dāmodara; rāma—Rāma; nanda—Nandā; āra—and; bahu-bhakta-gaṇa—many devotees; pradhāna—the chief; kahila—I have mentioned; sabāra—all of them; ke—who; kare gaṇa—can make an account.

TRANSLATION

Paramānanda Puri Gosvāmī, Svarūpa Dāmodara, Jagadānanda, Mukunda, Govinda, Kāśīvara, Haridāsa Ṭhākura, Vakreśvara Pāṇḍita, Gopinātha Ācārya, Dāmodara Pāṇḍita, Rāma, Nandā and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

TEXT 130

gadādhara-paṇḍita yabe saṅgete calilā
‘kṣetra-sannyāsa nā chāḍiha’—prabhu niśedhilā

SYNONYMS

gadādhara—paṇḍita—Gadādhara Pāṇḍita; yabe—when; saṅgete—with Śrī Caitanya Mahāprabhu; calilā—started to go; kṣetra-sannyāsa—the renounced order of life at a holy place of pilgrimage; nā chāḍiha—do not give up; prabhu niśedhilā—Lord Śrī Caitanya Mahāprabhu forbade.

TRANSLATION

When Gadādhara Pāṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.

PURPORT

When one takes kṣetra-sannyāsa, he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Puri), Navadvīpa-dhāma and Mathurā-dhāma. The kṣetra-sannyāsi lives in these places alone or with his family. Śrīla Bhaktivinoda Ṭhākura considers
kṣetra-sannyāsa to be the preferable vānaprastha situation in this age of Kali. Sārvabhauma Bhaṭṭācārya lived in this way, and he has been called a kṣetra-sannyāsi—that is, a sannyāsi living in Jagannātha Purī.

TEXT 131

पन्धिता कहे,—“याहाँ तुमिः, बैसे निलाचल। क्षेत्रसन्यास मोर याउक रसातल।” १३१॥

panḍīta kahe,—“yāhāṁ tumī, sei nilācala
kṣetra-sannyāsa mora yāuka rasātala”

SYNONYMS

panḍīta kahe—Gadādhara Panḍīta said; yāhāṁ—wherever; tumī—You are situated; sei—that; nilācala—Jagannātha Purī; kṣetra-sannyāsa—vow to remain in a holy place of pilgrimage; mora—my; yāuka—let it go; rasātala—to hell.

TRANSLATION

When he was requested to return to Jagannātha Purī, Gadādhara Panḍīta told the Lord, “Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell.”

TEXT 132

प्रभु कहे,—“इह कर गोपीनाथ सेवन। पन्धिता कहे,—“कोटि-सेवा त्वतं-पाद-दर्शन।” १३२॥

prabhu kahe,—“īṅhā kara gopīnātha sevana”
panḍīta kahe,—“koṭi-sevā tvat-pāda-darśana”

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; īṅhā—here; kara—just do; gopīnātha sevana—worship of Gopinātha; panḍīta kahe—the panḍīta said; koṭi-sevā—millions of times the service; tvat-pāda-darśana—seeing Your lotus feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked Gadādhara Panḍīta to remain at Jagannātha Purī and engage in Gopinātha’s service, Gadādhara Panḍīta replied, “One renders service to Gopinātha a million times simply by seeing Your lotus feet.”
TEXT 133

प्रभु कहे,—“सेवा छोड़िए, आमाय लागे दोष।
ईहा रहिये सेवा कर,—आमार सांतोष।” १३३ ||

prabhu kahe,—“sevā chaḍibe, āmāya lāge doṣa
īnhā rahi’ sevā kara,—āmāra santoṣa”

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; sevā chaḍibe—you will give up the service; āmāya—to Me; lāge—will attach; doṣa—fault; īnhā rahi’—staying here; sevā kara—just be engaged in service; āmāra—My; santoṣa—satisfaction.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, “If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction.”

TEXT 134

पञ्चिता कहे,—“सब दोष आमार ऊपर।
टोमा-संगे ना याईब, याईब एकेश्वर।” १३४ ||

pañcīta kahe,—“saba doṣa āmāra upara
tomā-saṅge nā yāiba, yāiba ekeśvara

SYNONYMS

pañcīta kahe—the Pañcīta said; saba—all; doṣa—fault; āmāra upara—upon me; tomā-saṅge—with You; nā yāiba—I shall not go; yāiba—I shall go; ekeśvara—alone.

TRANSLATION

The Pañcīta replied, “Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

TEXT 135

आई’केदेखिए याईब, ना याईब टोमा लागि।
“प्रतिशष्टा””सेवा”-डाग-दोष, तार आमिग्यागी।” १३५
SYNONYMS

ai’ke—mother Śacīdevī; dekhite—to see; yāiba—I shall go; nā yāiba—I shall not go; tomā lāgī—for Your sake; pratijñā-sevā—the vow and service to Gopinātha; tyāga-doṣa—the fault of giving up; tāra—for that; āmi bhāgi—I am responsible.

TRANSLATION

“I shall go to see Śacimātā, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopinātha.”

TEXT 136

eta bali’ paṇḍita-gosāṇi prthak calilā
katāka āsi’ prabhu tānre saṅge ānāilā

SYNONYMS

eta bali’—saying this; paṇḍita-gosāṇi—Gadadhara Paṇḍita; prthak calilā—proceeded separately; katāka āsi’—when He came to Katāka; prabhu—Śrī Caitanya Mahāprabhu; tānre—him; saṅge—with Him; ānāilā—brought.

TRANSLATION

Thus Gadadhara Paṇḍita Gosvāmi traveled alone, but when they all arrived at Katāka, Śrī Caitanya Mahāprabhu called him, and he went in the Lord’s company.
SYNONYMS

paññīta—of Gadadhara Paññīta; gaurāṅga-prema—the love for Śrī Caitanya Mahāprabhu; bujhana—understanding; nā yāya—is not possible; pratijñā—a vow; śrī-krṣṇa-sevā—the service of the Lord; chāḍila—gave up; tṛṇa-prāya—almost like straw.

TRANSLATION

No one can understand the loving intimacy between Gadadhara Paññīta and Śrī Caitanya Mahāprabhu. Gadadhara Paññīta gave up his vow and service to Gopinātha just as one gives up a piece of straw.

PURPORT

Just to get Śrī Caitanya Mahāprabhu’s association, Gadadhara Paññīta gave up his life’s vow to engage in Gopinātha’s service. This kind of loving affection can be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

TEXT 138

tāṅhāra caritre prabhu antare santoṣa
tāṅhāra hāte dhari’ kahe kari’ prāṇaya-roṣa

SYNONYMS

tāṅhāra caritre—in his behavior; prabhu—Śrī Caitanya Mahāprabhu; antare—within His heart; santōsa—very satisfied; tāṅhāra hāte dhari’—catching his hand; kahe—says; kari’—exhibiting; prāṇaya-roṣa—anger in love.

TRANSLATION

Gadadhara Paññīta’s behavior was very pleasing to Śrī Caitanya Mahāprabhu’s heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

TEXT 139

‘प्रतिज्ञा’, ‘सेवा’ छाड़िने,— ए तोमार ‘उद्देश’।
से सिँभ हइल—छाड़ि आइल। दूर देश || १३९ ||
SYNONYMS

pratijñā—the vow; sevā—and service; chādibe—will give up; e—this; tomāra—your; uddeśa—purpose; se—that; siddha—complete; ha-ila—has become; chādi’—giving up; āilā—have come; dūra deśa—to a distant place.

TRANSLATION

“You have abandoned Gopinātha’s service and broken your vow to live in Puri. All that is now complete because you have come so far.

TEXT 140

आमार सঙ्गे रहितेत चाह,— बङ्ग निज-सुख।
तोमार तुई धन्य याय,— आमार हय ‘जुख’॥ १४० ॥

āmāra saṅge rahite cāha,—vāṅcha nija-sukha
tomāra dui dharma yāya,—āmāra haya ‘duḥkha’

SYNONYMS

āmāra saṅge—with Me; rahite—to remain; cāha—you want; vāṅcha—you desire; nija-sukha—your own sense gratification; tomāra—your; dui dharma—two principles; yāya—go away; āmāra—of Me; haya—there is; duḥkha—unhappiness.

TRANSLATION

“Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

TEXT 141

মোর সুখ চাহ যদি, নীলাচলে চল।
আমার শপথ, যদি আর কিছু বল॥ ১৪১ ॥

mora sukha cāha yadi, nilācalle cala
āmāra śapatha, yadi āra kichu bala

SYNONYMS

mora—of Me; sukha—the satisfaction; cāha—you want; yadi—if; nilācalle cala—go back to Jagannātha Puri (Nilācala); āmāra śapatha—My condemnation; yadi—if; āra—more; kichu—something; bala—you say.
TRANSLATION

“If you want My happiness, please return to Nilācala. You will simply condemn Me if you say any more about this matter.”

TEXT 12

एत बलि महाप्रभु नौकाते चढ़िला।
सुर्खि सांप्त तथाइ पड़िला। || १४२ ||

**SYNONYMS**

*eta bali’*—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *naukātē*—got on a boat; *mūrcchita hanā*—fainting; *paḍālita*—Gadādhara Paṇḍita Gosvāmi; *tathāi*—there; *paḍālā*—fell down.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down in an unconscious state.

TEXT 13

पण्डिते लण्ड याईते सार्वभोजे आज़ा डिला।
सुर्खि सांप्त तथाइ पड़िला। || १४३ ||

**SYNONYMS**

*paṇḍīte laṇā*—taking the Paṇḍita; *yāite*—to go; *sārvabhauma*—unto Sārvabhauma Bhaṭṭācārya; *aṅgā dilā*—gave an order; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *uṭha*—please get up; *aiche*—such; *prabhura lilā*—the way of the Lord’s pastimes.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Sārvabhauma Bhaṭṭācārya to take Gadādhara Paṇḍita with him. The Bhaṭṭācārya told Gadādhara Paṇḍita, “Get up! Such are the pastimes of Śrī Caitanya Mahāprabhu.
TEXT 144

তুমি জান, কৃষ্ণ নিজ-প্রতিজ্ঞা ছাড়িল।
ভক্ত কৃপা-বলে তীর্থের প্রতিজ্ঞা রাখিল। ॥ ১৪৪ ॥

tumi jāna, kṛṣṇa nija-pratijñā chāḍilā
bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā

SYNONYMS

tumi jāna—you know; kṛṣṇa—Lord Kṛṣṇa; nija-pratijñā—His own promise; chāḍilā—gave up; bhakta kṛpā-vaśe—being obliged by the devotional service of a devotee; bhīṣmera—of Grandfather Bhiṣma; pratijñā rākhilā—kept the promise.

TRANSLATION

“You should know that Lord Kṛṣṇa Himself violated His own promise just to keep the promise of Grandfather Bhiṣma.

TEXT 145

sva-nigamam apahāya mat-pratijñāṁ
ṛtam adhikartum avapluto ratha-sthāḥ
dhṛta-ratha-carāṇo 'bhayayāc caladgur
harir iva hantum ibhāṃ gatottariyaḥ

SYNONYMS

sva-nigamam—His own promise not to take a weapon and fight on behalf of the Pāṇḍavas; apahāya—giving up; mat-pratijñāṁ—my promise; rṛtam—true; adhikartum—to make more; avapluto—having jumped down; ratha-sthāḥ—who was on the chariot (Lord Kṛṣṇa); dhṛta—who took up; ratha-carāṇaḥ—the wheel of the chariot; abhyayāt—ran forward; calat-guḥ—making the entire planet tremble; hariḥ—a lion; iva—like; hantum—to kill; ibhāṃ—an elephant; gata-uttariyaḥ—losing the outer garment.

TRANSLATION

“Intending to make my promise true, Lord Kṛṣṇa broke His own promise not to take a weapon at Kurukṣetra. With His outer garment falling off,
Lord Śrī Kṛṣṇa jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.’

PURPORT

Lord Kṛṣṇa promised not to fight in the battle of Kurukṣetra or even take up a weapon. But when Bhīṣma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhīṣma’s promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from Śrīmad-Bhāgavatam (1.9.37).

TEXT 146

एहेतु ग्रहणे भोमार बिच्छेद सहिया ।
तोमार प्रतिज्ञा रक्षा कैल यथा करिया ॥” १४६ ॥

ei-mata prabhu tomāra viccheda sahiyā
tomāra pratijñā rakṣā kaila yatna kariyā”

SYNONYMS

ei-mata—in this way; prabhu—Śrī Caitanya Mahāprabhu; tomāra—of you; viccheda sahiyā—tolerating the separation; tomāra pratijñā—your vow; rakṣā kaila—protected; yatna kariyā—with great endeavor.

TRANSLATION

“Similarly, tolerating your separation, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor.”

TEXT 147

एहेतु कहि’ ताह्रेप्रबोध करिल ।
दुईज्ञेन शोकाकुल निलचले आइल ॥ १४७ ॥

ei-mata kahi’ tāṅre prabodha karilā
dui-jane šokašakula nilācale āilā

SYNONYMS

ei-mata—in this way; kahi’—speaking; tāṅre—him; prabodha karilā—awoke; dui-jane—the two persons; šoka-akula—overwhelmed with grief; nilācale—to Jagannātha Purī; āilā—went back.
In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Pandita. Then both of them, very much grief-stricken, returned to Jagannātha Puri, Nilācala.

**TEXT 148**

\[prabhu lagi’ dharma-karma chāḍe bhakta-gana bhakta-dharma-hāni prabhura nā haya sahana\]

**SYNONYMS**

*prabhu lagi’—for the sake of Śrī Caitanya Mahāprabhu; dharma-karma—all prescribed duties; chāḍe—give up; bhakta-gana—all the devotees; bhakta-dharma—of the duty of a devotee; hāni—the abandonment; prabhura—to Śrī Caitanya Mahāprabhu; nā haya—is not; sahana—tolerable.

**TRANSLATION**

All the devotees would abandon all kinds of duties for Śrī Caitanya Mahāprabhu’s sake, yet the Lord did not like the devotees’ giving up their promised duties.

**TEXT 149**

\[‘premera vivarta’ ihā sune yei jana acire miliye tāṅre caitanya-carana\]

**SYNONYMS**

*premera vivarta—the misgivings of loving affairs; ihā—this; sune—listens; yei jana—any person who; acire—very soon; miliye—meet; tāṅre—him; caitanya-carana—the lotus feet of Śrī Caitanya Mahāprabhu.

**TRANSLATION**

All these are the misgivings of loving affairs. Whoever listens to these incidents gets Śrī Caitanya Mahāprabhu’s shelter very soon.
The Lord’s Attempt to Go to Vṛndāvana

TEXT 150

doī rāja-pātra yei prabhu-saṅge yāya
‘yājapura’ āṣī’ prabhu tāre dilena vidāya

SYNONYMS

doī rāja-pātra—the two government officers; yei—who; prabhu-saṅge—with Śrī Caitanya Mahāprabhu; yāya—go; yājapura āṣī’—when coming to Yajapura; prabhu—Śrī Caitanya Mahāprabhu; tāre—unto them; dilena vidāya—bade farewell.

TRANSLATION

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

PURPORT

The place called Yājapura is very well known in Orissa. It is a subdivision of the Kaṭaka district and is situated on the southern side of the Vaitarani River. Formerly great sages performed sacrifices on the northern bank of the Vaitarani River; consequently the place is known as Yājapura—“the place where sacrifices are performed.” Some people say that this was one of the capital cities of King Yayāti and that from the name Yayāti-nagara the name Yajapura has come. As stated in Mahābhārata (Vana-parva Chapter 114):

ete kālingāh kaunteya
yatra vaitaraṇī nadi
yatrayajata dharmo ‘pi
devān saṇam etya vai
atra vai ṛṣayo ‘nye ca
purā kratu bhīr ijire

According to the Mahābhārata, great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Śrī Varāhadeva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord’s energy worship Vārahī, Vaiṣṇavi and Indraṇī, as well as many similar forms of Devī, the internal energy. There are many deities of Lord Śiva, and there are many places along the river
known as Daśāsvädha-ghāṭa. Sometimes Yājapura is also called Nābhi-gaya or Virajā-kṣetra.

**TEXT 151**

**SYNONYMS**

prabhu vidāya dila— the Lord bade them farewell; rāya—Rāmānanda Rāya; yāya—goes; tāṅra sane—with Him; kṛṣṇa-kathā—discussion of topics of Lord Kṛṣṇa; rāmānanda-sane—with Rāmānanda; rātri-dine—day and night.

**TRANSLATION**

Śrī Caitanya Mahāprabhu bade farewell to the officers, and Rāya Rāmānanda continued on with the Lord. The Lord talked to Rāmānanda Rāya about Śrī Kṛṣṇa day and night.

**TEXT 152**

**SYNONYMS**

pratigraeme—in each village; raja-ajnāya—by the order of the King; raja-bhṛtya-gaṇa—the government servants; navya grhe—in newly constructed houses; nāna-dravye—with all kinds of food grains; karaye sevana—rendered service.

**TRANSLATION**

In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grains. Thus they served the Lord.
TEXT 153

ei-mata ca/i’ prabhu ‘remunā’ āilā
tathā haite rāmānanda-rāye vidāya dīlā

SYNONYMS

ei-mata—in this way; ca/i’—walking; prabhu—Śrī Caitanya Mahāprabhu; remunā āilā—came to Remunā; tathā haite—from there; rāmānanda-rāye—unto Rāmānanda Rāya; vidāya dīlā—bade farewell.

TRANSLATION

Śrī Caitanya Mahāprabhu finally arrived at Remunā, where He bade farewell to Śrī Rāmānanda Rāya.

PURPORT

It was stated in the First Chapter of Madhya-līlā, verse 149, that Rāmānanda Rāya was bade farewell from Bhadraka. Śrila Bhaktisiddhānta Sarasvatī Thākura states that in those days the place called Remunā also included Bhadraka.

TEXT 154

bhūmete paṭilā rāya nāhika cetana
rāye kole kari’ prabhu karaye krandana

SYNONYMS

bhūmete paṭilā—fell down on the ground; rāya—Rāmānanda Rāya; nāhika cetana—there was no consciousness; rāye—Rāmānanda Rāya; kole kari’—taking on the lap; prabhu—Śrī Caitanya Mahāprabhu; karaye krandana—began crying.

TRANSLATION

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.
TEXT 155

रायेरा विद्याभवा ना याया सहन।
कहिते ना पारि एतहार बर्णन।

rāyera vidāya-bhāva nā yāya sahana
kahite nā pāri ei tāhāra varṇana

SYNONYMS

rāyera vidāya-bhāva—feelings of separation from Rāmānanda Rāya; nā yāya—not possible; sahana—to tolerate; kahite—to speak; nā pāri—I am not able; ei—this; tāhāra—of that; varṇana—a description.

TRANSLATION

Rāmānanda Rāya’s separation from Caitanya Mahāprabhu is very difficult to describe. It is almost intolerable, and therefore I cannot describe it further.

TEXT 156

तबे ‘उद्र देश-सीमा’ प्राप्त चलिल आइल।
तथा राज-अधिकारी प्रभुं प्रभुं मिलिल।

tabe ‘udhra-desa-simā’ prabhu cali āilā
tathā rāja-adhikāri prabhure miliilā

SYNONYMS

tabe—thereafter; udhra-desa-simā—the boundary of Orissa; prabhu—Lord Śrī Caitanya Mahāprabhu; cali’—traveling; āilā—reached; tathā—there; rāja-adhikāri—a government officer; prabhure—Śrī Caitanya Mahāprabhu; miliilā—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

TEXT 157

दिन द्वै-चारि तेंहो। करिल सेवन।
आगे चलिबारे सेहै कहेव विबरण।

dina dui-cāri tenho karil sevana
āge calibāre sei kahe vivaraṇa
SYNONYMS

dina dui-cāri—two or four days; teňho—he; karila sevana—served the Lord; āge—forward; calibāre—for going; sei—that officer; kahe—spoke; vivaraṇa—detailed information.

TRANSLATION

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

TEXT 158

मद्यपा यवन-राजा आगे अधिकार।
ताँरा भये पथे केह नारे चलिबार॥ १५८॥

madyapa yavana-rājār āge adhikāra
tāṅra bhaye pathe keha nāre calibāra

SYNONYMS

madyapa—drunkard; yavana—Mohammedan; rājāra—of a king; āge—ahead; adhikāra—the government; tāṅra bhaye—being afraid of such a king; pathe—on the road; keha—anyone; nāre—not able; calibāra—to travel.

TRANSLATION

He informed the Lord that the territory ahead was ruled by a Moslem governor, who was a drunkard. Out of fear for this king, no one could walk the road freely.

TEXT 159

पिचलाद। पर्यंत सब ताँर अधिकार।
ताँर भये नदी बेहेते नारे पार॥ १५९॥

pichaladā paryanta saba tāṅra adhikāra
tāṅra bhaye nādi keha haite nāre pāra

SYNONYMS

pichaladā—the place named Pichaladā; paryanta—up to; saba—everything; tāṅra—of him; adhikāra—under the authority; tāṅra bhaye—because of fear of him; nādi—the river; keha—anyone; haite—to cross; nāre—not able; pāra—to the other side.
TRANSLATION

The jurisdiction of the Mohammedan government extended up to Pichaladā. Due to fear of the Mohammedans, no one would cross the river.

PURPORT

During the old days, Pichaladā was part of Tamaluka and Bengal. Pichaladā is located about fourteen miles south of Tamaluka. The River Rūpa-nārāyaṇa is well known in Tamaluka, and Pichaladā was situated on the bank of the Rūpa-nārāyaṇa River.

TEXT 160

![Image of text]

SYNONYMS

dina kata raha—stay here for a few days; sandhi kari’—making peaceful negotiations; tānra sane—with him; tame—then; sukhe—in happiness; naukāte—on the boat; karāiba gamane—I will help You start.

TRANSLATION

Mahārāja Pratāparudra’s government officer further informed Śri Caitanya Mahāprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat.

TEXT 161

![Image of text]

SYNONYMS

sei kāle—at that time; se yavanera—of the Mohammedan governor; eka anucara—one follower; uḍiyā-kaṭake—to the camp of Orissan soldiers; āila—came; kari’ veśa-antara—changing the dress.
At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise.

The Mohammedan spy saw the wonderful characteristics of Śri Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, “A mendicant has come from Jagannātha Puri with many liberated persons.

The Mohammedan spy saw the wonderful characteristics of Śri Caitanya Mahāprabhu, and when he returned to the Mohammedan governor, he told him, “A mendicant has come from Jagannātha Puri with many liberated persons.
TRANSLATION

“All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

TEXT 165

লক্ষ লক্ষ লোক আইলে ভাহা দেখিবারে।
tāre dekhī' pūnarpi bāihāte nāre Ḍhare || ১৬৫ ||

lakṣa lakṣa loka āise tāhā dekhībāre
tāre dekhī' pūnarapi ēāite nāre ḍhare

SYNONYMS
lakṣa lakṣa—millions upon millions; loka—people; āise—come; tāhā—that; dekhībāre—to see; tāre dekhī'—after seeing Him; pūnarapi—again; ēāite—to go; nāre—are not able; ḍhare—home.

TRANSLATION

“Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

TEXT 166

সেই সব লোক হয় বাঁধারের প্রায়।
‘কৃষ্ণ’ কহি’ নাচে, কাঞ্চে, গড়াগড়ি যায় || ১৬৬ ||

sei saba loka haya bāulera prāya
‘kṛṣṇa’ kahi' nāce, kānde, gaḍāgaḍi yāya

SYNONYMS
sei saba loka—all those persons; haya—are; bāulera prāya—almost like mad­men; kṛṣṇa kahi’—chanting the holy name of Kṛṣṇa; nāce—they dance; kānde—they cry; gaḍāgaḍi yāya—they roll on the ground.

TRANSLATION

“All these people become like madmen. They simply dance and chant the holy name of Kṛṣṇa. Sometimes they even cry and roll on the ground.

TEXT 167

cāhār katha nāhe—dekhilē sē jānī ||
tāhāre prāṣṭāre tāhāre ‘jāmbar’ kari' mānī || ১৬৭ ||
kahibāra kathā nahe—dekhile se jāni
tānhāra prabhāve tānre ‘īśvara’ kari’ māni’

SYNONYMS
kahibāra kathā—describable topic; nahe—this is not; dekhile—if one sees; se jāni—he can understand; tānhāra prabhāve—by His influence; tānre—Him; īśvara kari’—as the Supreme Personality of Godhead; māni—I accept.

TRANSLATION
“Actually these things cannot even be described. One can understand them only by seeing. By His influence, I accept Him as the Supreme Personality of Godhead.”

TEXT 168
এত কহি’ সেই চর ‘হরি’ ‘কৃষ্ণ’ গায়।
হাসে, কঞ্চে, নাচে, গায় বাজলের প্রায়॥ ১৬৮ ॥

etā kahi’ sei cara ‘hari’ ‘krṣṇa’ gāya
hāse, kānde, nāce, gāya bāulera prāya

SYNONYMS
etā kahi’—saying this; sei cara—that messenger; hari—Hari; krṣṇa—Krṣṇa; gāya—chants; hāse—laughs; kānde—cries; nāce—dances; gāya—sings; bāulera prāya—just like a madman.

TRANSLATION
After saying this, the messenger began to chant the holy names of Hari and Krṣṇa. He also began to laugh and cry, dance and sing exactly like a madman.

TEXT 169
এত সুনি’ যবনের মন ফিরি’ গেল ।
আপন-‘বিখ্যাত’ উড়িয়া শ্রানে পাঠিয়া॥ ১৬৯ ॥

etā suṇi’ yavanera mana phiri’ gela
āpana-‘viśvāsa’ udāya sāhane pāthāila

SYNONYMS
etā suṇi’—after hearing this; yavanera—of the Mohammedan governor; mana—the mind; phiri’ gela—became changed; āpana—own; viśvāsa—secre-
Upon hearing this, the mind of the Mohammedan governor was changed. He then sent his own secretary to the representative of the Orissan government.

The Mohammedan secretary came to see Śrī Caitanya Mahāprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, “Kṛṣṇa, Kṛṣṇa,” he also was overwhelmed with ecstatic love.
TRANSLATION

After calming down, the Mohammedan secretary offered his respects and informed the representative of the Orissan government, “The Mohammedan governor has sent me here.

TEXT 172

তুমি যদি আজ্ঞা দেহ এখানে আসিয়া।
যেন অধিকারী যায় প্রভুকে মিলিয়া। ॥ ১৭২ ॥

tumi yadi ajña deha’ ethāke āsiyā
yavana adhikārī yāya prabhuke miliyā

SYNONYMS

tumi—you; yadi—if; ajña—order; deha’—give; ethāke—here; āsiyā—coming; yavana adhikārī—the Mohammedan governor; yāya—may go; prabhuke—Lord Śrī Caitanya Mahāprabhu; miliyā—at after meeting.

TRANSLATION

“If you agree, the Mohammedan governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

TEXT 173

বহুত উৎকণ্ঠাত তাঁহার, কার্যাচে বিনয়।
তোমার স্বে এই সঞ্চি, নাহি যুদ্ধভয়। ॥ ১৭৩ ॥

bahuta utkanṭhā tāṅra, karyāche vinaya
tomā-sane ei sandhi, nāhi yuddha-bhaya’

SYNONYMS

bahuta—very much; utkanṭhā—anxiety; tāṅra—his; karyāche—has made; vinaya—submissive petition; tomā-sane—with you; ei—this; sandhi—a peace proposal; nāhi—there is not; yuddha-bhaya—fear of fighting.

TRANSLATION

“The Mohammedan governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight.”
TEXT 174

śuni' mahā-pātra kahe haṇā vismaya
‘madyapa yavanera citta aiche ke karaya!

SYNONYMS

śuni’—hearing; mahā-pātra—the representative of the Orissan government; kahe—says; haṇā vismaya—becoming astonished; madyapa—drunkard; yavanera—of the Mohammedan; citta—the heart; aiche—in this way; ke karaya—who has made.

TRANSLATION

Upon hearing this proposal, the representative of the Orissan government, the mahā-pātra, was very astonished. He thought, “The Mohammedan governor is a drunkard. Who has changed his mind?

TEXT 175

āpane mahāprabhu tāṅra mana phirāila
darśana-smaraṇe yāṅra jagat tārila’

SYNONYMS

āpane—personally; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṅra—his; mana—mind; phirāila—changed; darśana—by a personal visit; smaraṇe—by remembrance; yāṅra—of whom; jagat—the whole world; tārila—He has delivered.

TRANSLATION

“It must be Śrī Caitanya Mahāprabhu Himself who has changed the Mohammedan’s mind. Due to His presence and even due to His remembrance, the whole world is liberated.”

PURPORT

From this we can understand that the Mohammedan governor was a drunkard (madyapa). Ordinarily, there was no chance that he would change, but Lord Śrī
Caitanya Mahāprabhu could turn anyone's mind to Kṛṣṇa consciousness. One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu's holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one yāvana or mleccha addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu's grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: *dārśana-smarana yāhṛa jagat tārīla*. This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrivāsādi-gaura-bhakta-vṛnda. By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from māyā to Kṛṣṇa.

The word *viśvāsa* refers to a secretary. This title is generally found among the kāyastha caste in the Hindu community. In Bengal, the title *viśvāsa* is still used by the kāyasthas. The word *viśvāsa* means “faithful,” and a *viśvāsi* is a person in whom one can place faith. Śrī Bhaktivinoda Ṭhākura states that during the Mohammedan reign in Bengal, there was a secretariat entitled *viśvāsa-khānā*. The office of *viśvāsa-khānā* was a secretariat office in which only the most reliable people were employed. They were elected from the kāyastha community, a community that is still very expert in managing business and government affairs. The secretariat, or *viśvāsa-khānā*, is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

**TEXT 176**

एत बलि विभासेर कहिल चचन ।
“भाग्य ताँरे-आसिक करुके प्रभु दराशन” ॥ १७६ ॥

*eta bali viśvāsere kahila vacana “bhāgya tānra—āsi karuka prabhu daraśana”*

**SYNONYMS**

*eta bali*—saying this; *viśvāsere*—unto the secretary of the Mohammedan governor; *kahila vacana*—spoke the following words; *bhāgya*—great fortune; *tānra*—his; *āsi*—coming; *karuka*—let him do; *prabhu daraśana*—visiting Śrī Caitanya Mahāprabhu.
TRANSLATION

After thinking this, the mahā-pātra immediately informed the Moham­medan secretary, “It is a great fortune for your governor. Let him come visit Śri Caitanya Mahāprabhu.

TEXT 177

एन्हौँ करियें—किन्तु निरस्त्र हैंग।
आमिरेक पांच-सात भूत्य सदृ लेंग।” १७७ ॥

pratita kariye — yadi nirastra haṅaḥ
āsibeka pāṅca-sāta bhṛtya saṅge laṅaḥ?”

SYNONYMS

pratita—understood; kariye—I make; yadi—if; nirastra haṅaḥ—being without weapons; āsibeka—he will come; pāṅca-sāta—five to seven; bhṛtya—servants; saṅge—in company; laṅaḥ—taking.

TRANSLATION

“However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants.”

TEXT 178

‘विश्वास’ यांगा ताहारे सकल कहिल।
हिंदुवेश धारी’ सेि यवन आहिल ॥ १७८ ॥

‘viśvāsa’ yāṅā tāṅhāre sakala kahila
hindu-veśa dhari’ sei yavana āila

SYNONYMS

viśvāsa—the secretary; yāṅā—returning; tāṅhāre—unto the Mohammedan governor; sakala kahila—told everything; hindu-veśa dhari’—accepting the dress of a Hindu; sei yavana—that Mohammedan governor; āila—came.

TRANSLATION

The secretary returned to the Mohammedan governor and informed him of this news. Dressing himself like a Hindu, the Mohammedan governor then came to see Śri Caitanya Mahāprabhu.
The Lord’s Attempt to Go to Vrndavana

TEXT 179

dūra haite prabhu dekhi’ bhūmete paḍiyā
daṇḍavat kare aśru-pulakita haṇā

SYNONYMS

dūra haite—from a distance; prabhu—Śrī Caitanya Mahāprabhu; dekhi’—seeing; bhūmete paḍiyā—falling down on the ground; daṇḍavat kare—offered obeisances; aśru—tears; pulakita—jubilant; haṇā—becoming.

TRANSLATION

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Mohammedan governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

TEXT 180

mahā-pātra anila tāṅre kariyā sammāna
yoda-hāte prabhu-āge laya kṛṣṇa-nāma

SYNONYMS

mahā-pātra—the Orissan representative; anila—brought; tāṅre—him; kariyā sammāna—showing great respect; yoda-hāte—with folded hands; prabhu-āge—before Śrī Caitanya Mahāprabhu; laya kṛṣṇa-nāma—chanted the holy name of Kṛṣṇa.

TRANSLATION

Arriving in that way, the Mohammedan governor was respectfully brought before Śrī Caitanya Mahāprabhu by the mahā-pātra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Kṛṣṇa.

TEXT 181

“ādām yavanākule kene jagn ṇeṣe

bidaḥ ṣoṣe hirnākule kene na jagnāiṣe” 181
“adhama yavana-kule kena janma haila
vidhi more hindu-kule kena nā janmāila

SYNONYMS
adhama—low; yavana-kule—in the family of a Mohammedan; kena—why; janma haila—there was birth; vidhi—providence; more—me; hindu-kule—in the family of a Hindu; kena—why; nā—not; janmāila—caused to be born.

TRANSLATION
The governor then submissively asked, “Why was I born in a Mohammedan family? This is considered a low birth. Why didn’t supreme Providence grant me a birth in a Hindu family?

TEXT 182
‘हिन्दु हैले पाइताम तोमार चरण-सन्निधान।
ब्यर्थ मोर एइ देह, याउक पराण।’” १८२॥

‘hindu’ haile pāitāma toma caranā-sannidhāna
vyartha mora ei deha, yāu ka parāna’

SYNONYMS
hindu haile—if I was born in a Hindu family; pāitāma—I would have gotten; toma—of You; caranā—of the lotus feet; sannidhāna—proximity; vyartha—useless; mora—my; ei—this; deha—body; yāu ka parāna—let me die immediately.

TRANSLATION
“If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately.”

TEXT 183
एता शुनि महापात्र अविष्ट हएँ।
प्रभुके करौन जुति चरणे धरिया॥ १८३॥

eta śuni’ mahā-pātra āviṣṭa haṇā
prabhuke kareṇa stuti caraṇe dharīyā
SYNONYMS

etā śuni”—hearing this; mahā-pātra—the representative of the Orissan government; āviṣṭa haṅṅa—being overwhelmed; prabhuke—unto Śrī Caitanya Mahāprabhu; kareṇa—makes; stuti—prayers; caraṇe dhariyā—catching His feet.

TRANSLATION

Upon hearing the governor’s submissive statement, the mahā-pātra was overwhelmed with joy. He clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to offer the following prayers.

TEXT 184

‘চণ্ডাল—পবিত্র হার শ্রীনাম-শ্রবনে।
হেন-তোমার এই জীব পাইল দরশনে॥ ১৮৪ ॥

‘caṇḍāla—pavitra yāṅra śrī-nāma-śravaṇe
hena-tomāra ei jīva pāila daraśane

SYNONYMS

cāṇḍāla—the dog-eater, the lowest of mankind; pavitra—purified; yāṅra—of whom; śrī-nāma-śravaṇe—by hearing the holy name; hena-tomāra—of such a one as You; ei jīva—this conditioned living entity; pāila—has gotten; daraśane—the personal visit.

TRANSLATION

“Simply by hearing Your holy name, a caṇḍāla, lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

TEXT 185

ইঁহার যে এই পাতি, ইথে কি বিস্ময়।
তোমার দর্শন-প্রভাব এইমত হয়॥ ১৮৫ ॥

iṅhāra ye ei gati, ithe ki vismaya?
tomāra daraśana-prabhāva ei-mata haya

SYNONYMS

iṅhāra—of this Mohammedan governor; ye—which; ei—this; gati—result; ithe—in this; ki—what; vismaya—the wonder; tomāra—of You; daraśana-prabhāva—influence of seeing; ei-mata haya—is like this.
"It is no wonder that this Mohammedan governor has attained such results. Simply by seeing You, all this is possible.

TRANSLATION

‘To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead, or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.’

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (3.33.6). According to this verse, it doesn’t matter what position a person holds. One may be the lowest of the low—a caṇḍāla, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this age of Kali.
The Lord’s Attempt to Go to Vrndavana

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

(Bṛhan-nāradiya Purāṇa, 38.126)

A person born in a brāhmaṇa family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to this verse, it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brāhmaṇas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo ‘pi sadyah savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the mahā-mantra.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a brāhmaṇa, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Lord Kapiladeva in His instructions to His mother, Devahūtī. It was Lord Kapiladeva who instructed Devahūtī in pure Śāṅkhya philosophy.

TEXT 187

তবে মহাপ্রভু ৰাজে রূপারূপাৰুপী কৰি’
আনুশিস্যা কহে,- তুমি কহ কৰে সৰ্দ্দী ‘হারি’

tabe mahāprabhu tāṅre kṛpā-dṛṣṭi kari'
aśväsiyā kahe,—tumi kaha ‘kṛṣṇa’ ‘hari’

SYNONYMS

tabe—thereafter; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṅre—unto him; kṛpā-dṛṣṭi kari’—glancing with mercy; aśväsiyā—giving assurance; kahe—says; tumi—you; kaha—utter; kṛṣṇa—the holy name Kṛṣṇa; hari—the holy name Hari.
Sri Caitanya Mahaprabhu then glanced with mercy at the Mohammedan governor. Giving him assurance, He asked him to chant the holy names Krsna and Hari.

PURPORT

It is Sri Caitanya Mahaprabhu’s mercy that He advises everyone—even candalas, mlecchas and yavanas—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names Krsna and Hari has already received Sri Caitanya Mahaprabhu’s mercy. The Lord’s request to chant the holy name of Krsna is now extended to everyone in the world through this Krsna consciousness movement. Whoever follows Sri Caitanya Mahaprabhu’s instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a brhmana. Unfortunately there are many fools and rascals in India who do not allow Western Vaisnavas to enter certain temples. Such rascals do not clearly understand the Vedas. As stated previously: yan-namadheya-sravanukirtanad.

TEXT 188

sei kahe,—‘more yadi kaila aṅgikāra
eka ājñā deha,—sevā kari ye tomāra

SYNONYMS

sei kahe—the Mohammedan governor said; more—me; yadi—if; kaila aṅgikāra—You have accepted; eka ājñā—one order; deha—give; sevā—service; kari—I may render; ye—so that; tomāra—Your.

TRANSLATION

The Mohammedan governor then said, “Since You have so kindly accepted me, please give me some order so that I can render You some service.”

PURPORT

If one is purified by following Sri Caitanya Mahaprabhu’s orders—that is, by chanting the holy name of Krsna—one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord’s service, it is to be understood that he is reaping the results of chanting the names of Krsna and Hari.
The Lord’s Attempt to Go to Vṛndāvana

189

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brahmanas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brahmanas and Vaiṣṇavas. It is most sinful to kill cows and insult brahmanas and Vaiṣṇavas. The karma incurred by such activity is very great, but one can immediately nullify all this karma by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one’s sinful reactions (karma), one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

190

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brahmanas and Vaiṣṇavas and killing cows.

SYNONYMS

go-brāhmaṇa-vaiṣṇave—to the cows, brahmanas and Vaiṣṇavas; hirnsa—violence and envy; karyachi—I have done; apāra—unlimitedly; sei pāpa ha-ite—from those sinful activities; mora—my; ha-uka—let there be; nistāra—liberation.

TRANSLATION

The Mohammedan governor then prayed for liberation from the unlimited sinful activities he had previously incurred by being envious of brahmanas and Vaiṣṇavas and killing cows.

PURPORT

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from sinful activities, such as killing cows or insulting brahmanas and Vaiṣṇavas. It is most sinful to kill cows and insult brahmanas and Vaiṣṇavas. The karma incurred by such activity is very great, but one can immediately nullify all this karma by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one’s sinful reactions (karma), one becomes eager to serve the Lord. This is the test. Since the Mohammedan governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was anxious to render some service, and the Lord, anxious to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

SYNONYMS

tabe mukunda datta kahe,—‘śuna, mahāsaya—kindly hear me; gaṅgā-
tira yāite—to go to the bank of the Ganges; mahāprabhu—of Śrī Caitanya Mahāprabhu; mana—the mind or desire; haya—is.

TRANSLATION
Mukunda Datta then told the Mohammedan governor, “My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

TEXT 191

ताहां याइते कर भूमि सहाय-प्रकार ।
एह बड़ आंजा, एह बड़ उपकार ॥ १९१ ॥

tāhāṁ yāite kara tumī sahāya-prakāra
ei baḍa ājñā, ei baḍa upakāra

SYNONYMS
tāhāṁ yāite—to go there; kara—do; tumī—you; sahāya-prakāra—all kinds of assistance; ei baḍa ājñā—this is a great order; ei baḍa upakāra—this is a great favor.

TRANSLATION
“Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service.”

TEXT 192

तबे सेइ महाप्रभुर चरण बन्धियाँ ।
सबार चरण बन्धि सलेट हंगल ॥ १९२ ॥

tabe sei mahāprabhura caraṇa vandiya
sabāra caraṇa vandi’ cale hrṣṭa haṅa

SYNONYMS
tabe—thereafter; sei—the governor; mahāprabhura—of Śrī Caitanya Mahāprabhu; caraṇa vandiya—after worshiping the lotus feet; sabāra caraṇa vandi’—offering respect to the feet of all the other devotees; cale—departed; hrṣṭa haṅa—being very pleased.

TRANSLATION
After this, the Mohammedan governor offered prayers to the lotus feet of Śrī Caitanya Mahāprabhu as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.
The Lord's Attempt to Go to Vrndavana

TEXT 193

mahā-pātra tāṅra sane kaila kolākuli
aneka sāmagri diyā karila mitāli

SYNONYMS
mahā-pātra—the Orissan representative; tāṅra sane—with him; kaila—performed; kolākuli—embracing; aneka—various; sāmagri—materials; diyā—giving as gift; karila mitāli—established friendship.

TRANSLATION
Before the governor left, the mahā-pātra embraced him and offered him many material gifts. He thus established a friendship with him.

TEXT 194

prāṭah-kāle sei bahu naukā sājānā
prabhuke ānite dila viśvāsa pāṭhānā

SYNONYMS
prāṭah-kāle—in the morning; sei—the governor; bahu—many; naukā—boats; sājānā—decorating; prabhuke—Śrī Caitanya Mahāprabhu; ānite—to bring; dila—gave; viśvāsa—the secretary; pāṭhānā—sending.

TRANSLATION
The next morning the governor sent his secretary with many nicely decorated boats to bring Śrī Caitanya Mahāprabhu to the other side of the river.

TEXT 195

mahā-pātra calī' āilā mahāprabhura sane
mleccha āsī' kaila prabhura caraṇa vandane
SYNONYMS

maha-patra—the Orissan government representative; cali’—moving; aila—went; mahaprabhura sane—with Sri Caitanya Mahaprabhu; mleccha—the governor of the other side; asi’—coming; kaila—performed; prabhura carana vandane—worshiping the lotus feet of the Lord.

TRANSLATION

The maha-patra crossed the river with Sri Caitanya Mahaprabhu, and when they reached the other shore, the Mohammedan governor personally received the Lord and worshiped His lotus feet.

TEXT 196

एक नवीन नौका, तारा मध्ये घर ।
स्नगलेच ढल्या इलाई। गोदु ताहार उपर || १९६ ||

eka navina nauka, tara madhye ghara
svagane caatlaila prabhu tathara upara

SYNONYMS

eka—one; navina—new; nauk—a boat; tara—of which; madhye—in the middle; ghara—a room; sva-gane—with His associates; caatlaila—put on board; prabhu—Sri Caitanya Mahaprabhu; tathara upara—on it.

TRANSLATION

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Sri Caitanya Mahaprabhu and His associates.

TEXT 197

महापात्रे महाप्रभु कारिला विदाय ।
काल्पिते काल्पिते सेष तीरे रहि’ चाय || १९७ ||

maha-patre mahaprabhu karila vidaya
kandite kandite sei tire rahi’ caya

SYNONYMS

maha-patre—unto the maha-patra; mahaprabhu—Sri Caitanya Mahaprabhu; karila vidaya—bade farewell; kandite kandite—crying and crying; sei—that maha-patra; tire—on the bank; rahi’ caya—stood and watched.
TRANSLATION

Finally Śrī Caitanya Mahāprabhu bade farewell to the mahā-pātra. Standing on the river bank and looking at the boat, the mahā-pātra began to cry.

TEXT 198

The Mohammedan governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats, which were full with many soldiers.

TEXT 199

The Mohammedan governor accompanied Śrī Caitanya Mahāprabhu past Mantreśvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichaldā, which was near Mantreśvara.
The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantresvara. Through the Ganges, the boat entered the Rūpa-nārāyaṇa River and reached the village of Pichaldā. Pichaldā and Mantresvara are located very close together. After passing Mantresvara, the Mohammedan governor accompanied the Lord as far as Pichaldā.

**PURPORT**

Srī Caitanya Mahāprabhu bade farewell to the Mohammedan governor at Pichaldā. Kṛṣṇadāsa Kavirāja Gosvāmī herein states that the governor experienced symptoms of ecstatic love due to being separated from Srī Caitanya Mahāprabhu. These symptoms, he admits, cannot be described.

**TRANSLATION**

Finally Srī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.
SYNONYMS

alaukika—uncommon; lilā—pastimes; kare—performs; śrī-kṛṣṇa-caitanya—Śrī Caitanya Mahāprabhu; yei—anyone who; ihā—this; śune—hears; tāṅra—his; janma—birth; deha—body; dhanya—glorified.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

TEXT 202

sei naukā caḍī’ prabhu āilā ‘pānihāṭi’

SYNONYMS

sei naukā caḍī’—boarding the same boat; prabhu—Śrī Caitanya Mahāprabhu; āilā—reached; pānihāṭi—the place named Pānihāṭi; nāvikere—the captain of the boat; parāila—He put on; nija-kṛpā-sāṭi—His own used cloth as special mercy.

TRANSLATION

The Lord finally reached Pānihāṭi, and, as an act of mercy, He gave the captain of the boat one of His personal garments.

TEXT 203

‘prabhū āilā’ bali’ loke haila kolāhala

SYNONYMS

prabhū āilā—the Lord has arrived; bali’—saying; loke—among the residents; haila—there was; kolāhala—great broadcasting; manusya—all kinds of men; bharila—filled; saba—all; kibā jala—either on the water; sthala—or on land.
TRANSLATION
The place called Panihāṭi was located on the bank of the Ganges. After hearing that Śrī Caitanya Mahāprabhu had arrived, all kinds of men assembled both on land and on the water.

PURPORT
The village of Panihāṭi is situated on the banks of the Ganges near Khadaḍaha.

TEXT 204

raṇav-paṇḍita āsi’ prabhu lanā gelā
pathe yāite loka-bhiḍe kaṣṭe-srṣṭye āilā

SYNONYMS
raṇghava-paṇḍita—Raghava Paṇḍita; āsi’—coming; prabhu—Śrī Caitanya Mahāprabhu; lanā—taking; gelā—went to his place; pathe yāite—passing on the road; loka-bhiḍe—in the crowd of men; kaṣṭe-srṣṭye—with great difficulty; āilā—reached.

TRANSLATION
At length Śrī Caitanya Mahāprabhu was taken away by Raghava Paṇḍita. There was a great crowd assembled along the way, and the Lord reached Raghava Paṇḍita’s residence with great difficulty.

TEXT 205

eka-dina prabhu tathā kariya naiva
prāte kumārahaṭte āilā,—yāhān śrīnivāsa

SYNONYMS
eka-dina—one day; prabhu—Śrī Caitanya Mahāprabhu; tathā—there; kariya naiva—residing; prāte—in the morning; kumārahaṭte—the town named Kumārahaṭṭa; āilā—reached; yāhān—where; śrīnivāsa—the home of Śrīnivāsa Ṭhākura.
The Lord's Attempt to Go to Vrndavana

TRANSLATION

The Lord stayed at Rāghava Paṇḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīvāsa Ṭhākura lived.

PURPORT

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted sannyāsa, Śrīvāsa Ṭhākura—due to separation from Śrī Caitanya Mahāprabhu—left Navadvīpa and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapalli (known as Kāñcaḍāpāḍā), where Śrīvānanda Sena lived. After staying two days at Śrīvānanda’s house, the Lord went to the house of Vāsudeva Datta. From there He went to the western side of Navadvīpa to the village called Vidyānagara. From Vidyānagara He went to Kuliya-grama and stayed at Mādhava dāsa’s house. He stayed there one week and excused the offenses of Devananda and others. Due to Kavirāja Gosvāmi’s mentioning the name of Śāntipurācārya, some people think that Kuliya is a village near Kāñcaḍāpāḍā. Due to this mistaken idea, they invented another place known as New Kuliyāra Pāṭa. Actually such a place does not exist. Leaving the house of Vāsudeva Datta, Śrī Caitanya Mahāprabhu went to the house of Advaita Ācārya. From there He went to the western side of Navadvīpa to Vidyānagara and stayed at the house of Vidyā-vaścaspati. These accounts are given in the Caitanya-bhāgavata, Caitanya-maṅgala, Caitanya-candrodaya-nātaka and Caitanya-carita-kāvyā. Śrīla Kavirāja Gosvāmi has not vividly described this entire tour; therefore, on the basis of Caitanya-caritāmṛta, some unscrupulous people have invented a place called Kuliyāra Pāṭa near Kāñcaḍāpāḍā.

TEXT 206

তাহাতি হইতে আগে গেলা শিবানন্দ-ঘর।
বাসুদেব-গ্রহে পাঁচে আইলা ঈশ্বর॥ ২০৬॥

tāhān haite āge gelā śivānanda-ghara
vāsudeva-grhe pāche āilā iśvara

SYNONYMS

tāhān haite—from there; āge—ahead; gelā—Lord Śrī Caitanya Mahāprabhu proceeded; śivānanda-ghara—to the house of Śivānanda Sena; vāsudeva-grhe—to the house of Vāsudeva Datta; pāche—after this; āilā—came; iśvara—the Lord.

TRANSLATION

From the house of Śrīvāsa Ṭhākura, the Lord went to the house of Śivānanda Sena and then to the house of Vāsudeva Datta.
TEXT 207

‘वा चन्द्रिक-गुरु’ अनेक येंमते रहिला।
लोक-शिष्ठ स्वे यें ‘कुलिया’ आइल। || २०७ ||

‘vacaspati-grhe’ prabhu yemate rahila
loka-bhiṣa bhaye yaiche ‘kuliya’ āilā

SYNONYMS

vacaspati-grhe—at the house of Vidyā-vacaspati; prabhu—the Lord; yemate—as; rahila—stayed there for some time; loka-bhiṣa bhaye—due to fear of crowds of people; yaiche—just as; kuliya āilā—He came to Kuliya, the present city of Navadvipa.

TRANSLATION

The Lord remained some time at the house of Vidyā-vacaspati, but then, because it was too crowded, He went to Kuliya.

PURPORT

The house of Vidyā-vacaspati was located at Vidyānagara, which was near Koladvipa, or Kuliya. It was here that Devānanda Paṇḍita was residing. This information is found in Caitanya-bhāgavata (Madhya-līlā, Chapter Twenty-one). In Caitanya-candrodaya-nātaka, the following statement is given about Kuliya. Tataḥ kumārahaṭṭe śrīvāsa-paṇḍita-vatyaṁ abhyāyaṁau: “From there the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa.” Tato dvaita-vatīṁ abhyetya hardaśenaḥbhīvaṇḍitas tathāva taraṇi-vartmanā navadvipasya pāre kuliya-nāma-grāme mādhava-dāsa-vatyaṁ uttīrṇavān. evam sapta-dīnāṁ tatra sthitvā punas taṭa-vartmanā eva calitavān: “From the house of Śrīvāsa Ācārya, the Lord went to the house of Advaita Ācārya, where He was offered obeisances by Haridāsa Ṭhākura. The Lord then took a boat to the other side of Navadvipa to a place called Kuliya, where He stayed seven days at the house of Mādhava dāsa. He then proceeded along the banks of the Ganges.”

In the Śrī Caitanya-carita-mahā-kāvyā, it is stated, anyedyuḥ sa śrī-navadvipa-bhūmeḥ pāre gaṅgarṁ paścime kvāpi deśe, śrīmān sarva-prāṇināṁ tat-tad-aṅgair netraṇandarāṁ samyag ṣātyaṁ tene: “The Lord went to the eastern side of the Ganges at Navadvipa, and everyone was pleased to see the Lord coming.”

In the Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Three), it is stated, sarva-pāriṣada-saṅge śrī-gaurasundarāḥ acambite āsi’ uttarilā tāṁra gharā: “The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vacaspati,” Navadvipādi sarva-dike haila dhvani: “Thus throughout Navadvipa, the Lord’s arrival was made known.” Vācaspati-ghare āilā nyāsi-
"Thus the chief of all the sannyāsis, Śrī Caitanya Mahāprabhu, arrived at the house of Vidyā-vācaspati." As further stated:

\[
\begin{align*}
ananta\ arbuda\ loka\ bali'\ 'hari'\ 'hari' \\
calilena\ dekhibāre\ gaurāṅga\ śrī-hari \\
patha\ nāhi\ pāya\ keho\ lokera\ gahale \\
vanaḍāla\ bhāngi'\ loka\ dāsa-dike\ cale \\
lokera\ gahale\ yata\ aranya\ āchila \\
kṣaṇeke\ sakala\ divya\ pathamaya\ haila \\
kṣaṇeke\ āila\ saba\ loka\ kheyā-ghāte \\
kheyāri\ karite\ pāra\ paḍila\ sankaṭe \\
satvare\ āsilā\ vācaspati\ mahāsaya \\
karilena\ aneka\ naukāra\ samuccaya \\
naukāra\ apekṣā\ āra\ keho\ nāhi\ kare \\
nānā\ mate\ pāra\ haya\ ye\ yemate\ pāre \\
hena-mate\ gāṅgā\ pāra\ ha-i'\ sarva-jana \\
sabhe\ dharena\ vācaspatira\ caraṇa \\
lukāṇa\ gelā\ prabhu\ kuliyā-nagara \\
kuliyaśa\ āilena\ vaikuṇṭha-iśvara \\
sarva-loka\ 'hari'\ bali'\ vācaspati-sange \\
sei-kṣaṇe\ sabhe\ calilena\ mahā-raṅge \\
kuliyaś-nagare\ āilena\ nyāsi-maṇi \\
sei-kṣaṇe\ sarva-dike\ haila\ mahā-dhvani \\
sabe\ gāṅgā\ madhye\ nadiyāya-kuliyaśa \\
śuni'\ mātra\ sarva-loke\ mahānande\ dhāya \\
vācaspatira\ grāme\ (vidyānagare)\ chila\ yateka\ gahala \\
tāra\ koṭi\ koṭi-guṇe\ pūrila\ sakala \\
lakṣa\ lakṣa\ naukā\ vā\ āila\ kothā\ haite \\
nā\ jāni\ kateka\ pāra\ haya\ kata-mate \\
lakṣa\ lakṣa\ loka\ bhāse\ jāhnavīra\ jale \\
sabhe\ pāra\ hayena\ parama\ kutūhale
\end{align*}
\]
"When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati's house, many hundreds and thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidyā-vācaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidyā-vācaspati. Due to this great crowd, Śrī Caitanya Mahāprabhu secretly went to Kuliya-nagara. After the Lord left Vidyānagara, however, all the people heard news of His leaving. They then accompanied Vācaspati to Kuliya-nagara. Since the news of the Lord's arrival was immediately broadcast, large crowds arrived and greeted Śrī Caitanya Mahāprabhu with great jubilation. Indeed, when the crowd went to see Śrī Caitanya Mahāprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the River Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Śrī Caitanya Mahāprabhu's arrival. Thus all the inhabitants of Kuliya, the sinful, intermediate, and spiritually advanced, were delivered and glorified by Śrī Caitanya Mahāprabhu."

As stated in Caitanya-bhāgavata (Antya-khaṇḍa, Chapter Six):

\[ \text{khaṇāyodā, badagāchi, āra dogāchiyā} \\
\text{gaṅgāra opāra kabhu yāyena 'kuliyā'} \]

As stated in Caitanya-maṅgala:

\[ \text{gaṅgā-śnāna kari prabhu rāḍha-deśa diyā} \\
\text{krame krame uttarilā nagara 'kuliyā'} \]
māyera vacane punah gelā navadvipa
vārakoṇā-ghāṭa, niya vādīra samipa

In the commentary of Premadāsa it is said:

nadiyāra mājakhāne, sakala lokete
jāne, ‘kuliya-pāhāḍapura’ nāme sthāna.

Śrī Narahari Cakravarti, or Ghanasyāma dāsa, has written in his Bhakti-ratnākara:

kuliya pāhāḍapura dekha śrīnivāsa
pūrve ‘koladvipa’-parvatākhyā—e pracāra

In a book named Navadvipa-parikrama, also written by Ghanasyāma dāsa, it is stated: kuliya-pāhāḍapura grāma pūrve koladvipa-parvatākhyānanda nāma. Therefore one can conclude that the present-day city of Navadvipa and the places known as Bāhirdvipa, Kolera Gaṅja, Kola-āmāda, Kolera Daha, Gadakhāli, etc. were known as Kuliya, but the so-called Kuliyāra Pāṭa is not the original Kuliyā.

TEXT 208

mādhava-dāsa-grhe tathā śacira nandana
lakṣa-koṭi loka tathā pāila daraśana

SYNONYMS

mādhava-dāsa-grhe—at the house of Mādhava dāsa; tathā—there; śacira nanda— the son of mother Śacī; lakṣa-koṭi loka—many hundreds and thousands of people; tathā—there; pāila daraśana—got His audience.

TRANSLATION

When the Lord stayed at the house of Mādhava dāsa, many hundreds and thousands of people came to see Him.

PURPORT

Mādhava dāsa is identified as follows. In the family of Śrīkara Cāṭṭopādhyāya, Yudhiṣṭhira Cāṭṭopādhyāya took his birth. Formerly, he and his family members lived in Bilvagrama and Pāṭulī. From there he went to Kuliya Pāhāḍapura, formerly known as Pāḍapura. The eldest son of Yudhiṣṭhira Cāṭṭopādhyāya is known as Mādhava dāsa, the second son was called Haridāsa, and the youngest son was
called Kṛṣṇasampatti Caṭṭopādhyāya. The three brothers' nicknames were Chakaḍi, Tinakaḍi and Dukaḍi. The grandson of Mādhava dāsa was named Vāṁśīvadana, and his grandson Rāmacandra and their descendants are still living at Vāghnāpāḍā, or Vaiśācī.

**TEXT 209**

`sāta dina rahi' tathā loka nistarilā
dsaba aparādhi-gaṇe prakāre tārilā`

**SYNONYMS**

*sāta dina*—seven days; *rahi'—staying; *tathā*—there; *loka*—the people; *nistārilā*—He liberated; *saba*—all; *aparādhi-gaṇe*—the offenders; *prakāre*—in some fashion; *tārilā*—delivered.

**TRANSLATION**

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

**TEXT 210**

‘śāntipurācārya'-grhe aiche āilā
śaci-mātā mili' tānra duhkha khaṇḍāilā

**SYNONYMS**

*śāntipurā-ācārya*—of Advaita Ācārya; *grhe*—to the house; *aiche*—similarly; *āilā*—went; *śaci-mātā*—mother Śacī; *mili'—meeting; *tānra*—her; *duhkha*—unhappiness; *khaṇḍāilā*—pacified.

**TRANSLATION**

After leaving Kuliya, Śrī Caitanya Mahāprabhu visited the house of Advaita Ācārya at Śāntipurā. It was there that the Lord’s mother, Śacīmātā, met Him and was thus relieved of her great unhappiness.
The Lord then visited the village known as Rāmakeli and the place known as Kanai Nātāsālā. From there He returned to Santipura.

Sri Caitanya Mahāprabhu stayed in Santipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.
ataeva ihāṁ tāra nā kailun vistāra
punarukti haya, grantha bāḍaye apāra

SYNONYMS
ataeva—therefore; ihāṁ—here; tāra—of that incident; nā kailun—I did not give; vistāra—elaboration; punarukti—repetition; haya—it is; grantha—the book; bāḍaye—increases; apāra—unlimitedly.

TRANSLATION
I will not narrate these incidents because they have already been described by Vṛndāvana dāsa Ṭhākura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

TEXTS 214-215

Those narrations tell how Śrī Caitanya Mahāprabhu met the brothers Rūpa and Sanātana and how Nṛśimhānanda decorated the road. I have already de-
scribed these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

**PURPORT**

This information is given in Ādi-līla (Chapter Ten, verse 35) and Madhya-līlā (Chapter One, verses 155-162 and 175-226).

**TEXT 216**

punarapi prabhu yadi ‘sāntipura’ āilā 
raghunātha-dāsa āsi’ prabhure miliā

**SYNONYMS**

punarapi—again; prabhu—Śrī Caitanya Mahāprabhu; yadi—when; sāntipura āilā—came to Sāntipura; raganātha-dāsa—Ragunātha dāsa; āsi’—coming; prabhure miliā—met Śrī Caitanya Mahāprabhu.

**TRANSLATION**

When Śrī Caitanya Mahāprabhu returned to Sāntipura, Raghunātha dāsa came to meet Him.

**TEXT 217**

‘hiranya,’ ‘govardhana’;—dui sahadora 
saptagrame bāra-lakṣa mudrāra ṭīvara

**SYNONYMS**

hiranya—Hiraṇya; govardhana—Govardhana; dui sahadora—two brothers; saptagrāme—in the village named Saptagrāma; bāra-lakṣa—1,200,000; mudrāra—of coins; ṭīvara—the masters.

**TRANSLATION**

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an income of 1,200,000 rupees.
HiraJ;�ya and Govardhana were inhabitants of Saptagrâma in the district of Hugali. Actually they were inhabitants not of Saptagrâma, but a nearby village named Kr�J;�apura. They took their birth in a big kâyastha family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was HiraJ;�ya Majumadâra, and the younger brother's name was Govardhana Majumadâra. Śrî Raghunâtha dâsa was the son of Govardhana Majumadâra. Their family priest was Balarâma Ācârya, who was a favorite of Hariâsâ Taikura's, and the family's spiritual master was Yadunandana Ācârya, a favorite of Vâsudeva Datta's.

The village of Saptagrâma is located on the eastern railway from Calcutta to Burdwan, and presently the railway station is called Trišabighâ. In those days there was a large river there known as the Sarasvati, and present-day Trišabighâ is a great port. In 1592, the Pâthâñas invaded, and due to a flooding of the Sarasvati River in the year 1632, this great port was partially destroyed. It is said that in the Seventeenth and Eighteenth Centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrâma, situated on the southern side of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrâma suvârña-vânik. There were very many rich people there, and HiraJ;�ya Majumadâra and Govardhana Majumadâra belonged to the kâyastha community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to Ādi-lîlā (Chapter Eleven, verse 41), which describes UddhâraJ;�a Datta, who also belonged to the Saptagrâmî suvârña-vânik community.

**TEXT 218**

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mahaisvarya-yukta duñhe—vadanya, brahmañya
dsadācāri, satkulina, dhârmikā-gaṇya
```

**SYNONYMS**

mahā-aisvarya-yukta—very opulent in riches; duñhe—both the brothers; vadānya—very magnanimous; brahmañya—devoted to brahminical culture; satācāri—well-behaved; sat-kulina—aristocratic; dhârmika-agra-gaṇya—on the top of the list of religious persons.

**TRANSLATION**

Both HiraJ;�ya Majumadâra and Govardhana Majumadâra were very opulent and magnanimous. They were well-behaved and devoted to brahminical
culture. They belonged to an aristocratic family, and among religionists they were predominant.

TEXT 219

नैदियवासीं ब्राह्मणं उपजीव्यप्रायः।
अर्थं भूमि ग्रामं दियं करेन सहायः॥ २१९॥

nadiyā-vāsī, brāhmaṇera upajīvya-prāya
artha, bhūmi, grāma diyā kareṇa sahāya

SYNONYMS

nadiyā-vāsī—inhabitants of Nadia; brāhmaṇera—of all brāhmaṇas; upajīvya-prāya—almost the entire source of income; artha—money; bhūmi—land; grāma—villages; diyā—giving as charity; kareṇa sahāya—give help.

TRANSLATION

Practically all the brahmaṇas residing in Nadia were dependent on the charity of Hirānīya and Govardhana, who gave them money, land and villages.

PURPORT

Although Navadvīpa was very opulent and populous during Śrī Caitanya Mahāprabhu’s time, practically all the brahmaṇas depended on the charity of Hirānīya and Govardhana. Because the brothers highly respected the brahmaṇas, they very liberally gave them money.

TEXT 220

नीलाम्बर चक्रवर्ति—आराध्यं दुःखार।
चक्रवर्ति करे दुःखार ‘भ्रात्र’—व्यवहार।॥ २२०॥

nilāmbara cakravarti—ārādhya duṇhāra
 cakravarti kare duṇhāra ‘bhrāṭr’-vyahāra

SYNONYMS

nilāmbara cakravarti—the grandfather of Śrī Caitanya Mahāprabhu; ārādhya duṇhāra—very worshipable for these two; cakravarti—Nilāmbara Cakravarti; kare—does; duṇhāra—to the two of them; bhrāṭr-vyavahāra—treating as brothers.
Nilāmbara Cakravarti, the grandfather of Śrī Caitanya Mahāprabhu, was much worshiped by the two brothers, but Nilāmbara Cakravarti used to treat them as his own brothers.

Formerly, these two brothers rendered much service to Misra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.
TEXT 223

śāntipura āilā, tabe āsi' raghunātha prabhure mililā

SYNONYMS

śāntipura āilā—went to Śāntipura; tabe—at that time; āsi’—coming; raghunātha—Raghunātha dāsa; prabhure—Śrī Caitanya Mahāprabhu; mililā—met.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

TEXT 224

prabhu pāda-sparsa kaila karunā kariyā

SYNONYMS

prabhu—of Śrī Caitanya Mahāprabhu; pāda-sparsa kaila—touched with His feet; karunā—mercy; kariyā—showing.

TRANSLATION

When Raghunātha dāsa went to see Śrī Caitanya Mahāprabhu, he fell at the Lord’s lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.
Raghunātha dāsa’s father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

**TEXT 226**

अचार्य-प्रसादे पाइल प्रभुर उच्छिष्ट-पात।  
प्रभुर चरण देखे दिन पाँच-सात॥ २२६॥

ācārya-prasāde pāila prabhura ucchiṣṭa-pāta  
prabhura caraṇa dekhe dina pāṇca-sāṭa

**SYNONYMS**

ācārya-prasāde—by the mercy of Advaita Ācārya; pāila—got; prabhura—of Lord Śrī Caitanya Mahāprabhu; ucchiṣṭa-pāta—remnants of food; prabhura—of Śrī Caitanya Mahāprabhu; caraṇa—lotus feet; dekhe—sees; dina—days; pāṇca-sāṭa—five to seven.

**TRANSLATION**

When Raghunātha dāsa was there, Advaita Ācārya favored him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days by rendering service to the Lord’s lotus feet.

**TEXT 227**

प्रभुं ताँ रे बिदाय दिया गेला नीलाचल।  
केतेहो घरे आंगी हैला प्रेममेंत पागल॥ २२७॥

prabhu tānre vidāya diyā gelā nilācala  
tenho ghare āngī’ hālā premamēnt pāgal
SYNONYMS

prabhu—Śri Caitanya Mahāprabhu; tāṅre—unto Raghunātha dāsa; vidāya diyā—bidding farewell; gelā—went back; nilācala—to Jagannātha Puri; teṅho—he; ghare āsī—returning home; hailā—became; premete pāgala—mad in ecstatic love.

TRANSLATION

After bidding farewell to Raghunātha dāsa, Śri Caitanya Mahāprabhu returned to Jagannātha Puri. After returning home, Raghunātha dāsa became mad with ecstatic love.

TEXT 228

বার বার পলায় তেঙ্গে হিলার যাওয়া বাঙ্গলি হইতে ।
পিতা তাহার বাঙ্গলি রাখে আনি' পথ বাঙ্গলি ॥ ২২৮ ॥

bāra bāra palāya teṅho nilādi yāite
pitā tāṅre bāṅdhi' rākhe ānī' patha haite

SYNONYMS

bāra bāra—again and again; palāya—leaves home; teṅho—he; nilādi yāite—to go to Jagannātha Puri; pitā—his father; tāṅre—him; bāṅdhi'—binding; rākhe—keeps; ānī'—bringing back; patha haite—from the road.

TRANSLATION

Raghunātha dāsa used to run away from home again and again to go to Jagannātha Puri, but his father kept binding him and bringing him back.

TEXT 229

পঞ্চ পাইক তাহার রাখে রাঞ্চিনি ।
চারি সেবক, দুই ব্রাহ্মণ রহে তাহার সান ॥ ২২৯ ॥

pañca pāika tāṅre rākhe rātri-dine
cāri sevaka, dui brāhmaṇa rahe tāṅra sane

SYNONYMS

pañca—five; pāika—watchmen; tāṅre—him (Raghunātha dāsa); rākhe—keep; rātri-dine—day and night; cāri sevaka—four personal servants; dui brāhmaṇa—two brāhmaṇas to cook; rahe—remain; tāṅra sane—with him.
His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brähmanas were employed to cook for him.

TRANSLATION

TEXT 230

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to Jagannātha Puri, and because of this he was very unhappy.

TRANSLATION

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śantipura, he submitted a request to his father.

TEXT 231
TEXT 232

“अज्ञा देह’, यांगु देखि प्रभुर चरण ।
अनुमोध, ना रहें मोर शरीरले जीवन” || २३२ ||

“अज्ञा deha’, yānā dekhi prabhura caraṇa
anyathā, nā rahe mora śarire jīvana”

SYNONYMS

अज्ञा deha’—kindly give me permission; याना—going; dekhi—I may see; prabhura caraṇa—the lotus feet of the Lord; anyathā—otherwise; nā rahe—will not remain; mora—my; śarire—within the body; jīvana—life.

TRANSLATION

Raghunātha dāsa asked his father, “Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body.”

TEXT 233

 audition tāhāra pita bahu loka-dravya diyā
pāṭhāila bali’ ‘ṣighra āsiha phiriyā’

SYNONYMS

 audition—hearing; tāhā—his; pita—father; bahu—many; loka-dravya—servants and materials; diyā—giving; pāṭhāila—sent; bali’—saying; āsiha—very soon; āsiha—come; phiriyā—returning.

TRANSLATION

Hearing this request, Raghunātha dāsa’s father agreed. Giving him many servants and materials, the father sent him to see Śrī Caitanya Mahāprabhu, requesting him to return soon.

TEXT 234

सांद्र दिन शान्तिपुरे प्रभु-संग रहे ।
राज्य-दिबसे एই मनःकथा कहें || २३४ ||
sāta dina śāntipure prabhu-sānge rahe
rātri-divase ei manah-kathā kahe

SYNONYMS
sāta dina—for seven days; śāntipure—at Śāntipura; prabhu-sānge—in the association of Śrī Caitanya Mahāprabhu; rahe—stayed; rātri-divase—both day and night; ei—these; manah-kathā—words in his mind; kahe—says.

TRANSLATION
For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

TEXT 235
‘रक्षके के हाते मुँगे केमने छूटिब् !
केमने प्रभुर संगे नीलाचले याब ?’ २३५ ॥
‘rakṣakera hāte muṇi kemane chūtiba!
kemane prabhura sānge nilācale yāba?’

SYNONYMS
rakṣakera hāte—from the clutches of the watchmen; muṇi—I; kemane—how; chūtiba—shall get release; kemane—how; prabhura sānge—with Śrī Caitanya Mahāprabhu; nilācale—to Jagannātha Puri; yāba—I shall go.

TRANSLATION
Raghunātha dāsa thought, “How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Śrī Caitanya Mahāprabhu to Nilācala?”

TEXT 236
sarvajña gaurāṅga-prabhu jānī’ tāñre mana
śikṣā-rūpe kahe tāñre āśvāsa-vacana

SYNONYMS
sarva-jña—omniscient; gaurāṅga-prabhu—Śrī Caitanya Mahāprabhu; jānī’—knowing; tāñre—his; mana—mind; śikṣā-rūpe—as an instruction; kahe—says; tāñre—unto Raghunātha dāsa; āśvāsa-vacana—words of assurance.
TRANSLATION
Since Śrī Caitanya Mahāprabhu was omniscient, He could understand Raghunātha dāsa's mind. The Lord therefore instructed him with the following reassuring words.

TEXT 237

“মিন্তে হাঁচিব ঘেঁষে যাও, না হে চাকুল।
ক্রেম ক্রেম পায় লোক তুল্যকুলুল।॥ ২৩৭ ॥

"sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla"

SYNONYMS
sthira hañā—being patient; ghare yāo—go back home; nā—do not; hao—come; vātula—crazy; krame krame—gradually; pāya—gets; loka—a person; bhava-sindhu-kūla—the far shore of the ocean of material existence.

TRANSLATION
“Be patient and return home. Don’t be a crazy fellow. By and by you will be able to cross the ocean of material existence.

PURPORT
As stated in Śrīmad-Bhāgavatam (10.14.58):

samāśritā ye pada-pallava-plavair
mahat-padaṁ puñya-yaśo-murāreḥ
bhavāmbudhir vatsa-padaṁ param padaṁ
padaṁ padaṁ yad vipadāṁ na teśām

This material world is just like a big ocean. It begins with Brahma-loka and extends to Pātālaloka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya Mahāprabhu’s mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.
TEXT 238

markaṭa-vairāgya nā kara loka dekhānā
yathā-yogya viṣaya bhuṣja’ anāsakta haṇā

SYNONYMS

markaṭa-vairāgya—monkey renunciation; nā kara—do not do; loka—to the people; dekhānā—showing off; yathā-yogya—as it is befitting; viṣaya—material things; bhuṣja’—enjoy; anāsakta—without attachment; haṇā—being.

TRANSLATION

“You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it.”

PURPORT

The word markaṭa-vairāgya, indicating false renunciation, is very important in this verse. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called markaṭa-vairāgye—the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be phalgu, temporary, but should exist throughout one’s life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, “This is the final end of the body. Why am I working so hard and night?” Such sentiments naturally arise in the mind of any man who goes to a crematorial ghāta. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called śmaśāna-vairāgya, or markaṭa-vairāgya.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the Bhakti-rasāmṛta-sindhu (1.2.108), it is said:

yāvatā syāt sva-nirvāhaḥ
svikuryāt tāvad arthavit
ādhiyey nyūnatāyāṁ ca
cyavate paramārthaḥ
"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his Durgama-sangamani, Śrī Jīva Gosvāmī comments that the word sva-nirvāṇa actually means sva-sva-bhakti-nirvāṇa. The experienced devotee will accept only those material things that will help him render service to the Lord. In Bhakti-rasāmṛta-sindhu (1.2.256), markāta-vairāgya, or phalgu-vairāgya, is explained as follows:

prāpancikatayā buddhyā
hari-sambandhi-vastunāḥ
mumuksūshbibhih parityāgo
vairāgyaṁ phalgu kathyate

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." Yukta-vairāgya, or befitting renunciation, is thus explained:

anāsaktasya viṣayān
yathārham upa vyuññātah
nirbandhaṁ kṛṣṇa-sambandhe
yuktam vairāgyam ucyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called yukta-vairāgya." Since Kṛṣṇa is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word markata-vairāgya is used by Śrī Caitanya Mahāprabhu to indicate so-called Vaiṣṇavas who dress themselves in loincloths trying to imitate Śrīla Rūpa Gosvāmī. Such people carry a beadbag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these markata-vairāgīs maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these markata-vairāgīs, or pseudo-Vaiṣṇavas.
SYNONYMS
anted—within the heart; nisīthā kara—keep strong faith; bāhye—externally; loka-vyavahāra—behavior like ordinary men; acirāt—very soon; kṛṣṇa—Lord Kṛṣṇa; tomāya—unto you; karibe—will do; uddhāra—liberation.

TRANSLATION
Śrī Caitanya Mahāprabhu continued: “Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

TEXT 240

vrndāvana dekhi’ yabe āsiba nilācāle
tabe tumi āmā-pāsā āsiha kona chale

SYNONYMS
vrndāvana dekhi’—after visiting Vṛndāvana; yabe—when; āsiba—I shall come back; nilācāle—to Jagannātha Purī; tabe—at that time; tumi—you; āmā-pāsā—to Me; āsiha—please come; kona chale—by some pretext.

TRANSLATION
“You may see me at Nilācala, Jagannātha Purī, when I return after visiting Vṛndāvana. By that time you can think of some trick to escape.

TEXT 241

se chala se-kāle kṛṣṇa sphurābe tomāre
tomā-pā yāṅre, tāre ke rākhite pāre”

SYNONYMS
se chala—that trick; se-kāle—at that time; kṛṣṇa—Lord Kṛṣṇa; sphurābe—will show; tomāre—unto you; kṛṣṇa-kṛpā—the mercy of Kṛṣṇa; yāṅre—upon whom; tāre—him; ke—who; rākhite—to keep; pāre—is able.
TRANSLATION

“What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa’s mercy, no one can check him.”

PURPORT

Although Śrīla Raghunātha dāsa was very anxious to join Śrī Caitanya Mahāprabhu, the Lord advised him to wait for the mercy of Lord Kṛṣṇa. He recommended that Raghunātha dāsa keep his Kṛṣṇa consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Kṛṣṇa consciousness. One can live in society like an ordinary human being, but at the same time one’s own business should be to satisfy Kṛṣṇa and spread His glories. A Kṛṣṇa conscious person should not be absorbed in material things, for his only business is the devotional service of the Lord. If one is engaged in this way, Kṛṣṇa will certainly bestow His mercy. As Śrī Caitanya Mahāprabhu advised Raghunātha dāsa: yathā-yogya viṣaya bhuṅja’ anāsakta haṇā. The same is repeated: antare niṣṭhā kara, bāhye loka-vyavahāra. This means that one must have no other desire within his heart than to serve Kṛṣṇa. On the basis of such a conviction, one can cultivate Kṛṣṇa consciousness. This is confirmed in Bhakti-rasāmṛta-sindhu (1.2.200):

laukiki vaidiki vápi
yā kriyā kriyate mune
hari-sevānukūlaiva
sā kāryā bhaktim icchatā

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Kṛṣṇa consciousness.

TEXT 242

এত কহিয়া মহাপ্রভু তারে বিদায় দিল ।
ঘরে আসিয়া মহাপ্রভুর শিক্ষা আচরিল।॥ ২৪২ ॥

teta kahi’ mahāprabhu tāṁre vidāya dila
ghare āsi’ mahāprabhura śikṣā ācarilā

SYNONYMS

teta kahi’—saying this; mahāprabhu—Śrī Caitanya Mahāprabhu; tāṁre—unto Raghunātha dāsa; vidāya dila—bade farewell; ghare āsi’—returning home; mahāprabhura—of Śrī Caitanya Mahāprabhu; śikṣā—the instruction; ācarila—practiced.
TRANSLATION
In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

TEXT 243

bāhya vairāgya, vātulatā sakala chādiyā
yathā-yogya kārya kare anāsakta haṅā
giving up, all craziness and external pseudo renunciation and engaged in his household duties without attachment.

SYNONYMS
bāhya vairāgya—external renunciation; vātulatā—craziness; sakala—all; chādiyā—giving up; yathā-yogya—as it is befitting; kārya—duties; kare—performs; anāsakta haṅā—being without attachment.

TRANSLATION
After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

TEXT 244

dekhi' tāṅra pitā-mātā baḍa sukha pāila
tāṅhāra āvaraṇa kichu śithila ha-ila

SYNONYMS
dekhi’—seeing; tāṅra—his; pitā-mātā—father and mother; baḍa—very much; sukha—happiness; pāila—got; tāṅhāra āvaraṇa—strong vigilance upon him; kichu—something; śithila ha-ila—became slackened.

TRANSLATION
When Raghunātha dāsa’s father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

PURPORT
When Raghunātha dāsa’s father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they be-
came very happy. The eleven people—five watchmen, four personal servants and two brähmanas—who were guarding him became less strict in their vigilance. When Raghunātha dasa actually took up his household affairs, his parents reduced the number of guards.

TEXTS 245-246

ihāṁ prabhu ekatra kari’ saba bhakta-gaṇa
advaita-nityānanda-da-ādi yata bhakta-jana
sabā ārīṅgana kari’ kahena gosāṅi
sabe ājñā deha’—āmi nilācale yāi

SYNONYMS

ihāṁ—here (at Śāntipura); prabhu—Śrī Caitanya Mahāprabhu; ekatra kari’—assembling in one place; saba bhakta-gaṇa—all the devotees; advaita-nityānanda-da-ādi—headd by Advaita Ācārya and Nityānanda Prabhu; yata bhakta-jana—all the devotees; sabā ārīṅgana kari’—embracing every one of them; kahena gosāṅi—Śrī Caitanya Mahāprabhu said; sabe—all of you; ājñā deha’—just give Me permission; āmi—I; nilācale—to Nilācal, Jagannātha Puri; yāi—may go.

TRANSLATION

Meanwhile, at Śāntipura, Śrī Caitanya Mahāprabhu assembled all His devotees—headd by Advaita Ācārya and Nityānanda Prabhu—embraced them all and asked their permission to return to Jagannātha Puri.

TEXT 247

sabāra sahita ihāṁ āmāra ha-ila milana
e varṣa ‘nilādri’ keha nā kariha gamana

SYNONYMS

sabāra sahita—with everyone; ihāṁ—here; āmāra—of Me; ha-ila—there was; milana—meeting; e varṣa—this year; nilādri—to Jagannātha Puri; keha—any of you; nā—not; kariha gamana—go.
TRANSLATION

Because He had met them all at Śantipura, Śrī Caitanya Mahāprabhu re­quested all the devotees not to go to Jagannātha Puṣṭī that year.

TEXT 248

ṭaḥāḥ haite avaśya āmi ‘vṛndāvana’ yāba
sabe ājñā deha’, tabe nirvighne ṣīsiba

SYNONYMS

ṭaḥāḥ haite—from there; avaśya—certainly; āmi—I; vṛndāvana yāba—shall go to Vṛndāvana; sabe—all of you; ājñā deha’—give Me permission; tabe—then; nirvighne—without disturbance; ṣīsiba—I shall come back.

TRANSLATION

Śrī Caitanya Mahāprabhu said, “I shall certainly go to Vṛndāvana from Jagannātha Puṣṭī. If all of you give Me permission, I shall return here again without difficulty.”

TEXT 249

mātāra caraṇe dhari’ bahu vinaya karila
vṛndāvana yāite tāṅra ājñā la-ilā

SYNONYMS

mātāra—of Śacīmātā; caraṇe—the feet; dhari’—catching; bahu vinaya karila—submitted most humbly; vṛndāvana yāite—to go to Vṛndāvana; tāṅra—her; ājñā—permission; la-ilā—took.

TRANSLATION

Clasping the feet of His mother, Śrī Caitanya Mahāprabhu very humbly re­quested her permission. Thus she gave Him leave to go to Vṛndāvana.
TEXT 250

**The Lord’s Attempt to Go to Vrndavana**

_tabe navadvipe tānre dila pāṭhānā niṇādri calīlā saṅge bhakta-gaṇa laṅā_

**SYNONYMS**

tabe—thereafter; navadvipe—to Navadvipa; tānre—her; dila pāṭhānā—sent back; niṇādri—to Jagannātha Puri; calīlā—departed; saṅge—with Him; bhakta-gaṇa laṅā—taking all the devotees.

**TRANSLATION**

Śrīmati Śacidevi was sent back to Navadvipa, and the Lord and His devotees started for Jagannātha Puri, Nilādri.

TEXT 251

**The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nilācal, Jagannātha Puri. Thus in great happiness the Lord returned.**

**SYNONYMS**

sei saba loka pathe kareṇa sevana sukhe nilācala āilā śacira nandana

**TRANSLATION**

The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nilācal, Jagannātha Puri. Thus in great happiness the Lord returned.
prabhu āṣi' jagannātha daraśana kaila
‘mahāprabhu āilā’—grāme kolāhala haila

SYNONYMS
prabhu—Śrī Caitanya Mahāprabhu; āṣi’—returning; jagannātha—to Lord Jagannātha; daraśana—visit; kaila—made; mahāprabhu āilā—Śrī Caitanya Mahāprabhu has come back; grāme—in the town; kolāhala haila—there was great agitation.

TRANSLATION
When Śrī Caitanya Mahāprabhu arrived in Jagannātha Puri, He visited the temple of the Lord. News then spread all over the city that He had returned.

TEXT 253

anandita bhakta-gaṇa āsīyā mililā
prema-āliṅgana prabhu sabāre karilā

SYNONYMS
anandita—very pleased; bhakta-gaṇa—all the devotees; āsīyā—came; mililā—met; prema-āliṅgana—embracing in love; prabhu—the Lord; sabāre—to all devotees; karilā—offered.

TRANSLATION
All the devotees then came and met the Lord with great happiness. The Lord also embraced each of them in great ecstatic love.

TEXT 254

kāśī-miśra, rāmānanda, pradyumna, sārvabhauma
vāninātha, śikhi-ādi yata bhakta-gaṇa

SYNONYMS
kāśī-miśra—Kāśi Miśra; rāmānanda—Rāmānanda; pradyumna—Pradyumna; sārvabhauma—Sārvabhauma; vāninātha—Vāninātha; śikhi-ādi—Śikhi Māhiti and others; yata bhakta-gaṇa—all the devotees.
TRANSLATION

Kāśi Miśra, Rāmānanda Rāya, Pradyumna, Sārvabhauma Bhaṭṭācārya, Vāninātha Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

TEXT 255

गदाधर-पण्डित आसी प्रभुरे मिलिल।
सबार अग्रेते प्रभु कहिते लागिला॥ २५५॥

gadādhara-paṇḍīta āṣī prabhure miliśa
sabāra agrete prabhu kahite lāgilā

SYNONYMS

gadādhara-paṇḍīta—Gadadhara Paṇḍīta; āṣī—coming; prabhure miliśa—met the Lord; sabāra agrete—in front of all the devotees; prabhu—the Lord; kahite lāgilā—began to say.

TRANSLATION

Gadadhara Paṇḍīta also came and met the Lord. Then, before all the devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

TEXT 256

‘व्रन्दावनयाब आमि गौड़देश दिय॥
निज-मातार, गंगार चरण देखिय॥ २५६॥

‘vrndāvana yāba āmi gauḍa-desa diyā
nija-mātāra, gaṅgāra caraṇa dekhīyā

SYNONYMS

vrndāvana yāba—shall go to Vṛndāvana; āmi—I; gauḍa-desa diyā—through Bengal; nija-mātāra—of My own mother; gaṅgāra—of the River Ganges; caraṇa—the feet; dekhīyā—seeing.

TRANSLATION

"It was My decision to go to Vṛndāvana through Bengal in order to see My mother and the River Ganges.

TEXT 257

এত মতে করি তৈলক্ষ গৌড়ের গমন।
সহস্রেক সঙ্গে হেল নিজ-স্তন্ত্রগণ॥ ২৫৭॥

The Lord’s Attempt to Go to Vṛndāvana
eta mate kari' kailuň gauďere gamana
sahasreka saňge haila nija-bhakta-gaňa

SYNONYMS
eta—such; mate—decision; kari’—making; kailuň—I did; gauďere—to Bengal; gamana—going; sahasreka—thousands of men; saňge—with Me; haila—there were; nija-bhakta-gaňa—My own devotees.

TRANSLATION
‘Thus I went to Bengal, but thousands of devotees began to follow Me.

TEXT 258

lakṣa lakṣa loka āise kauṭuka dekhite
lokera saṅghaṭte patha nā pāri calite

SYNONYMS
lakṣa lakṣa loka—many thousands of people; āise—came; kauṭuka—out of curiosity; dekhite—to see; lokera saṅghaṭte—by the assembly of so many men; patha—the road; nā pāri—I was not able; calite—to pass through.

TRANSLATION
‘Many hundreds and thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

TEXT 259

yathā rahi, tathā ghara-prācīra haya cūrña
yathā netra pađe tathā loka dekhi pūrna

SYNONYMS
yathā rahi—wherever I stayed; tathā—there; ghara-prācīra—the building and the boundary walls; haya—became; cūrña—broken; yathā—wherever; netra—the eyes; pađe—fell; tathā—there; loka—people; dekhi—I see; pūrna—filled.
TRANSLATION

"Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

TEXT 260

कङ्गे-स्रष्ट्ये करि’ गेला रामकेली-ग्राम।
आमार ठाँक आिल। ‘रूप’ ‘सनातन’ नाम॥ २६०॥

kaṣṭe-srṣṭye kari’ gelāna rāmakeli-grāma
āmāra ṭhāṇī āilā ‘rūpa’ ‘sanātana’ nāma

SYNONYMS

kaṣṭe-srṣṭye—with great difficulty; kari’—doing; gelāna—I went; rāmakelin- grāma—to the village of Rāmakeli; āmāra ṭhāṇī—before me; āilā—came; rūpa sanātana nāma—the two brothers named Rūpa and Sanātana.

TRANSLATION

"With great difficulty I went to the town of Rāmakeli, where I met two brothers named Rūpa and Sanātana.

TEXT 261

दुई भाई—भक्त्राज, कुङ्कुमपा-पात्र।
ब्यवहारे—राजमंत्री हय राजपात्र॥ २६१॥

dui bhāi—bhakta-rāja, kṛṣṇa-kṛpā-pātra
vyavahāre—rāja-mantri haya rāja-pātra

SYNONYMS

dui bhāi—two brothers; bhakta-rāja—kings of devotees; kṛṣṇa-kṛpā-pātra—suitable candidates for Kṛṣṇa’s mercy; vyavahāre—in behavior; rāja-mantri—ministers of the government; haya—are; rāja-pātra—government officers.

TRANSLATION

“These two brothers are great devotees and suitable recipients of Kṛṣṇa’s mercy, but in their ordinary dealings they are government officials, ministers to the King.”
TEXT 262

vidyā-bhakti-buddhi-bale parama praviṇa tabu āpanāke māne tṛṇa haite hina

SYNONYMS
vidyā—education; bhakti—devotion; buddhi—and intelligence; bale—in strength; parama—very; praviṇa—experienced; tabu—still; āpanāke—themselves; māne—they think; tṛṇa—a straw; haite—than; hina—lower.

TRANSLATION

“Śrīla Rūpa and Sanātana are very experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

TEXTS 263-264

tāṅra dainya dekhi’ śuni’ pāśāna bidare āmi tuṣṭa hañā tabe kahilūn doñhare

“uttama hañā hina kari’ mānaha āpanāre acire karibe kṛṣṇa tomāra uddhare”

SYNONYMS

tāṅra dainya dekhi’—by seeing their humility; śuni’—or even hearing about it; pāśāna—stone; bidare—becomes melted; āmi—I; tuṣṭa hañā—being very pleased; tabe—then; kahilūn doñhare—said to both of them; uttama hañā—being actually superior in every respect; hina—inferior; kari’—proposing as; mānaha—you accept; āpanāre—yourselves; acire—very soon; karibe—will do; kṛṣṇa—Lord Kṛṣṇa; tomāra—of you; uddhare—liberation.
TRANSLATION

‘Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, ‘Although you are both very exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.’

PURPORT

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa. Although Mahārāja Pratāparudra was a king, he took up a broom to cleanse the road for Lord Jagannātha’s Ratha chariot. Because of this humble service, Śrī Caitanya Mahāprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Śrī Caitanya Mahāprabhu’s instructions, a devotee should never be puffed up by material power. He should know that material power is the result of one’s past good activities (karma) and is consequently transient. At any moment all one’s material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

TEXTS 265-266

eta kahi’ āmi yabe vidāya tāṅre dila
gamana-kāle sanātana ‘praheli’ kahila

yāḥra saṅge haya ei loka lakṣa koṭi
vṛndāvana yāibāra ei nahe paripāṭi

SYNONYMS

eta kahi’—saying this; āmi—1; yabe—when; vidāya—farewell; tāṅre—unto them; dila—gave; gamana-kāle—while going; sanātana—Sanātana; praheli—enigma; kahila—said; yāḥra saṅge—with whom; haya—is; ei—this; loka—crowd of people; lakṣa koṭi—hundreds of thousands; vṛndāvana—to Vṛndāvana-dhāma; yāibāra—for going; ei—this; nahe—not; paripāṭi—the method.
TRANSLATION

"After speaking to them in this way, I bade them farewell. As I was leaving, Sanātana told Me, ‘It is not appropriate for one to be followed by a crowd of thousands when one goes to Vṛndāvana.’"

TEXT 267

**tabu āmi śunilun mātra, nā kailuṅ avadhāna**

prāte cali’ āilāṇa ‘kāṇāira nāṭasaḷā’-grāma

SYNONYMS

*tabu—still; āmi—I; śunilun—heard; mātra—only; nā—not; kailuṅ—paid; avadhāna—any attention; prāte—in the morning; cali’ āilāṇa—I walked; kāṇāira nāṭasaḷā—to Kānāi Nāṭasaḷā; grāma—the place.*

TRANSLATION

"Although I heard this, I did not pay it any attention. In the morning, however, I went to the place named Kānāi Nāṭasaḷā.*

TEXT 268

**rātri-kāle mane āmi vicāra karila**

sanātana more kiba ‘prahe/i’ kahila

SYNONYMS

*rātri-kāle—at night; mane—in the mind; āmi—I; vicāra karila—considered; sanātana—Sanātana; more—unto Me; kiba—what; praheli—enigma; kahila—spoke.*

TRANSLATION

"At night, however, I considered what Sanātana had told Me.*

TEXT 269

**ṅālāṭ’ kahila,—mōr ānd ṽeṅk sānd ī**

**loṅk dekhi’ kahibe mōre—‘ēti ṽeṅk ṽeṅk’**
bhālata’ kahila,—mora eta loka saṅge
loka dekhi’ kahibe more—‘ei eka ṛhaṅge’

SYNONYMS
bhālata’ kahila—he has spoken very well; mora—of Me; eta—so much; loka—
crowd; saṅge—in the company; loka—the people; dekhi’—seeing; kahibe
more—will speak about Me; ei—this; eka—one; ṛhaṅge—imposter.

TRANSLATION
‘I decided that Sanātana had spoken very well. I was certainly being
followed by a large crowd, and when people would see so many men, they
would surely rebuke Me, saying, ‘Here is another imposer.’

TEXT 270
‘durlabha’ ‘durgama’ sei ‘nirjana’ vṛndāvana
ekāki yāiba, kibā saṅge eka-jana

SYNONYMS
durlabha—very rare; durgama—invincible; sei—that; nirjana—solitary;
vṛndāvana—the land of Vṛndāvana; ekāki—alone; yāiba—I shall go; kibā—or;
saṅge—with Me; eka-jana—only one person.

TRANSLATION
‘I then began to consider that Vṛndāvana is a very solitary place. It is invin-
cible and very difficult to attain. I therefore decided to go there alone or, at
the most, take only one person with Me.

TEXT 271
mādhavendra-puri tathā gelā ‘ekteśvare’
dugdha-dāna-cchale krṣṇa sāksāt dila tāṅre
SYNONYMS

māḍhavendra-puri—Madhavendra Puri; tathā—there; gelā—went; ekeśvare—alone; dugdha-dāna-chale—on the plea of giving milk in charity; kṛṣṇa—Lord Kṛṣṇa; sākṣat—direct audience; dīla—gave; tāhre—unto him.

TRANSLATION

“Madhavendra Puri went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

TEXT 272

bādiyāra bāji pāti’ calilāṅa tathāre.  
beṣh-saṅge vṛndāvane gamana nā kare.

SYNONYMS

bādiyāra—of a gypsy; bāji—the magic; pāti’—demonstrating; calilāṅa—I went; tathāre—there; beṣh-saṅge—with many men; vṛndāvane—to Vṛndāvana-dhāma; gamana—going; nā kare—no one does.

TRANSLATION

“I then understood that I was going to Vṛndāvana like a magician with his show, and this is certainly not good. No one should go to Vṛndāvana with so many men.

TEXT 273

ekā yāiба, kibā saṅge bhṛtya eka-jana  
tabe se śobhaya vṛndāvanera gamana.

SYNONYMS

ekā yāiба—I shall go alone; kibā—or; saṅge—with Me; bhṛtya—servant; eka-jana—one; tabe—in that way; se—that; śobhaya—is beautiful; vṛndāvanera gamana—going to Vṛndāvana.
The Lord's Attempt to Go to Vṛndāvana

TRANSLATION

“I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vṛndāvana will be beautiful.

TEXT 274

vrndavana yaba kaha ‘ekaki’ ha’na!
sainya sainge caliyachi dhaka baja’na!

SYNONYMS

vrndavana yaba—I should go to Vṛndāvana; kaha—whereas; ekaki ha’na—being alone; sainya—soldiers; sainge—along with; caliyachi—I am going; dhaka baja’na—beating the drum.

TRANSLATION

“I thought, ‘Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.’

TEXT 275

dhik, dhik apanake bali’ ha-ilana asthira
nivrtta ha’na punah aila’na ganga-tira

SYNONYMS

dhik dhik—fie! fie!; apanake—on Myself; bali’—saying; ha-ilana—I became; asthira—agitated; nivrtta ha’n—a stopping such an action; punah—again; aila’na—I came back; ganga-tira—to the bank of the Ganges.

TRANSLATION

“I therefore said, ‘Fie upon Me!’ and being very agitated, I returned to the banks of the Ganges.

TEXT 276

stutagane raishya aai’na’ ni’ ja ni’ ja’na.
oama-salke aia’la’ sabe pa’ch-cha’ yane || 276 ||
bhakta-gaṇe rākhīya āinu niṣa niṣa sthāne
āmā-saṅge āilā sabe pāṅca-chaya jane

SYNONYMS
bhakta-gaṇe—the devotees; rākhīya—keeping; āinu—I came; niṣa niṣa sthāne—in their respective places; āmā-saṅge—with Me; āilā—came; sabe—only; pāṅca-chaya jane—five or six men.

TRANSLATION
“I then left all the devotees there and brought only five or six persons with Me.

TEXT 277

निर्विघ्ने एबे कैसे याईब बुंधाबने ।
सबे मेली’ युक्ति देहा’ हाँ’ परसान ॥ २७७ ॥

nirvighne ebe kaiche yāiba vrndāvane
sabe meli’ yukti deha’ hañā parasanne

SYNONYMS
nirvighne—without obstacles; ebe—now; kaiche—how; yāiba—I shall go; vrndāvane—to Vṛndavana; sabe meli’—altogether; yukti deha’—give Me consultation; hañā parasanne—being very pleased with Me.

TRANSLATION
“Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vṛndavana without impediments.

TEXT 278

गदाधरे चान्दि’ गेनु, इंहो दुःख पाइल ।
सेई हेतु बुंधाबन याइते नारिल ॥ २७८ ॥

gadādhare chāḍī’ genu, inho duḥkha pāila
sei hetu vrndāvana yāite nāril

SYNONYMS
gadādhare chāḍī’—leaving aside Gadādhara Paṇḍita; genu—I went; inho—Gadādhara Paṇḍita; duḥkha pāila—became unhappy; sei hetu—for that reason; vrndāvana—to Vṛndavana-dhāma; yāite nāril—I was unable to go.
TRANSLATION

“I left Gadadhara Paṇḍita here, and he became very unhappy. For this reason I could not go to Vṛndāvana.”

TEXT 279

tabe gadadhara-panḍita premāviṣṭa hañā
prabhu-pada dhari’ kahe vinaya kariyā

SYNONYMS

tabe—thereupon; gadadhara paṇḍita—Gadadhara Paṇḍita; prema-āviṣṭa hañā—being absorbed in ecstatic love; prabhu-pada dhari’—catching hold of the lotus feet of the Lord; kahe—says; vinaya kariyā—with great humility.

TRANSLATION

Being encouraged by Śrī Caitanya Mahāprabhu’s words, Gadadhara Paṇḍita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

TEXT 280

tumi yāhān-yāhān raha, tāhān ‘vṛndāvana’
tāhān yamunā, gaṅgā, sarva-tīrtha-gaṇa

SYNONYMS

tumi—You; yāhān-yāhān—wherever; raha—stay; tāhān vṛndāvana—that place is Vṛndāvana; tāhān—there; yamunā—the River Yamunā; gaṅgā—the River Gaṅgā; sarva-tīrtha-gaṇa—all other holy places of pilgrimage.

TRANSLATION

Gadadhara Paṇḍita said, “Wherever You stay is Vṛndāvana, as well as the River Yamunā, the River Ganges and all other places of pilgrimage.”
TEXT 281

Although wherever You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people. Otherwise, You do whatever You think best.”

SYNONYMS

tabu—still; vṛndāvana yāha’—You go to Vṛndāvana; loka śikhāite—to teach the people in general; seita—that; karibe—You will do; tomāra—of You; yei—what; laya—takes; citte—in the mind.

TRANSLATION

PURPORT

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was also the River Ganges, the River Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātra. At that time He said that His very mind was Vṛndāvana (mora-mana—vṛndāvana). Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited bhauma-vṛndāvana, Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place. Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, “Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?” Such a person cannot understand that Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. Ārādhya bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: according to Śrī Caitanya Mahāprabhu’s philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu’s vision (mora-mana—vṛndāvana) is different from the vision of an ordinary materialistic
The Lord’s Attempt to Go to Vṛndāvana

person. At the Ratha-yātra festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhāma. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning अहुँ का ते (Madhya 13.136).

In Śrīmad-Bhāgavatam (10.84.13) it is stated:

\begin{align*}
\text{yasyātma-buddhiḥ kuṇape tridhātu ke} \\
\text{svadhīḥ kalatrādiṣu bhauma iṣya-dhiḥ} \\
\text{yat-tīrtha-buddhiḥ salīle na karhīcij} \\
\text{janeṣv abhijñeṣu sa eva gokharah}
\end{align*}

“A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow.”

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhāma and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarāma, Rādha-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. Vrajaendra-nandana yei, sāci suta haila sei. Narottama dāsa Ṭhākura says that Balarāma and the son of Mahārāja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

Although it is very difficult to enter into the Rādha-Kṛṣṇa pastimes, most of the devotees of Vṛndāvana are attracted to the Rādha-Kṛṣṇa līlā. However, since Nitāi-Gauracandra are direct incarnations of Balarāma and Kṛṣṇa, we can be directly in touch with Lord Balarāma and Lord Kṛṣṇa through Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Those who are highly elevated in Kṛṣṇa consciousness can enter into the pastimes of Rādha-Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. It is said: śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. Śrī Kṛṣṇa Caitanya Mahāprabhu is a combination of Rādha and Kṛṣṇa.

Sometimes materialists, forgetting the pastimes of Rādha-Kṛṣṇa and Kṛṣṇa-Balarāma, go to Vṛndāvana, accept the land’s spiritual facilities and engage in material activity. This is against the teachings of Śrī Caitanya Mahāprabhu. The prākṛta-sahajiyās proclaim themselves vraja-vāsī or dhāma-vāsī, but they are mainly engaged in sense gratification. Thus they become more and more impli-
icated in the materialistic way of life. Those who are pure devotees in Kṛṣṇa con-
sciousness condemn their activities. The eternal vraja-vāsīs like Svarūpa Dāmodara
did not even come to Vṛndāvana-dhāma. Śrī Puṇḍarika Vidyānidhi, Śrī Haridāsa
Ṭhākura, Śrīvāsa Paṇḍita, Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śīkhi Māhīti, Śrī
Mādhava-devī and Śrī Gadādhara Paṇḍita Gosvāmī never visited Vṛndāvana-
dhāma. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that we have no
authorized documents stating that these exalted personalities visited Vṛndāvana.
Nonetheless, we find many nondevotees, Māyāvādī sannyāsīs, prakṛta-sahajiyās,
fruitive workers, mental speculators and many others with material motives going
to Vṛndāvana to live. Many of these people go there to solve their economic
problems by becoming beggars. Although anyone living in Vṛndāvana somehow
or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee.
As stated in Brahma-saṁhitā: premāñjana-cchurita-bhakti-vilocanena. When one
has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka
Vṛndāvana planet in the spiritual sky are identical.
Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Śrī Jagannātha dāsa Bābājī
Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja, Śrīla Gaurakīśora dāsa Bābājī
Mahārāja and later Śrī Bhaktivinoda Ṭhākura of Calcutta always engaged in nāma-
bhajana and certainly did not live anywhere but Vṛndāvana. Presently, the mem-
ers of the Hare Kṛṣṇa movement throughout the world live in materially opulent
cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and
Stockholm. However, we are satisfied with following in the footsteps of Śrīla
Bhaktivinoda Ṭhākura and other ācāryas. Because we live in the temples of Rādhā-
Kṛṣṇa and continuously hold hari-nāma-saṅkīrtaṇa—the chanting of Hare Kṛṣṇa—
we consequently live in Vṛndāvana and nowhere else. We are also following in
the footsteps of Śrī Caitanya Mahāprabhu by attempting to construct a temple in
Vṛndāvana for our disciples throughout the world to visit.

TEXT 282

एই আঙে আইলা, প্রাঙ্গু, বর্ষার চারি মাস।
এই চারি মাস কর নীলাচলে বাস। ॥ ২৮২ ॥

ei āge āilā, prabhu, varśāra cāri māsa
ei cāri māsa kara nilācale vāsa

SYNONYMS

ei—just; āge—ahead; āilā—have come; prabhu—my Lord; varśāra cāri māsa—
the four months of the rainy season; ei cāri māsa—these four months; kara—just
do; nilācale—at Jagannātha Purī; vāsa—living.
TRANSLATION

Taking this opportunity, Gadadhara Paṇḍita said, “Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannātha Purī.

TEXT 283

pāche sei ācaribā, yei tomāra mana
āpana-icchāya cala, raha,—ke kare vāraṇa”

SYNONYMS

pāche—thatafter; sei—that; ācaribā—You will do; yei—that; tomāra mana—You like; āpana-icchāya—by Your sweet will; cala—You always go; raha—You remain; ke—who; kare vāraṇa—can stop You.

TRANSLATION

“After remaining here for four months, You may be free to do as You like. Actually no one can stop You from going or remaining.”

TEXT 284

śuni’ saba bhakta kahe prabhura carane
sabākāra icchā paṇḍita kaila nivedane

SYNONYMS

śuni’—hearing; saba—all; bhakta—devotees; kahe—said; prabhura carane—unto the lotus feet of the Lord; sabākāra icchā—everyone’s desire; paṇḍita—Gadādhara Paṇḍita; kaila—has made; nivedane—submission.

TRANSLATION

Upon hearing this statement, the devotees present at the lotus feet of Śrī Caitanya Mahāprabhu stated that Gadādhara Paṇḍita had properly presented their desire.
TEXT 285

Because of everyone's desire, Sri Caitanya Mahaprabhu agreed to remain at Jagannatha Puri for four months. Hearing this, King Prataparudra became very happy.

SYNONYMS

sabāra icchāya—because of everyone's desire; prabhu—Sri Caitanya Mahaprabhu; cāri māsa—for four months; rahilā—remained; śuniyā—hearing; prataparudra—King Prataparudra; ānandita hailā—became very, very happy.

TRANSLATION

Being requested by all the devotees, Sri Caitanya Mahaprabhu agreed to remain at Jagannatha Puri for four months. Hearing this, King Prataparudra became very happy.

TEXT 286

That day Gadadhara Prāchīṇa extended an invitation to Sri Caitanya Mahaprabhu, and the Lord took His lunch at his place with the other devotees.

SYNONYMS

sei dina—day; gadadhara—Gadadhara Prāchīṇa; kaila nimantraṇa—gave an invitation; tāhān—at his place; bhikṣa kaila—took lunch; prabhu—Sri Caitanya Mahaprabhu; laṇā—with; bhakta-gaṇa—His devotees.

TRANSLATION

That day Gadadhara Prāchīṇa extended an invitation to Sri Caitanya Mahaprabhu, and the Lord took His lunch at his place with the other devotees.

TEXT 287

His devotees were very, very happy at Prabhupada's presence, and He enjoyed their service.

SYNONYMS

bhikṣāte pañchitera śneha, prabhura āsvādana manuṣyera śaktye dui nā yāya varṇa

TRANSLATION

His devotees were very, very happy at Prabhupada's presence, and He enjoyed their service.
SYNONYMS

bhikṣāte—in feeding; paṇḍītera—of Gadadhara Paṇḍita; sneha—the affection; prabhura—of Śrī Caitanya Mahāprabhu; āsvādana—tasting; manuṣyera—of an ordinary human being; ṣāktye—in the power; dui—these two; nā yāya—not possible; varṣana—the description.

TRANSLATION

No ordinary human being can possibly describe Gadadhara Paṇḍita’s affectionate presentation of food and Śrī Caitanya Mahāprabhu’s tasting this food.

TEXT 288

ei mata gaura-lilā—ananta, apāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

ei mata—in this way; gaura-lilā—pastimes of Lord Śrī Caitanya Mahāprabhu; ananta—unlimited; apāra—unfathomable; saṅkṣepe—in brief; kahiye—I describe; kahā—describing; nā yāya vistāra—no one can do elaborately and completely.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

TEXT 289

sahasra-vadane kahe āpane ‘ananta’
tabu eka līlāra teṅho nāhi pāya anta

SYNONYMS

sahasra-vadane—in thousands of mouths; kahe—speaks; āpane—personally; ananta—Anantadeva; tabu—still; eka līlā—of one pastime only; teṅho—He (Anantadeva); nāhi—not; pāya—gets; anta—the end.
TRANSLATION

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord’s pastimes.

TEXT 290

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

SYNONYMS

śrī—Śrīla Rūpa Gosvāmi; raghunātha—Śrīla Raghunātha dāsa Gosvāmi; pade—at the lotus feet; yāra—whose; āśa—expectation; caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavi raja Gosvāmi.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and 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, Sixteenth Chapter, describing Lord Caitanya’s attempt to go to Vṛndāvana.
The statements of Śrī Caitanya-caritāmṛta are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed. Numerals in bold type refer the reader to Śrī Caitanya-caritāmṛta's translations. Numerals in regular type are references to its purports.

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Glossary

A

Abhidheya—the stage of love of Godhead where one’s relationship with God is expressed by one’s activities.

Aprakaṭa-lilā—the unmanifested pastimes of the Lord.

Ārati—ceremony of Deity worship in which various pleasing articles are offered to the Lord.

Arcana—the devotional process of worshiping.

Ātma-nivedana—the devotional process of surrendering everything.

B

Bāla-gopāla—Deity of Kṛṣṇa as a cowherd boy.

Bhagavata—A Vaiṣṇava.

Bhauma-ijya-dhīḥ—accepting something to be spiritual when it is actually material.

Bhoga—material enjoyment; or, articles of foodstuffs which have not been offered to the Deity.

Bṛhma-bandhu—an unqualified son of a brāhmaṇa.

Bṛhmaṇa—the intelligent class of men.

C

Cāṇḍāla—a dog-eater, the lowest of men.

Caraṇāmṛta—the Deities’ bath water, mixed with yogurt and sugar.

Cāturmāṣya—the four month rainy season when sannyāsaṁ do not travel.

D

Dāna—charity.

Dāsyam—the devotional process of serving.

Devi—the internal energy.

Dikṣā—the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity.

Dola-yātra—the swing festival of Rādhā and Kṛṣṇa.

G

Guṇas—the three modes of material nature.

Gauḍa-deśa—Bengal.

Gaura-Nitāi—Deity forms of Lord Caitanya and Lord Nityānanda.

H

Hari—the name of Kṛṣṇa which means “one who takes away all miseries.”

Hlādini—the pleasure potency of the Lord.
Janmāṣṭami—the festival of Kṛṣṇa’s birthday.

Janānis—mental speculators.

Kaḍāra—the ointment of Lord Jagannātha used by Lord Caitanya.
Kaniṣṭha-adhikāri—neophyte devotee.
Karma—fruitive work and its resultant reactions.
Karmis—fruitive workers.
Kāśamdi—a kind of pickle.
Kārttikeya—the name of a Vedic month occurring around October-November of the Roman calendar in which the Dāmodara form of Lord Kṛṣṇa is worshiped.
Kāyastha caste—people of a Hindu community who are expert in managing business affairs and government affairs; very reliable and faithful servants.
Kirtana—the devotional process of chanting.
Kṛṣṇa-bahūmukha—bereft of one’s relationship with Kṛṣṇa.
Kṛṣṇa-bhakti—devotion to Kṛṣṇa.
Kṛṣṇa-dāsa—servant of Kṛṣṇa.
Kṣatriyas—the administrative and warrior class of men.
Kṣetra-sannyāsa—vow to leave household life and live in a place of pilgrimage devoted to Lord Viṣṇu.
Kṣiracora—Gopinātha Deity who stole condensed milk for Mādhavendra Puri.

Madhyama-adhikāri—the second-class devotee, usually a preacher.
Madhyama-bhāgavata—a devotee who has attained the intermediate stage between the neophyte and perfect devotee. Generally he becomes a preacher and is worshipable by neophytes and ordinary persons.
Mahā-bhāgavata—a first-class, unalloyed devotee.
Mahā-mantra—the great chanting for deliverance: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—a great soul.
Mālijari—flowers of the tulasi plant.
Markatā-vairāgya—false renunciation; literally, the renunciation of a monkey.
Mantra—(manah—mind, tṛ—to deliver) that which delivers the mind.
Māyā—illusion; the external energy of Kṛṣṇa.
Mlecchas—those who do not follow the regulative principles of the Vedas.

Nāmābhāsa—the stage above the offensive stage of chanting the name of God in which one gets a dim reflection of realization of the holy name.
Glossary

Nanda-mahotsava—the festival of Nanda Mahārāja; Kṛṣṇa’s birthday.

Nirantar—a without cessation, continuously, constantly.

Nitya-siddha—an eternally liberated soul.

O

Oḍāna-śaṣṭhi—ceremony at the beginning of winter when Lord Jagannātha gets a winter covering.

P

Pāda-sevana—the devotional process of serving the Lord’s lotus feet.

Pañcarātra-vidhi—Deity worship.

Paramahārāsa—topmost swanlike devotee.

Pālgu—temporary.

Prabhū—master.

Prajāpatis—progenitors of the human race.

Prakāśa-līlā—the manifested pastimes of the Lord.

Prakṛta—on the material platform.

Prakṛta-sahajiyās—materialistic class of so-called Vaiṣṇavas who imagine themselves as confidential devotees.

Prasāda—(lit. mercy) remnants of foodstuffs, etc., offered to the Lord.

Puraścaryā—five preliminary devotional activities performed to qualify for initiation.

R

Rāsa-yātrā—festival of the rāsa dancing of Kṛṣṇa.

S

Sakhya—the devotional process of maintaining friendship.

Sākṣi-gopāla—the Deity of Kṛṣṇa who acted as a witness to the promise of an elder brāhmaṇa to a younger one.

Śālagrāma-sīlā—a stone from the village of Śālagrāma which is worshiped as Nārāyaṇa.

Śastra—revealed scriptures.

Śmaraṇa—the devotional process of remembering.

Śravaṇa—the devotional process of hearing.

Śrī Kṛṣṇa-vijaya—a book of poems by Gauḍarāja Khān, considered to be the first poetry book written in Bengal.

Śruti-gana—the personified Vedas.

Sudarśana cakra—Kṛṣṇa’s special weapon, a disc of light.

Śūdras—the servant class of men responsible for assisting the other three classes.

T

Thākurānis—the wives of devotees.
U

Uttama-adhikārī—first-class devotee who is expert in Vedic literature and has full faith in the Supreme Lord; he can deliver the whole world.

V

Vaiśnava—one who is a devotee of Viṣṇu, or Kṛṣṇa.
Vaiṣyasa—the mercantile and agricultural class of men.
Vandana—the devotional process of praying.
Vijayā-daśāmi—the celebration of the conquest of Laṅkā by Lord Rāmacandra.
Virajā River—the river that divides the material world from the spiritual world.
Viṣṇu-tattva—having full status as Godhead.
Viśvāsa—(lit., faithful) a government secretary.

Y

Yavanas—meateaters.
Yukta-vairāgya—befitting renunciation.
Bengali Pronunciation Guide
BENGALI DIACRITICAL EQUIVALENTS AND PRONUNCIATION

Vowels

अ आ इ ई उ ऊ ए ऐ ओ औ

'़ (anusvāra)  ॰ (candra-bindu)  ॰ (visarga)

Consonants

Gutterals: क ka ख kha ग ga घ gha ङ ṇa
Palatals: च ca छ cha ज ja झ jha ञ ṇa
Cerebra ls: ट ta ठ tha ड da ढ dha ण ṇa
Dentals: भ ta ॠ tha न da ॠ dha ड na
Labials: प pa फ pha ब ba भ bha म ma
Semivowels: य ya र ra ल la ब va
Sibilants: श sa ष ša स sa ह ha

Vowel Symbols

The vowels are written as follows after a consonant:

ौ ि ि व ि त ि ि ि ि ि ि

For example:

का किं गी कु कु कु क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र क्र
The letter \( a \) is implied after a consonant with no vowel symbol.

The symbol \( \text{virāma (ृ)} \) indicates that there is no final vowel.

The letters above should be pronounced as follows:

\( a \) -like the \( o \) in hot; sometimes like the \( o \) in go; 
  - final \( a \) is usually silent.
\( ā \) - like the \( a \) in far.
\( i, ī \) - like the \( ee \) in meet.
\( u, ū \) - like the \( u \) in rule.
\( ō \) - like the \( ri \) in rim.
\( ṭ \) - like the \( ree \) in reed.
\( e \) - like the \( ai \) in pain; rarely like \( e \) in bet.
\( ai \) - like the \( oi \) in borl.
\( ō \) - like the \( o \) in go.
\( au \) - like the \( ow \) in owl.
\( ōṁ \) - (\( anusvāra \)) like the \( ng \) in song.
\( ḷ \) - (\( visarga \)) a final \( h \) sound like in \( Ah \).
\( ōṅ \) - (\( candra-bindu \)) a nasal \( n \) sound.
  - like in the French word \( bon \).
\( k \) - like the \( k \) in kite.
\( kh \) - like the \( kh \) in Eckhart.
\( g \) - like the \( g \) in got.
\( gh \) - like the \( gh \) in big-house.
\( ēṅ \) - 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.
\( ōṅ \) - like the \( n \) in bunch.
\( ṭ \) - like the \( t \) in talk.
\( ṭh \) - like the \( th \) in hot-house.
\( ṭh \) - like the \( d \) in dawn.
\( ḍh \) - like the \( dh \) in good-house.
\( ṇ \) - like the \( n \) in gnaw.
\( t \) - as in talk but with the tongue against the teeth.
\( th \) - as in hot-house but with the tongue against the teeth.
\( d \) - as in dawn but with the tongue against the teeth.
\( dh \) - as in good-house but with the tongue against the teeth.
\( n \) - as in nor but with the tongue against the teeth.
\( p \) - like the \( p \) in pine.
\( ph \) - like the \( ph \) in philosopher.
\( b \) - like the \( b \) in bird.
\( bh \) - like the \( bh \) in rub-hard.
\( m \) - like the \( m \) in mother.
\( y \) - like the \( j \) in jaw. \( \text{ṛ} \)
\( y \) - like the \( y \) in year. \( \text{ṝ} \)
\( r \) - like the \( r \) in run.
\( l \) - like the \( l \) in law.
\( v \) - like the \( b \) in bird or like the \( w \) in dwarf.
\( s, ś \) - 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.
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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The text is a Sanskrit scripture, likely from the _Śrī Caitanya-caritāmṛta_ or a similar work, discussing topics such as creating a spiritual atmosphere through the use of prayer beads and offering respects to Lord Caitanya and his associates. The verses also emphasize the importance of meditation and the devotion to the Lord.
ihâte tomâra kibâ aparâdha haila?
iinhâ rahe bæne svarâ-damodara

kabhu tomâra sañe yâbe, kabhu ekeśvara
kadamba eka dkse phute bâra-mâse

kabhu-râhâ kibâ aparâdha haila?
dadhâra, candana, dora, saba sañeraila

kâdhite nâ pâri mâthâ, mane pâi vyâthâ

'kâthâra kibâ' prabhu kahe krodhâveśe

kibhâra kathâ nahe—dekhile se jânî
kahi te nâ pâri ei tâhâra varânâ

'salâra' dhucile jiva 'krâna-nâma' laya
kampa, âsrâ, pulaka, stambha, sveda, svara

kâna-ni-khuṭiyâ-âchenâ 'nanda'-vesâ dhari'
kâna-ni-khuṭiyâ, jagnâmâtha,—dui-jana
kändite kândite kichu kare nivedanâ

'kândite kândite sei tire rahi' câyâ
kâñî-bađa dugdha-cidâ, dugdha-laklakî

kâñthe dhari' kahe tânre madhura vacana
karmââni nirdâha kintu ca bhakti-bhâjîrân

kârtika âile kahe-ebe maha-slta
kârtika âile, tare kariha gamana

kârtika dâs yâne ca bhakti-bhâjère
kë!e-smye kari' gelana ramakeli-gramâ

katake 'asîyâ kaila 'gopâla' dâsânâ
kâya-mano-vâkye prabhu tânre kîpâ kîlâl

'ke anna-vañjana khîlâ, sînyâ kene pâtâa?
ke bujhibe tânre dûnhâra gopâ-bhâva gûdha
kemane chadhîba raghunâthâra carâna

'ke vaiśnava, kakhatâra sâmâyâ laksânâ
keyâpatra-kalaholâ-dôngâ sâri sâri
khanâda-vâsi nararâhi, sri-raghunândana

'kibâ kona jañton 'asî' sakalâ khîlâ?
kibâ mora kathâya mane bhrâma hañhâ galâ!
kibâ prâthânâ, kibâ ajîñâ—kehâ nà buñhû

kibâ prâthânâ, kibâ ajîñâ—kehâ nà buñhû
kibâ raghunândana—pitâ, tumi—târa tanaye?
kibâ yuktî kaila dûnhê, keha nàhi jânê

kibâ yuktî kare nitya nibhîte vasyî
e ki kaya sannyâse mora, prema nija-dhana
kimvâ nija-prâña yadi kari vimocana

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mora sukhā cāhā yadi, nilācāla cala
more khāyaite kare utkanthāya rodana
more prasāda deha' bhinnā pātrete kariyā
mudga-bādā, māsā-bādā, kalā-bādā miṣṭa
mukha-vādyā kari' prabhū hāsāya açāyere
mukunda dāserē puchē śacāra nandana
mukunda kahe, —ati-bāda vyāṭhā pāi nāi
mukunda kahe, —raghunandana mora 'pitā'
mukunda kahe, rājā, mora vyāḍhi ac he mrgi
mukundere haila tānha 'mahā-siddha'-jñāne
mukundere kahe punah madhura vacana
murāri-guptere prabhū kari' ālingana
mūrcchita hānā pāndita tathā paḍilā

N

nācīte nācīte cali' āilā dui-jana
nadiyā-vāsi, brāhmaṇera upajīvya-prāyā
"nandanandana kṛṣṇa—mora prāna-nātha"
narahari rahu āmāra bhakta-gana-sāne
narendra āśiṣyā tāhān sābāre milīlā

Nātāsālā' haiā prabhū punah phiri' āilā
taukāte caḍiţā prabhu haila nadi pāra
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tāvīkere parāilā nija-kṛpā-śāti

Navyāgrhe nānā-dravye karaye sevana
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Nija-rājye yata 'viṣayī', tāhāre pāṭhāilā
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nilācāle bhojana tumi kara bāyānna bārā
nilācāle calite sabāra haila mana

Nija-cakravarti -aradhya durlūhira

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panča gaṇḍā kari' nārikela viṅkaya tathā
pančama vatsare gaṅgāra bhakta-gana āilā
panča pāika tānre rākhe rātri-dīne

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সৃষ্টি লাঙ্গার প্রভু আচার্য প্রুজিল
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সৃষ্টি লোক পথে করেনা সেনান

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tomāra bahuta bhāgya kate praśārīśa

tomāra darśana-prabhāve ei-mata haya'
tomāra dui dharmā yāya, —āmāra haya
tomāra ghare kīrtane āmi nitya nācība
tomāra ṛathe dui vatsara nā kalūṅ garāma

tomāra icchā-mātre habe brahmāṇda-mocana
tomāra karāha yatna tāṁhāre rākhīte
‘tomāra kārya—dharme dhanā-upārjana

tomāra kī kathā, tamāra grāmera kūkura

tomāra sahāya lāgi’ dilu tomāra sane

Śrī Caitanya-caritāmṛta

utṣhiyā calīlā prabhū bali ‘hari’ ‘hari’
‘uttama hāṅhī hina kari’ mānaḥ āpaṅare

vācaspāti-grhe’ prabhū yemate rahi/a

vānānātha bahu praśāda dīla paṭṭhāṅā

vānānātha, kāśi-miśra praśāda āni/a

vānānātha, śīkhi-ādhī yata bhaṅkata-gaṇa

vāpī-tīre tāṁhā yāi’ karīla visrāme

varṣa-antare punaḥ tāṁhā aiche praśna kaila

vāsudeva-dattera tumi kariha samādhāna

vāsudeva-grhe pāče āiḷā āśvara

vāsudeva, murārī, govindādi tina bhāi

vāṭīte kāta śata vrke laksā laksā phala

vatiha nija-chāye āśībe mora ghara
tumī jana, kṛṣṇa niprajñī chāḍīlā
tumi kene chāḍībe tāṅra carana-kamala
tumi mana kara, tabe anāyāse haya
‘tumi—pitā, putra tomāra—śri-ṛaghuṇandana?”

tumī ha nija-pratijā chīcīla

vātula bālakerā mātā nāhi laya doṣa

vidagdha, catura, dhira, rasika-śekhara

vidhī more hindu-kule kena nī janmai/a

vidyā-bhakti-buddhi-bale paramā pravilā
tumī tā iśvara, mūrēi-kūḍra jīva charā

tumī yadi ājñā deha’ ethāke āsiyā
tumi yāhāṅ-yāhāṅ raha, tāṁhā ‘vrndāvana’
tumi yāṅhā hita vāṅchā, se haila ‘vaśīsavā’
tvayopayuta-srag-gandha-vāsohalṅkāra

ucchīṣṭa-bojino dāsās

ucidhā-bhakta-gāna saṅge pāče cāli’ āiḷā

ucdhā-bhakta-gaṇe prabhū yatne nivārīlā
‘ucdhā-kaṭakē’ āli kari’ veśāntara
udyoṅa nā chila mora grhiniṅra ṛandhane
‘upala-bhoga’ lágiḷe kare bāhire viraya
upare dekhīye yāte tulasī-ṃañjāri
uthaha, amogha, tumī lao kṛṣṇa-nāma
utha, snāna kara, dekha jagannātha-mukha
uthi’ mahāprabhū tāṁre kailā ālīṅga

ucdhī-ṣaṅge pāche cāli’ āiḷā
ucdhī-bhakta-gaṇe prabhū yatne nivārīlā
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uthi’ mahāprabhū tāṁre kailā ālīṅga

visvāśa’ yāṅhā tāṁhāre sakala kihāla

vrddha-kuṣmāṇḍa-bāḍira vyaṅjana apāra

vṛndāvana dēkhi’ yābe āsība nilacalē
tvayopayuta-srag-gandha-vāsohalṅkāra

uṣhayā ca śuṣṭa priyāṇa satā nātha-jīva

uṣhayā ca śuṣṭa priyāṇa satā nātha-jīva

vṛndāvana dēkhi’ yābe āsība nilacalē
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The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaishnav 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 vanaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrimad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.
In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
Madhya-līlā (the middle period), the longest of the three, is a detailed narration of Śrī Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. Finally, Antya-līlā (the final period) concerns the last eighteen years of Caitanya Mahāprabhu's manifest presence, spent in semiseclusion in Jagannāthā 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.
Śrī Caitanya-caritāmṛta is the authorized work on the life and teachings of Śrī Kṛṣṇa Caitanya—the philosopher, saint, spiritual preceptor, mystic and divine incarnation who pioneered a great social and religious movement in Sixteenth Century India. His teachings, which embody the highest philosophical and theological truths, have affected centuries of religious and philosophical thinkers until the present day.

This translation and commentary on the original Bengali text is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (pictured above), the world's most distinguished scholar and teacher of Indian thought and culture and author of the best-selling Bhagavad-gitā As It Is. This translation of Śrī Caitanya-caritāmṛta represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.